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REVIEWS

METHODS AND PRINCIPLES

The Ethnological Analysis of Culture. By W. H. R. RIVERS. Presidential Address before the Anthropological Section at the 81st meeting of the British Association, Portsmouth, Aug. 30-Sept. 6, 1911. (Reprinted in *Science*, Vol. 34, No. 874.)

Dr Rivers' address is in more than one respect a remarkable document. It signals the birth of a new spirit in ethnology, and may itself precipitate the further growth of that spirit. We are no longer satisfied to collate facts and excogitate theories; we are eager to sharpen our methodological tools, and if there are any differences between us, we are ready to fight out the issues. Dr Rivers opens his remarks with a rather gloomy picture of the present situation in ethnology. "At the present time," he says, "there is so great a degree of divergence between the methods of work of the leading schools of different countries that any common scheme is impossible, and the members of one school wholly distrust the work of others whose conclusions they believe to be founded on a radically unsound basis" (p. 386). Dr Rivers proceeds to characterize the tendencies of the leading schools: the English school with its time-honored devotion to classical evolutionism and to the doctrine of independent development on the basis of the psychic unity of mankind; the French school, which sticks to evolution, but substitutes the social group for the individual as the unit of its inquiries; and the American school, with its psychological tendency. Dr Rivers does not take cognizance of the historical tendency in American ethnology (cf. Lowie, *Science*, vol. 34, No. 879). Finally, he considers the German school, with its "waves of culture," "cultural strata," and the doctrine of diffusion. Dr Rivers contrasts the English with the German school, which is represented by Graebner in his "Die melanesische Bogenkultur" (*Anthropos*, 1909; cf. Dixon in *Science*, vol. 35, No. 889) and

Methode der Ethnologie; by Ankermann in his address before the congress of German and Austrian anthropologists at Heilbronn (*Archiv für Anthropologie*, X, Heft 4, Korrespondenz-Blatt, pp. 156-162) and in previous publications; and by Foy, in his *Führer durch das Rautenstrauch-Joest-Museum*, 1910, Introduction, as well as in his introduction to Graebner's *Methode*. Dr Rivers enthusiastically embraces the doctrines of the German "ethnological" school and tells the story of his "conversion," a result of his studies of relationship terms and secret societies in Melanesia. From one point of view Dr Rivers is, no doubt, right in contrasting the two schools. Similarities in culture may be ascribed to independent developments under similar environments on the basis of the psychic unity of mankind; or they may be interpreted as indicating cultural diffusion and, ultimately, genetic relationship. The two schools adopt these alternative explanations of ethnic phenomena. Dr Rivers forcibly represents this contrast. Referring to the conventionalization of realistic designs, he says: "The transitions which have been taken to be evidence of independent processes of evolution based on psychological tendencies common to mankind are by the modern German school ascribed to the mixture of cultures and of peoples" (p. 888); or again: "*In every case where* British anthropologists see evolution, either in the forms of material objects or in social and religious institutions, the modern German school sees only the evidence of mixture of cultures, either with or without an accompanying mixture of the races to which these cultures belonged" (p. 888). Now, apart from their adoption of these alternative explanations, is there such an "immense divergence of thought and method" between the two schools? In no way. On the contrary, we see here one and the same methodological procedure and, from a wider point of view, a tendency of human thought common enough in the history of science; namely, the dogmatic application of an interpretative principle, with no regard to the merits of the individual case to which the principle is applied. Thus, the method pursued by both schools must be characterized as uncritical. (For a further elaboration of this topic see Boas' review of Graebner's *Methode* in *Science*, vol. 34, No. 884; and Lowie's forthcoming article in the *Journal of American Folk-Lore*.)

Dr Rivers' own position is radically different from that of Graebner. Notwithstanding his confessed "conversion," he may have adopted the practice of the "ethnological" school in his Melanesian work, but he has not embraced its spirit. Contrary to Graebner, Dr Rivers advocates the psychological analysis of cultures, and expresses his firm belief in

the applicability of the comparative method. In both of these points he differs from Graebner and approaches the position of American ethnology, with Dr Boas as its foremost representative.

The "ethnological" school scoffs at all psychological analysis of cultures, and is then free to operate with its "waves" and "strata" and to dispense with intensive analysis of cultural complexes as actually found, preliminary to their dismemberment through the introduction of hypothetical cultural complexes. Dr Boas openly objects to this "mechanical" procedure (*cf.* the third paragraph of his above-quoted review), while Dr Rivers' objection is implied in several passages of his address. He says, for instance: "It is only by the combination of ethnological and psychological analysis that we shall make any real advance" (p. 392). The agreement of two leading ethnologists on this important issue is particularly gratifying in view of the rapidly growing tendency among psychologists and sociologists to eliminate psychological analysis by the substitution of "behavior" for "mind," by which means, it is hoped, the study of society will become a science; a *physical* science, we may add.

As to the developmental point of view, we must read Dr Rivers' mind somewhat between the lines. He says: "The point, then, on which I wish to insist is that if cultures are complex, their analysis is a preliminary step which is necessary if speculations concerning the evolution of human society, its beliefs and practices, are to rest on a firm foundation" (p. 391). Again, he speaks of social organization as "a guide to the order in time of the different elements into which it is possible to analyze a given complex" (p. 395). With this may be compared Dr Boas' clear statement: "These two results of our inquiry emphasize the close relation between the comparative and the historical methods of ethnology, which are so often held to be antagonistic. Each is a check upon such conclusions that might be attained by the application of one alone. It is just as uncritical to see, in an analysis of a single trait of culture that occurs in two distinct regions, undoubted proof of early historical connection as to reject the possibility of such connection, because sometimes the same ideas develop independently in the human mind. . . . If then, the demand is made for a more critical method in the comparative study of ethnology than it has generally been accorded; it does not imply a deprecation of the results of the method. When the human mind evolves an idea, or when it borrows the same idea, we may assume that it has been evolved or accepted because it conforms with the organization of the human mind, else it would not be evolved or accepted. The wider

the distribution of an idea, original or borrowed, the closer must be its conformity with the laws governing the activities of the human mind. Historical analysis will furnish the data referring to the growth of ideas among different people; and comparison of the processes of their growth will give us knowledge of the laws which govern the evolution and selection of ideas." ("The Mythology of the Bella Coola Indians," *Jesup North Pacific Expedition*, vol. I, p. 127.)

Dr Rivers is not satisfied to proclaim his methodological creed, but begins a search for some ethnic institution that could serve as a trustworthy test of "primitiveness" or "advancement." The qualification is stability, which characteristic Dr Rivers finds exhibited in the highest degree in social organization. "And the reasons for this," thinks Dr Rivers, "are clear. Most of the essential social structure of a people lies so below the surface, it is so literally the foundation of the whole life of the people that it is not seen; it is not obvious but can only be reached by patient and laborious exploration" (p. 394). He proceeds to illustrate. It will be noted, however, that all of Dr Rivers' examples refer to instances where primitive institutions have crumbled under the influence of European civilization. Under such conditions, social organization may very well prove relatively stable, for certain phases of it, such as the system of relationship, are relatively inconspicuous and unobjectionable from the point of view of the higher civilization. The aboriginal religion and material culture will disappear, while the fundamental social structure may persist. If, however, we turn to contrast phenomena among primitive peoples, the results may not be the same. Examples in point are offered by the processes on the boundary line between the tribes of the Pacific Northwest and the Athapascan and Salish tribes of the interior of Canada. Let us then sound a note of warning. For if social organization is not, after all, as stable as might appear from Dr Rivers' examples, its usefulness as a chronological test may be seriously impaired.

A. A. GOLDENWEISER.

Anthropology. By R. R. MARETT, M.A., Reader in Social Anthropology in the University of Oxford, London: Williams and Norgate; New York: Henry Holt and Co., 1911. 4½×6½, pp. 256. (Price 50 cents.)

The reviewer has been greatly impressed with the author's ability to handle in popular, non-technical terminology a subject of such difficulty, with always a scientific and never a popular method of treatment. If the book is "popular"—and we certainly think it will be—it is only in the sense that the writings of great spirits like Huxley, Darwin and

Tylor can be thus called. For this type of popularity in a day of anthropological literature when sense and simplicity are so rarely combined we cannot be too grateful. The present Reader in Anthropology at Oxford has proved himself worthy of his predecessor and of his inheritance.

To survey the problems and present position of anthropology and to express this fitly in the compass of a small volume is no small task, albeit one of the most crying needs of the younger generation of workers in this field. Nothing less than such a survey and summary statement is attempted in the chapters on the Scope of Anthropology, Antiquity of Man, Race, Environment, Language, Social Organisation, Law, Religion, Morality, Man the Individual. There is an appended Bibliography, selection being wisely recognized as "arbitrary and invidious."

The reviewer knows of no book that defines so well the aims and needs of anthropology, that states so well its problems and purposes. There is a wealth of philosophic insight in the author's attitude toward his science—an attitude expressed in the admonition to "remember that the anthropologist is trying to be the historian of long perspective" (p. 97). Just as the proper attitude is always infinitely more valuable than an accurate description of a particular case—which description such proper attitude itself makes inevitable—so a proper philosophic attitude toward one's science and its problems is, in the long run, bound to be more effective for the science than the solution of any one of those problems.

Now the author is the last to discount the value of intensive study of a given problem inasmuch as he is constantly pointing out the need of such study. At the same time it is well to be reminded that, although our refined analysis is all very well so long as its ultimate purpose is to subserve evolutionary history, if it tries to set up on its own account, it is in danger of degenerating into sheer futility. "Out of time and history is, in the long run, out of meaning and use" (p. 136).

Take psychological experiments upon savages as an instance of the ultimate futility of investigations that do not combine proper intensive studies with the higher and remoter value to be attached to them, even when these are carried on by experts. The lessons taught by these examples are almost equally applicable to any other anthropological investigation: "Indeed, the purely temporary condition of body and mind is apt to influence the results. A man has been up late, let us say, or has been for a long walk or has missed a meal; obviously his reaction-times, his record for memory, and so on, will show a difference for the worse. Or, again, the subject may confront the experiment in very

various moods. At one moment he may be full of vanity, anxious to show what superior qualities he possesses; whilst at another time he will be bored. Not to labour the point further, these methods, whatever they may become in the future, are at present unable to afford any criterion whatever of the mental ability that goes with race. They are fertile in statistics; but an interpretation of these statistics that furthers our purpose is still to seek" (p. 89). For how many pages of figures and facts would this last sentence be the deserved summary! Were it not better to write it large on the first page of our effort as a guide rather than inscribe it at the end as a record of failure?

On two minor points we may take exception to the author's view. First, it is not clear why the marrying-out of the Veddas should be prior to a marrying-in, on the ground that the Veddas are now but a "miserable remnant," and "simply because the alternative was not to marry at all." Such an alternative would seem to flow from the gratuitous assumption that marrying-out preceded. But that is merely taking the conditions for granted and showing the correspondence of result with hypothesis. Yet it is not clear why marrying-out may not have followed with equal facility upon a prior marrying-in, "because the alternative was not to marry at all" (p. 162).

The reference on p. 140 to the "well-known tendency" of primitive languages (or phonetics?) "to alter their whole character in twenty years or less," is certainly a slip of the pen. Even Payne's rather fanciful calculations—if memory serves us aright—gave some four score years. But this is old theory, as a glance at the "Introduction" to the *Handbook of American Indian Languages* would have revealed, and is not now accepted by linguists, who look upon primitive language as, when left uninfluenced from without, probably more conservative than our own. (Marett seems to be considering only internal influence.)

The theory that "if the tongue of an advanced people can be substituted [among savages], it is for the good of all concerned," (p. 151) we leave for the discussion of those more conversant with the methods of race development. Perhaps, as we are assured (p. 152), "Give them the words so that the ideas may come," is a maxim that will carry us far, alike in the education of children, and in that of the peoples of lower culture, of whom we have charge. The problem seems complicated by that of how far such an introduction represents too rapid severance from the old life and thought,—a result which the author elsewhere deplores. Again, we may agree with the statement that, "to thoroughly understand the speech of the people under investigation is the field-worker's master-

key; so much so, that the critic's first question in determining the value of an ethnographical work must always be, Could the author talk freely with the natives in their own tongue?" While we must all agree with this, it is good theory but hard practice. On the other hand, the problem is really twofold, since no full understanding of the language is possible without living the life in one's own experience. The suggestiveness of the entire chapter on *Language*, however, can scarcely be overrated. Take, for example, the following statement of the interdependence of language and thought: "The differentia of man—the quality that marks him off from the other animal kinds—is undoubtedly the power of articulate speech. Thereby his mind itself becomes articulate. If language is ultimately a creation of the intellect, yet hardly less fundamentally is the intellect a creation of language. As flesh depends on bone, so does the living tissue of our spiritual life depend on its supporting framework of steadfast verbal forms. The genius, the heaven-born benefactor of humanity is essentially he who wrestles with 'thoughts too deep for words,' until at last he assimilates them to the scheme of meanings embodied in his mother-tongue, and thus raises them definitely above the threshold of the common consciousness, which is likewise the threshold of the common culture" (p. 130).

Nowhere is there any attempt to be didactic in treatment or to say the last word on a topic. "Until we have facts whereon to build . . . it would be as unpardonable to lay down the law on these matters as it is permissible to fill up the blank by guesswork" (p. 108),—and this spirit pervades the treatment of the problematical throughout.

So far as Mr Marett pursues his plan "of merely pitching here and there on an illustrative point" (p. 56), his illustrations are always apt and original and express graphically and clearly the point he wishes to make. "Men and women to this day marry more with their eyes than with their heads" (p. 83), tells the whole story of the prevalence and effectiveness of sexual selection. And the persistence of racial physical traits that pop up like a cork on the water and will not be downed is told in a way that neither scientist nor casual reader can fail to understand and remember (pp. 65-66): "The plain man . . . will smile, perhaps, when I tell him that Weismann cut off the tails of endless mice, and, breeding them together, found that tails invariably decorated the race as before. I remember hearing Mr Bernard Shaw comment on this experiment. He was defending the Lamarckianism of Samuel Butler, who declared that our heredity was a kind of race-memory, a lapsed intelligence. 'Why,' said Mr Shaw, 'did the mice continue to grow

tails? Because they never wanted to have them cut off.' But men-folk are wont to shave off their beards because they want to have them off; and, amongst people more conservative in their habits than ourselves, such a custom may persist through numberless generations. Yet who ever observed the slightest signs of beardlessness being produced in this way? On the other hand, there are beardless as well as bearded races in the world; and, by crossing them, you could, doubtless, soon produce ups and downs in the razor-trade. Only, as Weismann's school would say, the required variation is in this case spontaneous, that is, comes entirely of its own accord."

The last chapters on Religion, Morality, Social Organisation, and Man the Individual are especially illuminating and suggestive. Here the writer is most at home and here perhaps he is most profitably original in treatment. But there is throughout an incisive, critical and interpretative spirit that, coupled as it is with a lucid and picturesque style, will make of the book a classic worthy to be ranked in its way with the treatises of Tylor himself. It is as stirring and suggestive, as full of potentialities of development as the science with which it deals; and, "once people take up anthropology, they may be trusted not to drop it again."

W. D. WALLIS.

Das Wachstum des Menschen nach Alter, Geschlecht und Rasse. By Dr S. WEISSENBERG. Stuttgart: Strecker and Schröder, 1911. Octavo, pp. 224, illustrated.

This book, dealing with the growth of the human body according to age, sex and race, is quite timely. The interest recently displayed by physicians, anthropologists and sociologists in the problems presented by the development of the body is much greater than ever before. Particularly is this the case with the problems arising in institutions where many children are being cared for. It appears that most of those who have followed the growth of children have relied on the measurements and tables prepared by Quetelet about fifty years ago. In this country we sometimes see the spectacle of one spending years in studying the growth of the children in an institution and then issuing a costly publication in which he reports in detail about his findings, but omits to differentiate the various racial elements which entered into the material he investigated.

Weissenberg covers this subject quite thoroughly. He deals with intra-uterine growth, the proportions of the body in the newborn and

in the adult, basing his assertions on his own well-known investigations, as well as on the voluminous, but scattered, literature on the subject. Special chapters are devoted to sex and growth; the problem of the influence of the external environment, social and economic conditions, food, nourishment, occupation, etc., are all given the attention they deserve. We also have here an excellent résumé of our knowledge about giants and dwarfs, in which are given some details about several cases observed by the author. The chapter dealing with race and growth should be read carefully by all who are engaged in a medical capacity, or are taking measurements of children in institutions in this country. We may then be spared many of the conclusions arrived at by some of those "sociological investigators" of the growth of children. The final chapter, dealing with the laws and causes of growth, is excellent. Though the final conclusion of Weissenberg is that we are not in a position to explain all the phenomena of growth, especially as to their causes, this by no means detracts from the value of this most suggestive book.

I can recommend Weissenberg's volume as a most valuable contribution to our knowledge of the subject and one indispensable to all those who are interested in the problem of the growth of the body.

MAURICE FISHBERG.

Ancient Hunters and their Modern Representatives. By W. J. SOLLAS, D.Sc., F.R.S., Professor of Geology and Palæontology in the University of Oxford. London: Macmillan and Co., 1911. Pp. xvi+416, 1 plate and 235 illustrations in the text.

Under guise of this attractive title Professor Sollas discusses in an interesting and instructive manner the great ice age, the antiquity of man, eoliths, the Tasmanians, the most ancient hunters, middle paleolithic, the Australian aborigines, the Aurignacian age, the Bushmen, the Solutréan age, Magdalenian man, and the Azilians, ending with a chapter on chronology.

Evidences for the cosmic nature of the ice age are gleaned from both the northern and southern hemispheres, as well as from the high altitudes of the tropics. That the so-called great ice age consists of a series of alternating cold and genial epochs is now quite generally accepted. From his researches in the Alpine region, Penck, one of the most distinguished investigators of glacial phenomena, recognizes four cold epochs, each followed by a warm epoch. Two sorts of evidence support this theory of a glacial system. One is furnished by the valley terraces, four in number, at differing heights, each traceable to and interfingering with

its own moraine. Each terrace represents an epoch of deposition followed by an epoch of erosion; in other words by a complete climatic oscillation, including both a cold and a warm episode. That this is the correct explanation for the phenomena of terrace systems is confirmed by the fossil flora of the Hötting breccia, which represents the genial episode immediately preceding the last glacial epoch.

Of the existence of man in the Tertiary the author believes that no evidence "forcible enough to compel universal belief, has up to the present time been discovered." The age of *Pithecanthropus erectus* is still an open question, some authors referring it to the Pliocene, others to the Quaternary. The lower jaw found in early Pleistocene deposits at Mauer near Heidelberg is that of the genus *Homo*, although it differs specifically from recent man.

The eolithic question is discussed at some length, the reasons pro and con being given. The inherent difficulty is of course the impossibility of drawing a hard and fast line between that which is natural and that which is intentional. For example, flints chipped to resemble artifacts have recently been found in the Lower Eocene at Belle-Assise, Clermont (Oise). On the other hand, paleoliths do not occur in the Lower Quaternary. If *Homo heidelbergensis* was a tool user, and it would be difficult to prove he was not, he must have used eoliths. The Chellean type of implement presupposes an industrial apprenticeship of no mean length. In the matter of eoliths the wise course is between that of the pro-extremists, who claim everything as intentional that suggests an artifact, and that of those who in emptying the bath would also throw away the child. Even the most inveterate opponents of eoliths accept the Mesvinian chipped flints as artifacts, but balk at the name eolith. This they would eliminate by calling Mesvinian industry an early phase of the paleolithic.

A chapter is given to the culture of the recently extinct Tasmanians and its affinities with that of eolithic and paleolithic times. The type implement of the lower paleolithic series, called by G. de Mortillet *coup de poing*, the author would rename "boucher" in honor of Boucher de Perthes, to whom belongs the chief credit in establishing the authenticity of river-drift implements. As added reasons for such a change, Professor Sollas cites from the nomenclature of physicists such terms as volt, joule, and watt; and adds: "Its great recommendation lies in its complete independence of all hypothesis." The suggestion should find favor, especially with English-speaking students. It is, however, stretching the use of the new term *boucher* somewhat to include under that appellation

an implement like Fig. 31 (nos. 1 and 1a); or an implement with "one face obtained by a single blow which detached it from the parent mass, and an opposite face with secondary flaking" (p. 90). The evolution of the amygdaloid type (to which alone the term "boucher" might well be applied), through the Strépyan, Chellean and Acheulian is clearly brought out, and the importance of such valley deposits as St. Acheul and Helin, near Spiennes, is justly emphasized.

With the Mousterian age we come to a new and valuable class of evidence,—that afforded by caves and rock-shelters. These favor the concentration as well as preservation of data. In them we find industrial, human, and general faunal remains all of which are so necessary to a complete story of the times; and all find their appropriate place in the author's scheme. Special attention is given to the human skeletal remains that can with a fair degree of certainty be classed as Mousterian. To add a touch of reality and make the Mousterian live again, the author turns to the Australian aborigines, who "though still remaining in the paleolithic stage, have made considerable advance on the culture of Neandertal man."

The industrial evolution of the last three phases of the paleolithic is well outlined, including the appearance of new types of stone implements and the use of materials other than stone, such, for instance, as bone, ivory, and reindeer horn. But the most striking contribution of the Aurignacian, Solutréan, and Magdalenian ages was in the line of sculpture, engraving, and painting; and the author's treatment of these is not quite so satisfactory. All the credit for the wonderful mural frescos is given to the Aurignacians, which is counter to the views of Cartailhac and Breuil, who consider Altamira, for example, as belonging to the Solutréan and lower Magdalenian. Even the Magdalenian frescos from Cogul, the author classes as Aurignacian, apparently because they closely resemble Bushman art, Bushmen being selected as the modern representatives of the Aurignacians. The Eskimo are made to serve the ancient Magdalenians in the same capacity.

The closing chapters treat of the transition from the paleolithic to the neolithic, represented by the so-called Azilian culture, and the question of chronology. It is confessed that any scheme of chronology is "certain to be modified with the progress of discovery." Penck's chronology is accepted in its main outlines, the author somewhat reluctantly changing his views previously expressed (p. 212) as to the age of the younger loess and the Aurignacian remains. Thus the Chellean is referred to a genial episode (Mindel-Riss), the Acheulian to a glacial (Riss), the Mousterian

to a génial (Riss-Wurm), the Aurignacian and Solutréan to the last glacial advance, and the Magdalenian to the early stages of the last glacial retreat. Throughout the work the author's unusual breadth of vision is evident; his power to hold the reader's attention is nowhere relaxed. *Ancient Hunters* meets for the time the long-felt need of a book in English covering the field in question.

GEORGE GRANT MACCUDY.

NORTH AMERICA

The Old North Trail; or Life, Legends and Religion of the Blackfeet Indians.

By WALTER MCCLINTOCK. London: Macmillan and Co., 1910. 5½×8½, pp. xxvi, 539.

The Blackfoot Indians have received more attention in general literature than other groups of the same tribe, Grinnell, Shultz and Curtis having each given us unusually interesting and true pictures of their lives. Now comes another, and perhaps the most successful of all, by Mr Walter McClintock of Pittsburgh, Pennsylvania. This book is in narrative form and will, for that reason, often be disappointing to the ethnological reader, because the various discussions appear to break off in the middle of many presentations instead of following them to their logical conclusions. The author says: "The narrative form has been chosen in the belief that this method would furnish a more faithful portraiture of the environment, family life, and personal character of this tribe of Indians, and would enable the reader to form a better conception of their religion, tribal customs and social organization, than if a more formal treatise on these subjects had been attempted." So far as the reviewer can see, this form is the only fictitious part, the incidents themselves and the details being based upon actual events and observations. At least they ring true. The reviewer spent three summers among the Piegan and Blood divisions, and for a time worked, alongside of the author, for whose method he has nothing but praise. His skill as a photographer makes the illustrations a distinct feature in the book, there being one hundred and eighty-eight half-tones in the text and eight pages of color. The latter are not entirely satisfactory and are far less typical. Among the former there are very few posings. Deserving of special mention are the large number that show phases of ceremonies, often interior tipi views, subjects both photographically and socially difficult. These certainly have positive ethnological value. Though a few short articles by the author appeared in various periodicals, he made annual visits to the Blackfoot during a period of fourteen years before issuing this book, a time amply sufficient for a sane and comprehensive view of their culture.

The book is really composed of three parts: the accounts of the Beaver Bundle ceremonies, the rites and incidents of the Sun Dance camp,

and the events of a journey to the North Piegan. The last deals chiefly with societies, folklore and mythology. The ritual of the Beaver Bundle is given quite fully in 24 pages of text, with a well-chosen set of illustrations. So far as we know, this is the first-published detailed account of this interesting ceremony. While it is not a complete rendering of the ritual, all the important points seem to be given. However, this ritual is almost entirely a series of songs, a point not fully emphasized by the author, though he is clearly conscious of the fact. So far as we know, the adoption of the author into the family of a headman, given as a part of the beaver ceremony, is quite unusual, and should not be considered an integral part of the beaver ritual. Another chapter gives the origin myth, which contains the incident of an innocent brother marooned on an island, a favorite Dakota and Ojibwa theme. In other respects the myth is similar to versions collected by D. C. Duvall. It may also be noted that the same myth occurs in the ritual for the smoking-otter bundle of the Piegan, an important ceremonial not fully described by the author.

The Sun Dance with its camp associations occupies 13 consecutive chapters. The section dealing with the units of the camp circle and marriage customs is commendable throughout, though the use of the word clan is not happy, the word gens or band being preferable. The writer grasps the essential facts, however, and states, "that it was not customary to marry within the same clan because of *blood relationship*." His account of the regulations governing the social intercourse of families joined by marriage is perhaps as complete as could be found in the literature of any other Plains tribe. Again, in the discussion of plural wives and the division of labor, he announces the novel view that since the Blackfoot social organization made no provision for servants, a man must of necessity increase his domestic staff by plural marriage. There is also a chapter on painted tipis, which, however, does not give an explicit exposition of these curious and interesting ceremonial objects. On page 223 the author asserts a direct connection between these tipis and sun worship. This can be true only in the most general sense, which is doubtless what the author had in mind, though the reader is likely to construe it otherwise. The fact is that these tipis shelter medicine bundles of the general type to which the beaver and medicine-pipe belong and also have rituals of the same general type. While the exposition of the Sun Dance as a whole will be disappointing to anthropologists, it is, nevertheless, about what a field-worker would experience in observing the ceremony for the first time. A systematic view of such a ceremony comes only after study and repeated observations.

One point in the medicine-pipe ceremony should be noticed. On page 251 the author speaks of a medicine-pipe society. This is not a happy choice of terms because the medicine-pipe is a bundle and has a single owner. The owner and ex-owners are in a certain sense a class, but are not organized in any way whatsoever. They are on the same footing as beaver bundle owners, painted tipi owners, etc. Again in this matter of ritualistic bundles, the significance of the transfer conception and its peculiar economic aspect have not appealed to the author. From the anthropological point of view, this is quite an important point, and it may be questioned if it should not have received due consideration, even in this untechnical account.

The third section contains chiefly the sayings of an old, distinguished North Piegan, rendered with apparent fidelity. These are, from the specialist's point of view, a real contribution. For example, we find a definite connection between the Scar-face myth and the Woman Who Married a Star (*Anthrop. Pap. of the American Museum of Natural History*, vol. II, pp. 58-65). The Ojibwa are said to have a similar version. This is probably the older form of the myth and explains some apparent inconsistency in former lists of Blackfoot myths (*ibid.*, p. 14).

In the appendix will be found an interesting contribution on the medicinal and food plants of the Blackfoot, which is the result of much careful research. Whatever may be said of the remainder of the book, this part is certainly a meritorious contribution to the anthropology of the Blackfoot Indians.

For the literary aspect of the book, we have nothing but praise. For an everyday, functional view of the Blackfoot it is unique. It is not far wrong to say that with the Blackfoot, formal ceremonial procedure is the order of the entire day. It seems that this phase of their culture profoundly impressed the author and called forth a sympathetic response. It emanates from every chapter, and as the straightforward matter-of-fact narrative proceeds the reader comes to feel its charm.

CLARK WISSLER.

Social Organization of the Southern Piegan. By J. P. B. DE JOSSELIN DE JONG.
Internationales Archiv für Ethnographie, Bd. xx, 1912, pp. 191-197.

The author feels it necessary to prove that the tendency among the Piegan is to regard their bands as exogamic. He seems to be under the impression that someone denies the fact. Mr Grinnell noted it in 1892, and later Messrs McClintock and Curtis observed the same. The reviewer has not met with a single denial anywhere in literature. The

article and the accompanying note by Prof. C. C. Uhlenbeck are, however, so worded as to appear as an attack on a recent paper on the *Social Life of the Blackfoot Indians*. Thus, they make it appear that this paper denies the exogamic practice. This is not correct. The discussion they cite is as to the significance of the observed facts of the same tenor as those offered in rebuttal. The point at issue is whether band-ties as such are the primary determinants in marriage regulation and take precedence over blood-ties. It has been noted by Goldenweiser that since many of the same individuals are related by blood and by band-ties, the tendency is to confuse the one with the other. The intent of the paper attacked by De Jong was to show that the data for the Plains area in which the Blackfoot reside seem to support the view that the association of band- and blood-ties is accidental rather than functional. So while De Jong's list of marriages is a very welcome contribution, it has not added any new data and leaves the subject just where it was. Unfortunately, the authors do no more than assert their theory that the present status of Piegan bands is no criterion of what they once were and that the present observed disregard of band-ties is due to social decay. They also forget that long ago Mr Grinnell announced and ably defended the same view. So finally, contrary to the author's implication, no one really denies the Blackfoot tendency to exogamy, but it is still a question whether Grinnell's prior interpretation of the phenomenon or the later one by Mooney and Goldenweiser meets all the conditions. The authors have cast their lots with Mr Grinnell; the writer of the paper attacked took the other side for reasons stated elsewhere. These were in substance that Mr Duvall and his informants maintained that the many endogamous marriages known to them were readily tolerable provided there were no blood-ties. Thus from the paper cited by Uhlenbeck (p. 19), this attitude "implies that the fundamental bar to marriage is relation by blood, or true descent, and that common membership in a band is socially undesirable rather than prohibitive."

CLARK WISSLER.

The Dream Dance of the Chippewa and Menominee Indians of Northern Wisconsin.

By S. A. BARRETT. Bulletin of the Public Museum of the City of Milwaukee, vol. I, article IV (1911).

In this paper Dr Barrett has presented the student of the Central Algonkin with an excellent objective account of this interesting ceremony, usually called for some unknown reason that of the "Dreamers," though the Menomini name for the organization is "Nimihétiwināniwuk"

or "Society of Dancing Men." As a member of this organization who has witnessed the ceremonies and has taken part in them, the reviewer ventures to pass some minor criticisms on the Menomini part of the paper before him, especially as Dr Barrett's stay with this tribe was relatively short and he was apparently unable to obtain as much detail as from the Ojibwa. The society and dance are, as Dr Barrett states, of quite recent origin, but the Menomini attribute their introduction, not to the Sioux, but to the Pottawatomi of the Prairie. The late Dr William Jones, in the first published account of the ceremony,¹ gives the Sac and Fox origin tale, which likewise attributes it to this people. The reviewer is also told that the Winnebago regard it as a Pottawatomi institution. The Pottawatomi man by whom the dance is said to have been brought to the Menomini is still living, and still conducts at least the large public ceremony, part of the ritual of which is given in his native tongue. A number of the Menomini do not approve of the society and are not members.

The Menomini religion does not center entirely around "the Great Spirit." The universe is divided into nine tiers, four above and four below. "The Great Spirit" rules the upper or heavenly world and is in a nominal way the supreme God of the universe; but his servants the Thunderbirds, the Sun, and the Morning Star, are really more important. The lower world is governed by a Great White Bear and his servants. The status of the Great White Bear is much greater than that of Mätc Häwätuk, because he is an active power for evil as opposed to a rather sluggish power for good. The "Dream" dance has nothing whatever to do with Mätc Häwätuk; it is referred to the alien God of the Pottawatomi, a "Great Spirit" that has no Menomini name.

Dr Barrett lays great stress upon the fact that one of the most important features of the Menomini public ceremony is the presence of a person wearing a "feather cape," who actually impersonates "the Great Spirit." Either Dr Barrett was misinformed, or there was some mistake in the interpreter's explanation. For the person wearing the feather "cape"—really a dance bustle, by the way, which, when worn by short men or boys, is sometimes fastened on the shoulders, but is normally worn about the waist—is merely the leader of the ceremony. When, as in the large public functions, which last four days, as many as four drums are present, each of the four men in charge of the drums used in their districts wears a bustle; and at certain times these men abdicate their authority temporarily by choosing some important man

¹ William Jones, "Anoska Nimiwina," *Harvard Monthly*, Cambridge, May, 1899.

in the audience to wear the belt. The method of procedure is to dance up to the man selected, and then remove the dance bustle and place it upon him. The person or persons so selected—according to the number of leaders—now lead the dance during the next song, at the end of which they halt before some person, to whom they give a present as a reward for removing the bustle. The reviewer has several times worn this bustle and knows that the idea of personifying "the Great Spirit" is not present.

Participation on the part of members is compulsory. Certain men, however, such as warriors or magicians, do not dance before the singing of the song distinctive of their profession, which is recognized by its own peculiar beat. The *Nānāwétawwuk*, or "Braves," who act as police during this ceremony, are not officers peculiar to it, but men who have received honors in war and always police public undertakings.

In regard to the other beliefs of the Menomini, it can hardly be said that tobacco is the most important adjunct in influencing the gods. The sacred bundles themselves serve this purpose while the tobacco is a soothing accessory, for which food or liquor may be substituted. The great importance of tobacco as a ceremonial offering cannot, however, be denied.

The secondary use of the war bundle as a rain producer is unimportant and rare among the Menomini, but was doubtless fresh in their minds when Dr Barrett arrived in 1910, since on July fifth of that year, shortly before he came, they had held the first ceremony of the kind in twenty years because of the unusual drought. The reviewer attended this ceremony and secured several photographs, one of which was reproduced in a recent number of the *American Anthropologist*.

The bulk of Dr Barrett's paper, however, centers about the Dream Dance as found among the Ojibwa, with whom the reviewer is less familiar. This portion of the task has been painstakingly done. Nevertheless, it was hardly necessary to furnish so detailed an account of the minutiae of the ceremonial as is here presented, for the over-emphasis of trivial circumstances is likely to obscure the importance of the more fundamental rites.

It is to be hoped that Dr Barrett will soon publish more data on the Central Algonkin, and especially on the Ojibwa of Wisconsin and Minnesota.

ALANSON SKINNER.

The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes as described by NICHOLAS PERROT, French commandant in the Northwest; BACQUEVILLE DE LA POTHERIE, French royal commissioner to Canada;

MORRELL MARSTON, *American army officer*; and THOMAS FORSYTH, *United States agent at Fort Armstrong*. Translated, edited, annotated and with bibliography and index by EMMA HELEN BLAIR. With portraits, map, facsimiles, and views. Cleveland, Ohio: The Arthur H. Clark Company, 1912. 2 volumes. Pp. 372, 412.

This work contains a translation, with editorial notes, of manuscripts by Nicholas Perrot, a French pioneer in the Great Lake region; also the writings of de la Potherie—manuscripts written some time before or after 1700; further two heretofore unpublished manuscripts in the Wisconsin Historical Society collection by Morrell Marston and Thomas Forsyth. The latter bear the dates of 1820 and 1827 respectively.

The translations and editorial work are by the late Miss Emma Helen Blair, especially noted for her editorial work upon "The Jesuit Relations and Allied Documents," and "The Philippine Islands, 1493-1898." She was generally recognized as one of the most able historical editors in the country.

In the manuscript by Perrot will be found many interesting detailed accounts of the habits, customs, and religion of the tribes along the Great Lakes and in Illinois. In fact, he gives one the impression of always having the customs of the Illinois in mind even when writing of the Iroquois. It may not be amiss to state that Charlevoix when writing his famous history of New France seemed to have had at hand this memoir by Perrot and to have drawn upon it to a great extent, so that those familiar with Charlevoix's work will find nothing particularly new. It is an advantage, however, to have the original when making careful comparative studies in ethnology. Perrot seems to have spent most of his time trying to patch up ever-recurring hostilities between neighboring tribes such as the Sioux, Huron, Iroquois, Illinois, Miami, Iowa, and even Pawnee. Consequently we find in his account many interesting notes on the customs of the tribes concerned. Thus we find (vol. I, p. 186) a description of a ceremony in which the Sioux "sang the calumet" over some of the Huron. However, he says, "The savages believe that the sun gave it (the calumet) to the Panys (Pawnee) and that since then it has been communicated from village to village as far as the Outaoïas (Ottawa)." This would seem definitely to connect the calumet ceremony of the Mississippi valley with the *hako* ceremony of the Pawnee or the *hunka* ceremony of the Dakota.

We find also one of the earliest references to the Soldier bands of the Plains tribes, who controlled the buffalo hunt (vol. I, p. 120): "On the same day, one of the leading men makes a harangue before all the as-

sembly, in which he makes known the orders that have been issued in regard to the limits which shall be observed in this hunt, and the punishments ordained for those persons who overstep them. He declares that these orders provide for depriving the disobedient of their weapons, breaking their bows and arrows, tearing down their cabins, and plundering them of property found therein; and this law is inexorable among them." Perrot seems to credit all the tribes going into the plains to hunt buffalo with this practice. Again we find (*ibid.*, p. 119): "The savages set out in the autumn, after they had gathered the harvest, to go hunting; and they do not return to their villages until the month of March, in order to plant the grain on their lands. As soon as this is done, they go hunting again, and do not return until the month of July." Perrot also has the instinct of a comparative ethnologist as shown by the following passage (*ibid.*, p. 124): "The Illinois and their neighbors have no lack of wood for drying their meat; but the Ayoë's and the Panys generally use only the well-dried dung of the buffaloes, as wood is extremely scarce among them."

In the account of an expedition into the Iroquois country we find an interesting reference to distant tribes (*vol. I*, p. 363): "The curiosity of our Frenchmen whom Monsieur de la Barre had sent out was greatly excited by all the conversations which the savages held with them. The only talk at the bay was of new tribes, who were unknown to us. Some said that they had been in a country which lay between the south and the west; and others were arriving from the latter direction, where they had brought stones, blue and green, resembling the turquoise, which they wore fastened in their noses and ears. There were some of them who had seen horses, and men resembling the French; it must be that these were the Spaniards of New Mexico."

This reference to horses is rather suggestive since in no other place have they been mentioned. The inference would be that neither the Iowa, Illinois, nor Sioux with whom these Frenchmen came in contact were at that time using horses.

We note an interesting description of the manufacture of shields (*vol. I*, p. 126): "It is only the skin on the bellies of the cows and that of the yearling calves which the savages use for making their garments; but the hides of the bulls are used for (making) bucklers, with which they ward off their enemies' arrows and the blows of clubs. When they wish to dress this hide, they cut off a sufficient piece of it, and, after thoroughly scraping both sides of it, they boil it a moment in water, and then take it out of the kettle. Then they stretch it on a hoop of

the same size as the buckler that they intend to make, and when it is entirely dry it becomes as hard as the heavy leather used for the soles of shoes. When the savages wish to cut it for stretching, they take pains beforehand to make it as nearly round in shape as they can; and when it is quite dry they remove the superfluous leather attached to the hoop (on the outer edge). In this manner they make the bucklers which they carry to war." It has been said that the introduction of the horse was chiefly responsible for the diffusion of the circular shield, but this statement and the foregoing reference to horses are not consistent with such a view.

On page 86, vol. II, we have an interesting account of a Miami ceremony in which, among other things, the dancers are "shot with medicine bags." "Some persons thrust down their throats sticks a foot and a half long and as large as one's thumb. . . . Others swallowed feathers of the swan or eagle, then drew these out, and fell down, as if dead." It is interesting to note here the eastern distribution of the sword-swallowing trick known in the southwest.

The two papers of Marston and Forsyth deal specifically with the Sauk and Fox Indians and form perhaps the most important ethnological contribution in the work. On many points the data are quite full and precise and entirely consistent with the later work of Dr William Jones. Among other things is a rather full and interesting account of the two social groups into which the tribe is divided for purposes of athletics and war. Thus Marston says (vol. II, p. 156), "The males of each nation of the Sauks and Foxes are divided into two grand divisions, called *kish-co-qu*a and *osh-kosh*: to each there is a head called *war chief*. As soon as the first male child of a family is born he is arranged to the first band, and when a second is born, to the second band, and so on."

One striking thing in Perrot's account is the constant shifting of the Huron, Ottawa, Illinois and other tribes. For example the Ottawa went to the Iowa River, but finding the Sioux hostile they moved northward and settled on Lake Superior. The Iroquois were warring on the Illinois, and the Sioux were raiding eastward and northward. The "terrible Iroquois" were hostile to the Frenchmen as well as other Indians, hence the latter sought to preserve a status quo among all the other tribes and urge them against the common enemy. It is well for anthropologists to note these examples of uncertain habitat and new cultural contacts.

The editor has taken many long extracts from the *Handbook of American Indians*. While these have been carefully chosen, it is an open question whether anything is gained by their addition. Perhaps

they may be of service to the general reader not familiar with the *Handbook*. It is to be hoped that some day we shall have editions of these rare old writings edited by anthropologists.

CLARK WISSLER.

Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico. By JOHN R. SWANTON. Bulletin 43 of the Bureau of American Ethnology, Washington, 1911.

It is always a satisfaction when, on taking up a work that fills in a distressing gap in our knowledge, we find that the task has been well done, and certainly there can be no other verdict in regard to Dr Swanton's latest work on the Indians of the lower Mississippi valley and the adjacent gulf coast.

For a long time the area in question has been well known archeologically, especially through the conscientious investigations of Mr Clarence B. Moore; but from the standpoint of the ethnologist, much was yet to be desired, especially since the region lies like a connecting link between the mound cultures of the Ohio and Mississippi valleys and Mexico. By his critical selection of historical material and the presentation of what data remained to be culled from surviving tribal remnants, Dr Swanton has performed a commendable service to science.

The most interesting of the peoples of the lower Mississippi valley, and the one rightly treated in the greatest detail, is the Natchez tribe. These people are now definitely proved to have spoken a Muskogean dialect, altered perhaps by the infusion of another stock. Their general culture, while presenting a number of typically Southeastern characteristics, is remarkable in that it also shows several features unique in North America. The strangling of the relations of the deceased at the funeral of a person of importance is probably unprecedented on this continent, yet it may be only the logical outgrowth of the widespread religious idea that the utensils, and occasionally the horse or dog, of the deceased should accompany the soul of the departed to the hereafter. In the Southeast especially these ideas were prevalent, and Mr Moore has found numerous vessels in graves that were broken in order to "kill" them before interring them with the dead. Also, what is more significant, images of animals, such as Speck found among the Yuchi, were also placed with the dead, perhaps a survival from a time when animals were actually slaughtered for the purpose, as seems to have been the case in some Algonkin dog burials with human skeletons near New York Bay.

The social organization of the Natchez is also peculiar, and the

power of the chiefs much greater than usual. It is interesting to note that the clan system was apparently acquired after the settlement of the Natchez among the Creek.

That the Natchez built mounds for their temples is another and not altogether unexpected link between their culture and that of Mexico and the Mississippi and Ohio regions. While their ceremonials have in many cases a distinctive flavor all their own, their religious beliefs and shamanistic practices are not so peculiar. The action of the shaman in curing the sick has a distinctly northern leaning, and on page 94 we read, concerning their moral code, that "their [the girls'] fathers and mothers and religion teach them that on leaving this world, there is a plank, very narrow and difficult to pass, to enter into the grand villages, where they pretend they are going after death, and only those who have disported themselves well with the boys will pass this plank easily." This resembles to some extent the belief, not only of the Seminole, but of the Iroquois and other Woodland tribes in connection with the journey to the other world.

The Avoyel, Taënsa, Bayougoula, Houma, Tunica, Chitimacha, Atakapa, and several others are also treated. Of all the tribal remnants now to be found the Chitimacha are the most primitive, and have, at least until recently, kept up more of their old arts and manufactures. A number of plates showing specimens of their work are given. Those depicting the basketry, with the names and symbolism of the designs, are the most interesting. A number of myths are related, and Dr Swanton has also given us notes on many other features of Chitimacha culture. He has compiled a long-desired tribal and linguistic map of the region, on which all these peoples are located according to the best authorities.

On the whole the volume is interesting and well put together. The work of cultural reconstruction from historic sources cannot be too highly praised, and it is to be hoped that writers in ethnology will make more use of material of this sort than has been customary, for the writings of the early white settlers have often been sadly neglected. The final discarding of M. Parisot's spurious Taënsa Grammar is another good step. Dr Swanton is to be congratulated on the successful outcome and presentation of his researches.

ALANSON SKINNER.

On Paintings of North American Indians and their Ethnographical Value. By HERMAN TEN KATE, Ph.D., M.D. (Reprinted from *Anthropos*, vol. 6, pp. 521-545, 5 pl., 1 fig., St. Gabriel-Mödling bei Wien, 1911.)

No foreign anthropologist takes a deeper interest in the American

Indians than the author of this interesting paper. His earlier writings on the aborigines of the Western Hemisphere, based on personal observation, mark him as no casual observer, but one who, even when his stay among the people of a given tribe was limited, availed himself of every opportunity and saw far beneath the surface.

The present paper may be regarded as an extension of a contribution bearing on paintings of South American Indians, presented at the meeting of the XVII International Congress of Americanists at Buenos Aires in 1910. It does not aim to include all the painters of North American Indians, by any means, but is confined to a discussion and an appraisal of the work of Kane, Kurz, Wimar, Farny, Metcalf, Scott, Brush, Remington, Deming, Couse, Burbank, Sharp, and Morris. Himself the son of a noted painter, Dr ten Kate was reared in an atmosphere of art, and his paper, naturally enough, reflects the keen appreciation of the connoisseur as well as the acumen of one trained in science. He pays tribute to the men who with brush and pencil went among the Indians in the early days and saved for future generations a record in many ways priceless. The work of the early artists is by no means beyond criticism, yet in most cases they were honest in their endeavors and did their best under most discouraging circumstances.

But it is to the most recent school that the paper is chiefly devoted, and to the members of which, so far as Indian painters are concerned, Dr ten Kate pays just due, particularly to Deming, Couse, Burbank, Sharp, and Morris, whose works have great ethnographical value. It is to be hoped that the author will fulfill his intention of extending the article into an exhaustive account of the work of those who have perpetuated on canvas the Indian and his life.

Dr ten Kate takes exception to the growing custom, especially among American ethnologists, of writing Indian tribal names in their singular form, as Comanche, Hopi, etc., when referring to the people collectively. The custom is obviously a commendable one, nevertheless, since duplication of the plural in various tribal names is obviated, the casual reader is not left to wonder whether the English plural is a part of the tribal name, and the awkward necessity of pluralizing such singular forms as Yokuts, Shivwits, Tantawats, etc., is avoided.

F. W. HODGE

ASIA

The Veddas. By C. G. SELIGMANN and BRENDA Z. SELIGMANN, with a chapter by C. S. MYERS and an appendix by A. MENDIS GUNASEKARA. Cambridge, The University Press (New York: G. P. Putnam's Sons), 1911. Pp. XIX, 463. (\$5.00 net.)

It is barely a year since Dr Seligmann published his volume on *The Melanesians of British New Guinea*, yet he has again come forward with an imposing volume, this time upon the Veddas of Ceylon. These people have served for many years as a sort of stock example of a "primitive people," but in spite of the interest they have aroused, no adequate account of their social organization and religious beliefs has hitherto existed. Virchow in 1881, and the Sarasins in 1893 and 1907, had dealt with the physical anthropology of the Veddas, and to some extent with their material culture and the archeology of the region in which they lived, but except for the papers of Bailey (1863) and Nevill (1887) little had been done on any other side. That the investigation of this field was made only just in time is evident from the fact that Dr Seligmann could find only half a dozen families that were still untouched by more civilized conditions.

After an introductory description of the habitat of the tribe and the division into Veddas, Village Veddas, and Coast Veddas, a brief description is given of their physical characteristics and present state. There follows then a detailed account of the culture of the most primitive of the three groups, the Veddas proper. Their material culture is simple. Caves and rock-shelters form their dwellings, and for clothing the men wear only a narrow breech-clout, the women a short skirt from the waist to the knee. Now these are of cloth, but formerly they were of tree bast. Neither sex wears much of any ornament, and no tattooing or painting is employed, nor is the use of cicatrices found. For food they depend wholly on game, natural plant foods, and honey. The bow and arrow and the axe are their only weapons. Crude pottery is manufactured.

Three chapters are devoted next to the description of the sociology of the Veddas. The clan system first noted apparently by Nevill is confirmed, the clans being prevailingly exogamic although they are now breaking up, and all customs in connection with the clan organization are falling into disuse. Descent is in the maternal line. The clans seem

to show traces of former local distribution. In marriage, a strict monogamy is in force, and marriages between first cousins are the rule. Divorce is said to be very rare, and child adoption is not practised. The dead are simply abandoned in the rock-shelter where they die, and the spot not visited again for several years.

The religion of the Veddas centers about the ancestral spirits. These spirits enter into the bodies of shamans or at times of other persons, and in this way the spirits communicate with their descendants. Except for one or two special ancestral spirits which are apparently those of widely known persons of a century or two ago, there are no supernatural beings which are given particular attention, and apparently no trace of any deities connected with natural phenomena. It is also striking that the usual savage beliefs in regard to magic and sorcery are apparently totally lacking here. In ceremonials, the arrow is very important, the ancestral spirits entering this first, and then passing to the body of the shaman or bystander. When a person is thus possessed by one of the ancestral spirits, he is supported by a man who stands behind him lest he fall to the ground. The purpose of the ceremonials is mainly to secure luck in hunting or to divine in which direction the hunt will be successful. At these ceremonies pantomimic representations of the chase of various animals play an important part. Little trace of any mythology was discovered. This might perhaps be expected from the lack of the usual mythological or supernatural beings, but it seems as if there must be something more than was secured, unless it has all been forgotten. So completely mythless a people is indeed rare.

A brief description is next given of the more civilized and numerous portion of the Veddas, those, namely, which are known as the Village and Coast Veddas, these being mixed more or less with the Sinhalese and Tamils respectively. A considerable series of songs and a chapter on music follow, and then the question of the language is discussed. Here the conclusion is reached that no trace of any other language but Sinhalese is now to be found among the Veddas, so that in this they are in accord with the Negrito and the African pygmy folk in that they have completely adopted the languages of their neighbors and apparently totally lost whatever language of their own they formerly had.

Summarizing his conclusions, Dr Seligmann believes that the Veddas represent the original inhabitants of Ceylon previous to the intrusion of the Hindu element approximately in the sixth century B. C. On physical and other grounds he considers the Kandyan Sinhalese as showing a mixture of these Hindu immigrants and the Veddas. The affiliations of

the Veddas themselves are with the Dravidian jungle tribes of southern India, such as the Irulas, Kadir, etc. The relationship to the Australians or to peoples of the Malay Peninsula is not discussed.

The materials for the study of the anthropology of India and the adjacent region are rapidly becoming better. With the appearance of Rivers' volume on the Todas, the series of volumes on the tribes and castes of Southern India by Thurston, and the monographs published under the direction of the government of Assam, a mass of information is becoming available from which one may expect that a far clearer understanding of Indian ethnography will arise than ever before. A careful study is needed, however, of the many aboriginal fragments in Central India and of the wildest of the South Indian tribes, such as the Irulas, Kadir, Kurumba, Paniyan, etc., with whom the Veddas would seem to be most closely connected. It is to be hoped that for these we may have as full an account as that given by Dr Seligmann of the Veddas.

R. B. DIXON.

The Naga Tribes of Manipur. By T. C. HODSON. Published under the authority of the Government of Eastern Bengal and Assam by Macmillan and Co., London, 1911. 8°, pp. xiii, 212.

This volume forms one of the series of half a dozen already published under government authority, dealing with the native tribes of Assam. The ethnic confusion prevailing in this northeastern corner of India is, as is well known, great, and information regarding the various tribes has until lately been meagre. The series of which the present volume is the latest, is however doing much to clear up the dark places, and the government of Assam is to be congratulated on this valuable work being done under its supervision.

The Naga tribes, with a portion of which this volume deals, occupy in general the region of the Naga and Patkoi Hills—a series of ranges lying south of the Brahmaputra, and paralleling its course. Linguistically, like all their neighbors except the Khasi, Hkamti, and one or two others, they belong to the Tibeto-Burman stock. They exhibit, however, rather considerable dialectic variations, but so far as their position in the larger group is concerned seem to stand between the Bodo on the one hand, and the Kuki on the other. From the dialectic variety it seems probable that the present tribes of the Naga represent several rather complex waves of immigration. Physically the Naga also show a complex type, but from the meagre amount of material available would appear to belong to that considerable group, representatives of which

may be found from the Lolo in western Szechuan to the wild tribes of the southern Annamese border and beyond into the Malay Archipelago. This type is characterized, in general by a stature slightly above the average, a complexion varying from dark to rather light, a mesocephalic head tending toward dolichocephaly, a nose that is broad, straight, or even aquiline, and wavy or curly hair.

The Naga described by Mr Hodson comprise those within the state of Manipur, and are divided into some nine different tribes. Their culture may be briefly summed up as follows. In dress there is apparently, as indeed throughout the whole adjacent region, a great variety in detail. As a rule, however, the men wear a short kilt (like the Angami Nagas) or a breech-clout, together with a mantle over the shoulders. The women wear a skirt reaching from the waist to the knee, a short jacket, and sometimes a long sarong-like garment as well. The materials for their clothing are cotton cloths of native manufacture, with brilliant stripes and designs. On gala occasions the men's costume is quite brilliant, including cane helmets covered with skins, and decorated with feathers, fringes of human hair, and huge imitation horns. They also wear, behind, long curved tails, deeply fringed. In dressing the hair, the greatest variety prevails, the most interesting feature perhaps being the use among one of the tribes (the Marring) of the "horn" over the forehead, made by twisting the hair and wrapping it with cord, almost identical with the type of hair-dressing among the Lolo.

The weapons in use are the spear, the dao (a heavy sword-knife) and the bow. At least one of the tribes (the Marring) use poisoned arrows. Shields are of two types: (1) long, relatively narrow shields of cane or hide, and (2) round hide bucklers. The description of the houses in use is by no means clear. The accounts are vague and very general, and curiously enough, no illustrations are given. They seem clearly however, to be of several types. One, stated to be often of large size, may be supposed from the account to be similar to that of the Angami Naga. This is one having a framework of bamboo, arched and rising directly from the ground, without side walls. The ridge-pole is low at the back and rises steeply toward the front, which may be as much as 40 ft. high. Apparently the house is built directly on the ground and not raised on posts. As a type, this form of house seems to be confined to a comparatively small area in Assam, but curiously reappears in almost the exact form in British New Guinea.

Contrasted with this, apparently, is the house built by the Marring tribe, which is built on piles. The villages are usually located in high,

almost inaccessible positions, and defended by heavy palisades or thorn hedges, much the same as among so many of the wilder tribes of this region, Upper Burma, Laos, etc.

All these Naga tribes are agricultural, but present different stages in the development of the art. Some slash and burn the forest and after one or two crops abandon the site, and clear a new field; others have regular fields, some of which are allowed to lie fallow each year; others again practise irrigated terrace culture. The mainstay of the people in the way of food is rice, but game, fish and a number of cultivated vegetables are also used. Rice beer is made in large quantities, and consumed especially on ceremonial occasions. Weaving, metal-working and pottery-making are all arts of these tribes, although not all villages carry on all three.

Of the social structure the account given is somewhat confused. A clan organization exists with traces (?) of a grouping into two phratries and of phratry chiefs or leaders. The clans live segregated in the villages, members building their houses together. The clans are exogamic; food restrictions applicable to clans are said to be rare. Much information bearing on the question of the clans, their origin and organization, is given, but it is clear that much careful detailed investigation will have to be made before the situation can be regarded as cleared up. One feature of interest is the existence, not only of the men's-house as an important element in the life of the people, but also of the similar house for unmarried girls, recalling similar conditions among the tribes in Luzon and elsewhere. Previous to marriage great laxity is allowed, but afterwards the laws are strict. Monogamy is the rule, and formerly a man stood small chance of getting a wife until he had taken a head. Each village was to a great extent autonomous, and was governed by one or two hereditary chiefs, one of whom at least had certain important religious functions.

The bodies of the dead were buried, usually close to the house. Property is placed in the grave, and offerings are made to the spirit daily until the time of the great annual festival of the dead, when the soul is supposed to take its final departure from this world. This ceremony is held after the harvest, and includes the impersonation of each of the persons who have died during the previous year; the offering to these impersonators of the dead, of much food, etc.; the giving of return presents by them to their relatives; and concluding with a most spectacular torch procession to a spot outside the village limits, and the departure of the spirits for the other world. In great ceremonies of this sort and others relating to crops, etc., the village headman is the officiating priest. A class of ordi-

nary shamans however, exists, who are concerned with omens, prophecy, and the cure of disease, which is extracted in the form of small stones and the like. Of particular interest is the custom known as "genna" or tabu. These tabus are very numerous, and apply either to individuals, clans, or whole villages, and may last for several days or more. During such a genna, when in force for a whole village, no person may enter or leave the village, strict food restrictions are maintained, and various offerings must be made. Gennas are imposed in cases of sickness, birth, death, harvest, etc. They are closely similar to customs of tabu prevailing throughout the wilder tribes in Indo-China, and may be connected with the further developed forms of tabu prevalent in Oceania.

A further striking custom of these Naga tribes is that of setting up monoliths either singly or in rows or circles, and the occasional building of cromlechs. These seem to be erected as cenotaphs to the memory of particular individuals or families. Similar structures and customs are found among the Khasi (an isolated tribe of Mon-Khmer stock living a short distance west of the Naga) and also among some of the Munda tribes of northern India. Great numbers of such cromlechs are known, further, in southern India, but are no longer built by any of the Dravidian tribes in that region today.

The general impression left by the description of these Naga tribes is that they show clearly the influences that have been brought to bear upon them in their migration from their earlier northern habitat, and from the various invasions that have come into their present country. The great wave of the Ahom tribes belonging to the Tai linguistic stock, who came into this whole region in the twelfth or thirteenth centuries, and gave their name (Ahom = Assam) to the country, cannot have failed to influence the conditions under which the Naga lived. It is as yet impossible to trace in any detail the course of migration either of the Naga themselves or of the various other Tibeto-Burman tribes with which they are associated, but additional light is being thrown on these questions every year, and with the exploration of western Yunnan and Szechuan many of the difficulties will probably be explained.

From the strictly scientific point of view, the present account of the Naga suffers somewhat, in that it seems to be the result of more or less incidental observations rather than a direct investigation. It represents the really surprising amount of information obtained by one of those keen, educated English officials, who, in the course of routine duty, contrives to gather a great deal of knowledge of the people among whom he is living. It is inevitable that material obtained in this way should

be lacking in detail, and that it should often stop short of giving the explanation which special investigation might show. We cannot, however, be too grateful to the author for having given us the large store he has gathered, and to the government that has realized the value and importance of ethnological work.

R. B. DIXON.

Among the Tribes in Southwest China. By S. R. CLARKE, China Inland Missions. London: Morgan and Scott, Ltd., 1911. Pp. xiv, 315.

This volume has been divided by the author, who for thirty-three years has been a missionary in China, into two quite distinct parts;—the first comprising accounts of the non-Chinese tribes of Kwei-chow and the adjacent area, and the second dealing with the history of mission work in this district. Of these it is naturally the first that is of interest to the anthropologist.

It is only within the last decade or two that we have begun to get anything like detailed and reliable accounts of the various non-Chinese tribes which still occupy large portions of southwestern and western China. Recent investigations have, however, done much to clear up the previous uncertainties, and it seems possible now to make out the main outlines of the culture history and ethnography of the whole region south of the Yangtse. In brief it seems to be established that during the early period of Chinese history all the region south of the Yangtse was occupied, in the main, by two great groups of people, classed linguistically under the Tai and the Mon-Khmer stocks. On the coast there may have been some maritime tribes allied to the earlier strata of population of Malay type in the Archipelago, and in the east along the Tibetan frontier in Szechuan and Yunnan, were tribes belonging to the Tibeto-Burman stock. In the gradual southward movement of the Chinese, these "barbarians" were forced out, and a series of migrations took place southward into Indochina and Burma, the later waves of which are represented by the Burmese and Siamese of today. Not all of the "barbarians," however, left their original homes, and these remnants are now represented by the various Miao tribes (Mon-Khmer?), Shan, Chungchia, etc. (Tai), and Lolo (Tibeto-Burman), of the southwest and west. In the present volume the author gives an account of several of the Miao or Miao-tse of Kweichow, together with briefer descriptions of the Chungchia and the Lolo.

The Miao are divided into numerous tribal groups, distinguished for the most part by peculiarities of dress. Their traditions refer to a mi-

gration from the east, a fact borne out by the existence of other Miao fragments in Hu-nan, Kiang-si, Kwang-si and Kwang-tung. It is an indication of the comparative recency of the establishment of Chinese sovereignty in this whole area to find that until lately some of the Miao here in Kwei-chow were still ruled by their own hereditary chiefs, as indeed some of the Lolo are to this day.

The marriage customs of the Miao much resemble those of some of the tribes of Indochina, as in the custom for the bride to return to her parents' home, and not take up her residence with her husband until after the birth of the first child. In religion the Miao show many contrasts to the surrounding Chinese. They have no temples, no formal priesthood. Shamans, however, play an important part, and are often possessed by their guardian spirits, and in this state give prophecies and communications from the gods. Local and nature spirits, together with those of ancestors, absorb the main attention of the people, and animal sacrifices are offered to these. The main ceremonials appear to be connected with the harvest and with ancestors. These harvest ceremonies are largely musical, and in one particular show striking resemblance to Melanesian ceremonies. The players (men) make music on wind instruments consisting of a series of bamboo tubes with vibrating reeds, set in long gourds or hollow wooden tubes, into the end of which the player blows, producing music something like a bagpipe. The size of the instruments varies, from those with tubes three feet long to those as much as fourteen feet in length. The players stand in a row, and as they play the row pivots on the end man, who plays the largest instrument, and thus slowly revolves. In the Solomon Islands and adjacent portions of Melanesia a similar custom prevails, pan-pipes being, however, substituted for the form of instrument used by the Miao.

Interesting fragments of the mythology are given, including a creation story and flood legend. The latter, in many of its incidents, shows close agreement with tales of the Lolo and Tibeto-Burman tribes of Upper Burma and Tai and Mon-Khmer tribes in Indochina.

The Tai tribes of Kwei-chow (the Chung-chia) show much less in the way of aboriginal features than the Miao. They have apparently more readily adopted the higher culture of the Chinese immigrants and have ever since the beginning of the Christian era shown a greater degree of solidarity than the Miao, as shown in the formation of the Nanchao and other kingdoms among them. Physically these Tai tribes, who form a large proportion of the total population hereabouts, seem to represent the original type of the occupants of most of the region south

of the Yangtse, as contrasted with those in north China, Manchuria and Mongolia.

Most of the information given in regard to the Lolo is quoted from a recent account of this tribe by Hicks in the Chinese Recorder and does not add much to the previous accounts. The description, however, of the so-called "soul-baskets" of the Lolo, in which the ancestral spirits are supposed to reside, is of interest.

Much interest is now being taken in these aboriginal, non-Chinese tribes of the southwest of China. Davies has recently gathered a large amount of valuable information and numerous vocabularies, and the recent Mission D'Ollone has brought back from them a large mass of material which has not yet been made accessible. The precise linguistic affiliation of some of the tribes is still obscure, but from the material at present available it seems to be admitted that the majority of the Miao are probably Mon-Khmer. The vocabularies given in the present volume afford further material for the study of this point. The volume must be regarded as a distinct contribution to our knowledge, particularly of the Miao tribes; and one can only hope that the author, who has the great advantage of knowing the language, will realize the importance of collecting, before it is too late, the mass of mythology and material still apparently available, and of publishing it in full.

R. B. DIXON.

AFRICA

The Baganda. An Account of their Native Customs and Beliefs. By the Rev JOHN ROSCOE, Hon.M.A. (Cantab.), formerly of the Church Missionary Society. London: Macmillan and Co. (The Macmillan Co., 66 Fifth Avenue, New York City), 1911. 8 $\frac{1}{2}$ ×5 $\frac{1}{2}$, pp. xix, 547. (Price (\$5.00 net.)

Although Stuhlmann, Sir Harry Johnston, and others have published valuable data on the ethnography of Uganda, the Rev. Roscoe's book is easily the most important contribution to the subject, and its strength lies in describing precisely those fields of native life that are least accessible to a superficial observer—social, political, and religious customs. Within the limits of a review it is possible to refer to but a few of the many features of special interest in the work.

The Baganda are divided into thirty-six clans, the members of each of which trace their origin to a single ancestor and share one principal and one minor totem. Both totems were held sacred by the clansmen and were never destroyed by them, though others might do so with impunity. Descent of totem and clan membership was in the paternal line, except for princes of royal blood, who always belonged to their mother's clan. In addition, all princes had the lion, leopard, and eagle for their totems, though the last of these was not associated as principal totem with any clan. Not all the clans were on the same social level: some were never allowed to present a prince as a candidate for the throne, and some were obliged to join other clans to remove such disability or in order to advance their standing generally. With one exception the clans were exogamous, but "a man was also forbidden to marry a woman from his mother's clan because its members were regarded as his near relations" (p. 128). It seems impossible to formulate any general law for the association of principal and minor totems on the basis of the list presented. In several instances representatives of related species are linked together (*musu* rat and *muyoza* rat, etc.), and in others the association is at least readily intelligible (elephant and hippopotamus, dog and dog bell); but in a fair number of cases no plausible explanation presents itself (jackal and puff adder, small antelope and tree fungus, tailless cow and crested crane, etc.). It is worth noting that a totem may occupy the first place in one clan, and the second in another. Thus the Elephant clan has the hippopotamus for its minor totem, but there is also a Hippopotamus clan with the tortoise for its second totem.

The political institutions of Uganda are, as might be gathered from previous information, of very considerable complexity, recalling in this regard those of the Bakuba as recently described by Torday. Mr Roscoe's account reveals typically African conditions. The King was an absolute monarch, but royal honors were shared by his sister the "Queen" and by his mother. All three held court and were carried on men's shoulders; and both King and Queen had power over their subjects' lives. Upon the death of the King, a successor was chosen from among those of his sons eligible by virtue of their clan membership, there being an electoral council of three composed of two ministers and a special guardian of the heirs-apparent. As the Queen automatically lost her position at the death of her brother, her successor was also chosen by the same committee. It was necessary that the Queen should be a half-sister of the King's and that her mother should have no sons. A set of quasi-historical traditions recount the doings of the Kings from the mythical Kintu through thirty-two generations down to the present incumbent.

The country was divided into ten large districts, each under the supervision of a chief. There were two other chiefs of still higher rank, the *Katikiro* who was prime minister and chief justice, and the *Kimbugwe* who acted as guardian of the royal fetiches and of the King's umbilical cord. Like the King, these two ministers had estates in each district and were exempt from taxation. The district chiefs were appointed by the King and could be deposed by him at will. It was their duty to maintain roads from the capital to their country seat, and they were responsible to the King for the administration of their territory. In each district there were from two to six sub-chiefs, all graded in rank and bearing a title distinctive of their station. In the district of Busiro one of the sub-chiefs, as admiral of the canoe fleet, exercised powers, disproportionate to his rank, since he controlled all the traffic on Lake Victoria Nyanza and had under him numerous sub-chiefs of lesser order. The system of land-tenure suggests feudalism: the King owned all the land and might dispose of it to any chief or private person; and the common people held land from the chiefs on condition of working for them and rendering military service.

With so complicated a social organization it is but natural to find a proportionately elaborate religious and ceremonial system. Indeed, the complexity is such that the author confines his description to the more important types of beings and of objects that are held in religious veneration. These are grouped under the general headings of gods,

fetiches, amulets, and ghosts. Among the gods the author distinguishes the national deities whose worship was under the control of the King, and the clan deities, who were little known to the Baganda generally. The former had temples guarded by priests, and communicated their wishes through mediums possessed by them. In everyday life, however, it was not these "high" gods and their votaries that exerted the most powerful influence, but the ghosts of deceased relatives and the medicine-men. Ghosts were believed to stay about their graves, but it was possible to control them by removing some part of the body, more particularly the jawbone, which they would follow wherever it was taken. By properly honoring this bone the people succeeded in propitiating the ghosts; indeed, the possession of a fellow-clansman's jawbone was regarded as bringing good luck, so that jawbones of many men, and especially those of kings, were preserved with extraordinary care. Medicine-men were able to exorcise ghosts, cured illness, and made fetiches, amulets, and articles for bewitching people.

In view of Pechuel-Loesche's illuminating discussion of West African fetishism, the author's data on this subject are of considerable comparative value. In Uganda both amulets and fetiches were manufactured objects possessing great power. The former, however, were regarded with distinctly less veneration, being seldom invested with supernatural potency and never receiving offerings or supplications; their principal use was as specifics against particular forms of disease. Amulets were of wood, roots, or herbs, while fetiches were generally compounds of various ingredients stuffed into antelope horns, or mixed with clay. The essential difference, however, seems to consist in the dedication of fetiches to various gods by the medicine-men preparing them. All classes used fetiches for good luck, even thieves had theirs to make them avoid discovery by their victims. The principal royal fetich had a temple, a priest, and a female medium.

In addition to the imposing array of data on social and religious culture, Mr Roscoe has given us much valuable information on the industrial and economic life of his people. The reviewer, in fact, is able to note but two serious omissions: there is no attempt to study the art designs of the Baganda, though a complete description of the patterns on barkcloths would have been especially welcome; and the folklore published in this volume, while sufficient to show the affiliation of the Baganda tales with those of other Bantu tribes, does not enable us to determine whether the people of Uganda have in some measure achieved distinctive literary traits. It is more than likely that the author is in a

position to furnish data on both points, and we may voice the hope that he may soon embody them in a paper supplementary to his excellent monograph.

ROBERT H. LOWIE.

SOME NEW PUBLICATIONS

D'ALVIELLA, COMTE GOBLET. *Croyances, rites, institutions*. Paris: Paul Geuthner, 1911. 3 vols., XX, 386; 412; 386 pp.

BARRETT, S. A. *The Dream dance of the Chippewa and Menominee Indians of northern Wisconsin*. (Bull. Pub. Mus. City of Milwaukee, vol. I, art. IV, Milwaukee, 1911.) Pp. 251-406, pl. ix-xxxv, fig. 1-3.

BECKWITH, THOMAS. *The Indian or Mound Builder*. The Indian's mode of living, manners, customs, dress, ornaments, etc., before the white man came to the country, together with a list of relics gathered by the author. Geology, ethnology and archæology of this country and the Pacific tribes treated to a limited extent. Cape Girardeau, Mo.: Naeter Bros., 1911. 6×9. 3 ll., 135 pp., 30 pl.

CARR, CHARLES F. *Some Indian chiefs who reigned over New London, Wis., territory*. [n. p., 1911.] 5¾×8¾. 4 pp.

GERMANN, PAUL. *Das plastischfigürliche Kunstgewerbe im Graslande von Kamerun*. (Separatdruck aus dem "Jahrbuch des Städtischen Museums für Völkerkunde zu Leipzig, Band IV, 1910.) 7½×10¾. 3 ll., 35 pp., fig. 2-61.

KETKAR, SHRIDHAR V. *An Essay on Hinduism, its Formation and Future*. Second volume of *History of Caste in India*. London: Luzac and Co., 1911. XXXIX, 177 pp. (Price 5s. net.)

KRAUSE, FRITZ. *In den Wildnissen Brasiliens. Bericht und Ergebnisse der Leipziger Araguay-Expedition 1908*. Leipzig: R. Voigtländer, 1911. 9¾×6¾. VIII, 512 pp., 69 pls., 517 ills., 2 maps. (Price 12 m., cloth 14 m.)

MARETT, R. R. *Anthropology*. London: Williams and Norgate; New York: Henry Holt and Co. [n. d.] 4¼×6½. 256 pp.

NEUHAUSS, *Prof. Dr* R. *Deutsch Neu-Guinea*. Herausgegeben mit Unterstützung der Rudolf Virchow-Stiftung in Berlin. 3 vols. Berlin: Dietrich Reimer (Ernst Vohsen), 1911. 11×7½; pp. XVI, 534, with map and 334 figures; VII, with map and 336 plates; XII, 572.

OUTES, FELIX F. *Variaciones y anomalías anátomo-antropológicas en los huesos del cráneo de los primitivos habitantes del sur de entre ríos*. (De la Revista del Museo de la Plata, tomo XVIII, pp. 53-144, 24 fig.) Buenos Aires, 1911.

POUTRIN, *Dr* *Travaux scientifiques de la Mission Cottes au Sud-Cameroun (1905-1908)*. Anthropologie—Ethnographie—Linguistique. Paris: Ernest Leroux, 1911. 11×7½. 101 pp.

REPORT on the Control of the Aborigines in Formosa. Taihoku, Formosa: Bureau of Aboriginal Affairs, 1911. 6×8½. 2 ll., pp. i-iii, 1-45, 4 tables, 6

maps and diagrams, 100 pl. [Note: The Superintendent of the Bureau of Aboriginal Affairs is Rimpei Otsu, of Taihoku, Formosa.]

SANFORD, D. A. Indian topics. Or, experiences in Indian missions with selections from various sources. By Rev. D. A. Sanford, missionary of the Episcopal Church, among Cheyenne and other Indians in Oklahoma, from 1894 to 1907. New York: Broadway Pub. Co. [1911.] $5\frac{1}{4} \times 7\frac{1}{2}$. 108 pp., ill.

SAPIR, EDWARD. The Takelma language of southwestern Oregon. (Extract from *Handbook of American Indian Languages*, Bulletin 40, Part 2, of Bureau of American Ethnology, Boas). Washington, 1911. Pp. 296.

SELER, EDUARD. Die Stuckfassade von Acanceh in Yucatan. (Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, B. XLVII, 1911. Pp. 1011-1025, pl. vi-xiv, 3 fig.)

SKINNER, ALANSON. Notes on the Eastern Cree and Northern Saulteaux. (Anthropological Papers of the American Museum of Natural History, vol. IX, pt. 1, pp. 1-177, 2 pl., 56 fig., New York, 1911.)

PERIODICAL LITERATURE

By ALEXANDER F. CHAMBERLAIN

[Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., copies or reprints of such studies as they may desire to have noticed in these pages.]

GENERAL

Anderson (J. D.) Sir Herbert Risley, K.C.I.E., C.S.I. (Man, Lond., 1912, XII, 1-4, portr.) Treats of life, scientific activities, publications, etc., of Sir H. Risley (1851-1911), the well-known anthropologist, who contributed much to our knowledge of the natives of India. He was author of *The Tribes and Castes of Bengal*. 4 vols. (1891-1892), etc.

Ayers (A. A.) The seventh sense in man and animals. (Harper's Mag., N. Y., 1912, CXXIV, 606-614, 3 figs.) Discusses the sense of equilibration,—“human aviation makes an appeal to the semicircular canals that they have never had before.”

Bachy (G.) Autopsie de M. le Dr Fauvelle. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 24.) Brief account of autopsy, with measurements, of Dr Fauvelle (d. Dec. 28, 1910). Brain-weight 1360 gr.; stature 1680 mm.; weight 110 kilogr.; age at death 51.

von Baelz (E.) Die Verhältniszahl der Geschlechter in den verschiedenen Ländern. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 186-187.) Discusses the proportionate number of the two sexes in various countries of the world. Dr v. B. compares his own statistical tables with those of Gutschambarow, published in *Petermann's Mitteilungen* for 1911. G. inclines to see a preponderance of females for the whole globe, v. B. contra,—but some of the reports for certain regions (e. g., French Farther India, etc.) are still very unreliable. According to Dr von B., “in western and central Europe women preponderate, in eastern Europe

now the men and now the women are more numerous, in Asia generally the men preponderate.” In western Europe the Teutonic countries (except Spain) show the greatest preponderance of women, with considerable variation from Bavaria with 1015 women to 1000 men to Saxony with 1070. In some parts of the world excess of males may be influenced by female infanticide.

Boehmer (J.) Eine notwendige Etappe auf dem Wege zur internationalen Lautschrift. (Anthropos, St Gabriel-Mödling, 1911, VI, 1039-1041.) Argues, in connection with the article of Sprater (q. v.), that the way to a universal alphabet lies over the uniform, scientifically based national alphabet. The German alphabet should be modified to help this end. See Sprater (—).

Bolte (J.) Zum 70. Geburtstage von Giuseppe Pitré. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 408-409.) Brief sketch of life and folk-lore activities. Recently Dr Pitré was appointed to a chair of folk-lore (the first in Italy) at the University of Palermo. His 70th birthday occurred December 21, 1911.

Bugiel (W.) Die bisherigen Deutungen des Maibaumbrauches und die moderne Ethnologie. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 137-144.) Discusses the various theories as to the origin and significance of the “May-pole,” from the ethnological point of view. There are four chief theories: J. von Hammers (phallic, 1818), Jakob Grimm (deified summer, fertility), W. Mannhardt (vegetation-demon), A. Dieterich (chthonic, joy at awakening of mother-earth). After discussing parallel and seeming cognate

- customs all over the globe, the author rejects the theories of personification of deities and concludes that the "May-pole" custom "is the expression of an 'Elementargedanke.'" In the discussion E. H. L. Krause suggested that the Christmas-tree is only a "May-tree" displaced in the calendar.
- Chamberlain (A. F.)** The death of Pan: poetry and science. (J. Relig. Psych., Worcester, 1912, v, 87-109.) Discusses the alleged antagonism of poetry and science, from the time of the ancients down to the present day.
- Claparède (E.)** Alfred Binet, 1857-1911. (Archives de Psychol., Genève, 1911, xi, 376-388, portr.) Appreciative account of life and works of Binet, the French psychologist, a number of whose investigations and publications are of anthropologic interest, e. g., *Le fétichisme dans l'amour* (Paris, 1887), *L'étude expérimentelle de l'intelligence* (Paris, 1903), *Les idées modernes sur les enfants* (Paris, 1909), *Les enfants anormaux* (Paris, 1907), etc.
- Couturat (L.)** Sur la structure logique du langage. (Rev. de Métaph. et de Morale, Paris, 1912, xx, 1-24.) Discusses classes of words (noun and verb, etc.), derivation, particles, etc., with special reference to Esperanto and Ido, of which latter the author is a partisan.
- Czekanowski (J.)** Objektive Kriterien in der Ethnologie. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 71-75, 2 fgs.) Discusses the method of association-coefficients, a development of the adhesion-method of Tylor. Such occurrences as tattooing in relation to clothing, swords, and bark-cloth, and their graphic representation are indicated. The association-coefficient of the *sansa* and the neck-prop is positive, as might be expected from the cosmopolitanism of music and the ease with which musical instruments spread and enter into foreign complexes. Leather shields and bee-hive huts give a negative coefficient. This method is to be applied to the problem of culture-areas and culture-strata.
- Dahlgren (E. W.)** Karl Sidenbladh. (Ymer, Stockholm, 1911, XXXI, 383-386, portr.) Sketch of life, scientific labors, and publications of K. Sidenbladh (1840-1911), philologist, statistician, etc. His chief work, *Sveriges härads- och sockennamn*, appeared in 1872-1873.
- El Señor Profesor de Etnología del Museo Nacional.** (Bol. d. Mus. Nac. de Arqueol., Hist. y Etnol., México, 1911, I, 77-78, portr.) Sketch of D. Pedro de González, Professor of Ethnology in the Mexican National Museum, with list of publications.
- Fischer (E.)** Zum Inzuchts- und Bastardierungsproblem beim Menschen. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 105-108.) Discusses the problem of race-mixture with particular reference to the "Bastards" of German S. W. Africa (some 2,500 in number), descendants of Boers and Hottentot women. Dr F. concludes that, "if a healthy and normal, and not too small population inbreeds and lives for several generations, no harm is done." The pure Hottentot child and the pure European child resemble each other more than adults,—"a 'Bastard' child is not more European than an adult 'Bastard,' but is just a child; it has the 'Bastard' characters, but softened." See *American Anthropologist*, 1910, N. S. XII, 661.
- Anthropologische Aufgaben in unseren deutschen Kolonien. (Ibid., 1909-110.) Appeal for anthropological studies of the native peoples in the German colonies. The pigmy-problem, the tall races, the brachycephalic Negroes ("Boki" of the Cameroons), etc., need careful investigation.
- Francke (C.)** Referat über Kindersprachforschung und Verwandtes seit 1903. (Anthropos, St. Gabriel-Mödling, 1911, VI, 920-925.) Notes on the literature of child-language (Idelberger, Schneider, Wolfert, Gheorgov, Otto, Tögel, Major, Ament, Stern), "language" of animals (Zell, Römer, Garner), origin and development of language (Dittrich, van Ginneken, Meyer, H. Paul, in some detail, A. Marty, A. Noreen) since 1903. The author has treated the earlier literature in his article on "Sprachentwicklung der Kinder und der Menschheit" in Rein's *Enzycl. Handb. d. Pädag.* (2 Aufl.), pp. 777-790.
- Friedensburg (F.)** Der Einfluss des Volkstümlichen auf das Gepräge der Münze. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 264-278.) Discusses folk-influence on the stamping of coins, a subject practically neglected by investigators. The influence of religion upon coins is seen

from the very first, and the ancient Roman money figure preferably the old native deities and legends,—historical persons and events come later. Many coins bear evidence of mixtures of religions in the extraordinary figures seen upon them. In the Middle Ages the influence of religion on coins is marked, but here the effect of ecclesiastical art extends to secular coins; as in ancient Greece the god of the greatest temple of the city rules the coin, so in Medieval Europe the protective saint of the principal church drove off even the name of the town for which his own was substituted. The symbols and countermarks are of interest from this point of view,—many of these marks rest on folk-ideas. The inscriptions likewise show folk-influence, both as to form and content (popular names of cities appear alongside official ones). The names of coins are often of folk-origin more or less. Lucky and unlucky coins exist, there being prejudices for or against certain forms, etc.

Fuller (B.) East and west: a study of differences. (Nineteenth Cent., Lond., 1911, No. 417, 860-870.) The Oriental "looks for happiness in the mind, not the body, and believes that the highest satisfaction which man can hope to attain is derived from the gratification of feelings of personal dignity." In the West this craving for repute becomes of subsidiary importance. The advantages of European civilization "are becoming widely known and appreciated in Asia," and "the Christianization of India would effect a marvellous change in her economic position." Europe has changed, and Asia may too.

de Gaultier (J.) Comment naissent les dogmes. (Mercure de France, Paris, 1911, xcii, 65-94.) Discusses the origin of dogmas, with special reference to Novicow's recent book, *Critique du Darwinisme social*. According to de G., "the whole argument of the book rests upon a sociological dogma, submitted to no criticism, viz., 'civilization consists in the adaptation of the earth to the needs of man.'" Hence all efforts not so directed are follies or crimes, especially war, the effort of man against man. De G. criticises the ideological point of view as expressed by Novicow, and sees triumph for the ideal only through struggle for it,—"social Darwinism pushed to the extreme." The

pacifism of some ideologues is but "a paradoxical form of the warlike instinct."

Gomme (L.) "Totemism and Exogamy." (Folk-Lore, Lond., 1911, xxii, 486-488.) Replying to Mr E. S. Hartland (q. v.) G. asks H. "what proof he has for so connecting totem-formed groups with kinship-formed groups as to make them necessarily one and the same thing?" See Lang (A.), Hartland (E. S.).

Gragger (R.) Ludwig Katona zum Gedächtnis. (Z. d. Ver. f. Volksk., Berlin, 1911, xxi, 86-88.) Sketch of life and works of L. Katona (1862-1910), the Hungarian folklorist.

Haberlandt (M.) Zur Kritik der Kulturkreislehre. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, xlii, 162-165.) Discussion and criticism of the theory of culture-spheres or culture-areas as advocated and developed (from the stimulus of Ratzel) by Ankermann, Foy, Frobenius, Gräbner, et al. According to H., "ethnology is not identical with culture-history." The advocates of the theory in question have never proved that the things of culture (material, social, ideal) have arisen only once, been invented only once, and that ethnographic parallels always rest on culture-transference and genetic relationship. The new, spontaneous, and unconstructed inventions of children in their plays and games, etc., are significant here. The Gräbner school have neglected linguistic relations, and linguistic material in general. Language, e. g., can throw light on the ethnographic confusion of Brazil; to-day "words and things" is the life of Aryan archeology. The purely anthropological side has also been neglected; the lack of chronologizing is also apparent (cf. Polynesia). See Krause (F.). See also the discussion, pp. 169-173. The same subject is treated more at length by Dr H. in his article "Zur Kritik der Lehre von den Kulturschichten und Kulturkreisen," in *Petermann's Geogr. Mitteilungen*, for March, 1911, pp. 113-118. The May number of the same Journal contains replies by Foy and Gräbner; also a rejoinder by Dr H.

Hahn (E.) Wirtschaftliches zur Prähistorie. (Z. f. Ethnol., Berlin, 1911, xliii, 821-840.) Treats of prehistoric agriculture, industry, etc., in the light of the evidence to be obtained from the practices of primitive peoples now ex-

isting. The use of wooden weapons, implements, etc. (the "stone" is often better termed "age of wood"); the digging-stick (subsequently going over into or found in combination with the dance-stick and the magician's staff), important in connection with woman's activities; wooden hoes; the preparation of land for planting through the use of fire; cooking with hot stones; sand-hearths; use of bark for various purposes (canoes, houses, etc.); use of skins (boats, bags for cooking); use of wild grass-seed and plants for food; souring of plant-foods in pits, etc. Pages 833-840 are occupied with numerous bibliographical references on the various topics discussed. According to H., the picture of the evolution of man in 210 generations (i. e., since 5,000 B. C.) from the most backward rudeness to modern culture is a false one,—we have a right to read back into the beginning many of the things of which existing "savages" are commonly capable. The conception of the earliest men as exclusively hunters is another false idea.

Hartland (E. S.) "Totemism and Exogamy." (Folk-Lore, Lond., 1911, xxii, 362-374.) Treats of Dr E. Westermarck's criticisms of Prof. Frazer's *Totemism and Exogamy*. Dr H. rejects Wilken's metempsychosis theory of the origin of totemism. He also rather favors the theory of primitive promiscuity, rejected both by Lang and Westermarck,—he refuses, however, to commit himself to any definite opinion as to the origin of exogamy, and recognizes that "twenty years ago anthropologists were inclined to presume totemism as a necessary stage in the evolution of human culture; to-day the pendulum has swung in the opposite direction; perhaps, it has swung too far; in any event exogamic clans are now found without totemism."

Hauschild (M. W.) Anthropologische Betrachtungen an der menschlichen Lippe. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 104-105.) Anthropological notes on the human lip. The degree of eversion of the mucous membrane (Negro most human, some low races more human than Europeans; Negroes and Melanesians differ, the eversion being anatomical in the former, deceptive in the latter); eversion of the lowest section of the *Musculus orbicu-*

laris oris greatest in Negroes and Europeans, decreases in Australians, much less in chimpanzee, absent in lower apes. The *M. labii proprius* (Krause), the *M. rectus* (Aeby), also offer differences. The investigations of Duckworth are referred to. The European lip is the "functionally best."

Heiberg (P.) Der Wert des Wägens neugeborener Kinder bei anthropologischen Untersuchungen. (Archiv f. Anthropol., Brnswchw., 1911, N. F., X, 318-324.) Discusses the value of the weighing of new-born infants in anthropological investigations (those of Ingerslev and Birger-Olesen in Copenhagen, Alliot in Paris, and v. Sobbe in Marburg, etc., are specially considered). Weighing of new-born infants is important, since they are not yet subjected to the special influences of environment, etc., which begin with extra-uterine life. Vierordt's figures in *Daten und Tabellen* (1906) are averaged from 30 different authors with no indication of the number of weighings made by each; and errors of technique even worse than this occur elsewhere. The distinctions between the weight of the children of mothers of various age, between those of primiparae and multiparae, between those of mothers of different races, etc., are often vitiated by the small number of observations, the inclusion of *all* high weights and exclusion of those very much below the average (the first ought to be excluded as well as the latter). Knowledge of the sex, the order of birth, the exactness of the weighing, etc., are necessary. Much of the material hitherto accumulated is scientifically of little or no value. Schröder's idea, e. g., that the new-born children of the Rhine country weigh less than those of Old Bavaria, is based on the weighings of two groups of children, one of which includes only 364 items; and yet Schröder's table is cited even in v. Winckel's *Handbuch der Geburtshilfe* (1903) and elsewhere.

Hillebrandt (A.) Circumambulation. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 3-8.) Treats of the ancient and widespread custom of circumambulation, particularly in India, Buddhist and Brahmanic,—wedding-couple go around fire, going round images of deities, Brahmins, cows, sacred trees and cities (e. g., Benares), temples. Left to right

(deities, lucky, good), and right to left (demons, spirits, magic, evil, etc.). Sequence of movements in both directions for protective reasons. The Scotch Highland *deasil* and *wilthershins*; Gaelic "right or lucky" and "wrong or unlucky way." Agreement of Hindu and Celtic ideas. Known to other Aryan peoples (German sunrise movement around village to ward off plague; modern church-processions, etc.). According to Dr H., with Aryan peoples other than Hindus and Celts, the distinction between sunwise and counter-sunwise movements is less emphasized. The English "beating the bounds" and related customs should also be mentioned.

Hoernes (M.) Die Formenentwicklung der prähistorischen Tongefässe und die Beziehungen der Keramik zur Arbeit in anderen Stoffen. (Korr.-Bl. d. Ges. f. Anthr., Hamburg, 1911, XLII, 151-152.) Treats briefly of the form-development of prehistoric pottery and its relation to metal-technique, etc. The author discusses this topic in detail in the *Jahrbuch f. Altertumskunde*, 1911, v, 1-27, published by the K. K. Zentralkommission f. Kunst- und historische Denkmale.

Hoffmann (O.) Die Verwandtschaft mit der Sippe der Frau. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 177-187.) Discusses Aryan words for relationship with the wife's clan, "wife's brother" (or "sister's man"), such as Sanscrit *syālās*, Old Slavonic *šūrī* or *šūra*, Lithuanian *loigōnas*, Lettic *svainis*, Greek *loigōn*, etc. (cf. O. H. G. gi-swio). The Greek word *loigontia* (relations by marriage) demonstrates, according to Dr H., that "the 'brother of the wife' had his name *loigōn* as the most important representative of the 'union' (*loigos*) of two clans accomplished through marriage" (p. 187). Also that the Greek *orgeon* had a like basal signification. The Greek *phratry* was originally a union of actual brothers and was not named by the married women after their brothers, as some have thought.

Klaatsch (H.) Die stammesgeschichtliche Bedeutung des Reliefs der Menschlichen Grosshirnrinde. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 81-101, 26 figs.) Treats of the genetic significance of the relief of the cortex of the human brain,—investi-

gations of Waldeyer, Brodmann, E. Smith, Holl, Kükenthal and Ziehen, Retzius, Kohlbrügge, Rohon are considered. Dr K. recognizes an eastern and a western type of anthropoids in relation to the relief of the cortex,—to the former belongs the orang, to the latter the gorilla and chimpanzee. He also makes a similar distinction of human types,—the eastern races, however, do not descend from the orang, or the African from the chimpanzee and gorilla, but there are anthropoid and human branches of an eastern and a western branch of a common, pre-pithecanthropoid stock. The orangoid and chimpanzeeoid types are illustrated in comparison with the corresponding human types. According to Dr K., the modern peoples of Europe represent at least two fossil races, and in their brains both the eastern and western types occur, the former preponderating.

de Lacretelle (P.) Les origines maternelles de Lamartine. (Mercure de France, Paris, 1911, LXXXIX, 757-773.) Treats, with genealogical table, of the maternal ancestry of Lamartine. De L. concludes that from the Burgundian line of his father Lamartine "received that fine and penetrating feeling for the country which he succeeded in rendering so inconceivably charming with touches of his own"; from the Des Roys (his mother's line), *littérateurs* at first by trade, and then from taste, he inherited his great literary instinct.

de La Laurencie (L.) Le chant des oiseaux, à propos de deux livres récents. (Revue Mus., S. I. M., Paris, 1912, VIII, 1-20.) Discusses bird-song with special reference to Dr A. Voigt's *Excursionsbuch zum Studium der Vogelstimmen*, etc. (5te Aufg. Leipzig, 1909) and Prof. B. Hoffmann's *Kunst und Vogelgesang* (Leipzig, 1908). Contains some notes on the resemblances of the song of birds and that of man (cf. the thematic organization of the song of the *Turdus musicus* and that of the melodies of the Patagonians, p. 15). The musical adaptation of ornithological themes by Beethoven, Wagner, etc., is noted (pp. 18-20).

Lang (A.) "Totemism and Exogamy." (Folk-Lore, Lond., 1911, XXII, 488-491.) Discusses arguments of E. S. Hartland (q. v.). L. thinks that "the whole edifice of the 'conceptional' theory as the original form of totemism

falls to the ground." Also that Mr Atkinson has sketched "the probable way by which our advancing ancestors escaped from their solitude." L.'s primitive community is "the fire-circle, where the sire can easily execute his own Draconic rule." See Hartland (E. S.).

— Lord Avebury on marriage, totemism, and religion. (Ibid., 402-425.) Criticizes the views of Lord Avebury in his *Marriage, Totemism, and Religion. An Answer to Critics* (Lond., 1911), in which the author thinks that his opinions expressed in the *Origin of Civilization* (1870), "have received additional support from the evidence which has since accumulated." L. rejects Lord A.'s theory of totemism, and criticizes his views on religion, regarding "the belief in an All-Father as *religious* in many cases,"—also "belief in, and obedience to the desires of, a creative being, dwelling above the heavens." These views are illustrated from Australian data. Lord A.'s denial of *religion* to savage peoples is due to his failure to recognize as *religious* beliefs and usages, which are such in the opinion of competent anthropologists.

MacIver (R. M.) War and civilization. (Intern. J. Ethics, Phila., 1912, XXII, 127-145.) In older times the state was the community, and when the state went to war the community went to war,—it was the people, the tribe, the city, the nation, and not merely the state that entered into war. In an age of isolation was the heyday of war. Intersocialization, interciviliation, interliving and interthinking are making war unintelligible and impossible. The state is no longer coextensive with society. The civilized world is becoming more and more rapidly an effective society, whose solidarity will abolish war. The happier age coming must be accepted.

Magnin (A.) Charles Nodier, naturaliste. (Mercure de France, 1911, xci, 94-119.) Treats of the scientific activities and publications of C. Nodier (1780-1844). He was the author, among many diverse works, of several publications relating to linguistics, etc.

Manouvrier (L.) Anthropométrie et aptitudes. (Rev. anthrop., Paris, 1911, xxi, 409-429, 475-487.) Discusses the question of how far anthropometric data can reveal aptitudes and to what

extent are they serviceable in classifying and educating individuals. The conclusion reached is that excellent and indispensable as anthropometry is as a means of scientific investigation, it becomes rude and illusory if applied to the diagnosis of effective values,— "when individual anatomic characters are so pronounced that one can argue from them with some degree of certainty a physiological superiority or inferiority in a certain kind of work, such characters can then easily be ascertained without the aid of anthropometry; and simple examination of the subjects furnishes data ampler than and as well applicable as, those obtained by instruments, the precision of the latter being needless in such cases." There is need for reservation as to appreciations and prognostics of the present and future aptitudes of children. In normal, healthy children considerations of every sort ought to be borne in mind, not merely precise anthropometric data, anatomic or even psychological. The sagacity of a teacher will often replace the employment of anthropometric implements. Cerebral facts, incapable of discovery by measurements, often put to rout the most careful statistics.

Museum's (The) collection of life-casts. (Amer. Mus. J., N. Y., 1912, xii, 26-30, 5 fgs.) Treats of method of making duplicate casts for exchange. The Museum has a full series of Siberian casts, a complete Eskimo series, an elaborate series representing every type of culture of the North American Indian, and a scattering series for South America and the South Pacific Islands.

Muth (G. F.) Über Ornamentationsversuche mit Kindern im Alter von 6-9 Jahren. (Ztschr. f. angew. Psychol., Leipzig, 1912, vi, 21-50, 3 pl., 3 fgs.) Gives results of experiments in the ornamentation of plates, clothes, shields. Ethnologic parallels are pointed out on pages 44-50,—these relate to choice, treatment and grouping of motives (geometric motives; meander doubtful; few motives,—human form and animals; resemblances in representation of parts, etc.; tendency to fill up all space with ornaments), repetitions of outlines, enrichment of form, etc.

Nordenskiöld (E.) F. Ameghino. (Ymer, Stkhlm, 1911, xxxi, 387.) Note of appreciation.

Norero (H.) La socio-psychologie de W. Wundt. (Rev. de Métaph. et de Morale, Paris, 1912, xx, 80-100.) Critical discussion of Wundt's *Völkerpsychologie*. As a translation of this term, which has been rendered *psychologie ethnique*, *ethno-psychologie*, etc., the author proposes *socio-psychologie*, which is not to be confused with *psychologie sociale*, nor with *psychologie collective*, which is not to be confused with *psychologie* or *psycho-sociologie*. It is a natural pendant to *psycho-physiologie*.

Novicow (J.) A propos du Darwinisme social. Réponse à M. Jules de Gaultier. (Mercure de France, Paris, 1911, 5-28.) Replies to a recent critique of his book on *Social Darwinism*. N. sees a fundamental difference between "struggle" (*lutte*) and "war." Civilization has arisen not through war but in spite of it. See de Gaultier (J.).

Papillault (G.) La bio-sociologie: son but, ses méthodes, son domaine, ses applications à la criminologie, à l'hygiène social, etc. (Rev. anthrop., Paris, 1912, xxii, 1-19.) Treats of documentary knowledge and exact sciences (Durkheim, Tarde and their views of sociology, etc.), the first exact social science (political economy), beginnings of a new social science (demography, the first stage in the development of bio-sociology), technical organization of bio-sociology and bio-sociological investigations (political and criminal anthropology, anthropometry), investigations in heredity and sociology, improvement of statistical methods, applications, etc. According to Dr P., "it is technology, appropriate for the researches in question, that determines the scope of a science, its power of investigation and its individuality."

Poniatowski (S.) Über den Einfluss der Beobachtungsfehler auf die anthropologischen Indices. (Arch. f. Anthrop., Brnschw., 1911, N. F., x, 249-279, 2 fgs.) Detailed exposition, with numerous tables of measurements, of the influence of errors of observation upon the anthropological indices,—cephalic (length-breadth, length-ear-height), sagittal-curve indices, transverse frontal, transverse frontal-parietal, facial indices, orbital indices, nasal index,—in skulls and on the living subject. The influence of observational errors on the individual indices, the

errors in exactness of certain indices, the influence of errors of observation on the results of some statistical-anthropological methods, etc., are considered. The author warns against "the uselessly exaggerated exactness of individual indices" (p. 250). The question of the utility of decimals in individual indices is still an open one. The different varieties of indices do not have the same errors in exactness. Race, too, enters into the question of the value of indices,—for distinguishing, e. g., English from Naga (Egyptian) skulls the length-height index is twice as important as the nasal index. Groups and types are to be considered (e. g., in how far do the individuals observed represent the type, etc.).

Preisig (H.) Notes sur le langage chez les aliénés. (Archives de Psychol., Genève, 1911, xi, 91-113.) Treats of language of lunatics, etc. The most striking phenomenon is the use of neologisms, which are of complex origin (hallucination, imagination, symbolism, confusion, lack of precision, affection, deformation due to defective articulation or memory, condensation, contagion, etc.). There are many analogies with the processes of natural and normal linguistic evolution.

Reinach (S.) Le gendre et la belle-mère. (L'Anthropologie, Paris, 1911, xxii, 649-662.) Discusses the avoidance of the mother-in-law by the son-in-law (e. g., among Navahos and Apaches in North America, the Araucanians of Chile; certain Negro peoples of Africa; many Indonesian and Oceanian tribes,—and particularly the Australians) and the various theories regarding its origin and significance (Howitt, Frazer, Lubbock, Tylor, Crawley, etc.). According to R., "the avoidance of the mother-in-law is nothing else than an emphatical and categorical negation of incest between brother and sister; an irrefutable proof that I have not married my sister is that I do not know and do not wish to know her mother, and that the mother of my wife acts in like manner toward me." It has its root in "the fear that the union of the son-in-law and his wife may be *reputed* criminal and sacrilegious."

Schmidt (W.) Die kulturhistorische Methode in der Ethnologie. (Anthropos, St Gabriel-Mödling, 1911, vi, 1010-1036.) Discusses the culture-

- history method, its development and present status in Germany and Austria, France, America, England, and treats particularly (pp. 1021-1036) of F. Graebner's *Methode der Ethnologie* (Heidelberg, 1911). Father S. emphasizes these facts on the basis of the culture-history data in Graebner and elsewhere: the individual factors (material objects, social forms, customs, myths, religious ideas, etc.) do not each and all have the same capacity for distribution; mixture and border areas need more careful and thorough-going investigation,—the compromise-phenomena here arising are of great importance; the critical examination of composite factors of comparison is very necessary. S. expects Graebner's book to gain many new adherents for the "culture-area" theory.
- Skulls and physiognomy.** (Nature, Lond., 1912, LXXXVIII, 495-496.) Brief account of Prof. von Eggeling's *Physiognomie und Schädel* (Jena, 1911) in which the present state of our knowledge is summarized.
- Smith (H. I.)** Archeological evidence as determined by method and selection. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 445-448.)
- Sparkman (C. F.)** Satan and his ancestors from a psychological standpoint. Part I. Historical development. (J. Relig. Psych., Worcester, 1912, v, 52-86.) Treats of the devil, demons, Satan, etc., in Sumero-Accadia, Egypt, Persia, among the early Hebrews (the serpent, etc.); in Job and Zechariah, the Apocrypha, the Gospels, among the early Christians, in the Dark Ages (witchcraft, etc.), in Dante and Milton.
- Spidle (S.)** The belief in immortality. (Ibid., 5-51.) Touches upon the genetic and anthropological theories (pp. 16-19).
- Sprater (—)** Das Problem einer internationalen Lautschrift. (Anthropos, St Gabriel-Mödling, 1911, VI, 575-593, 785-807.) Detailed discussion of the problem of an international phonetic alphabet. Language and writing; requisites of international phonetic alphabet from the nature of the subject, from the points of view of technique, esthetics, etc. (30 basal requirements are enumerated and discussed, pp. 578-590); relative size and space of type; phonetic groups; characterization of vowels and consonants by phonetic letters (pp. 785-806); orthography and orthoepy, etc.
- Stolyhwo (K.)** Un nouvel appareil pour les études ostéographiques. (L'Anthropologie, Paris, 1911, XXII, 663-666, bibliogr., 1 fg.) Describes briefly a new osteophore.
- Szombathy (J.)** Zur Orientierung der Schädelzeichnungen. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 102-104, 3 fgs.) Discusses briefly the orientation of cranial drawings. Use of the Schwalbe glabella-inion line, when the orientation-points are lacking, is advocated, — it departs little from the Frankfurt horizontal.
- Thompson (D. W.)** Contour diagrams of human crania. (Nature, Lond., 1912, LXXXVIII, 513-515, 5 fgs.) Treats of differences of form as opposed to differences of general magnitude, with special reference to paper of Dr Benington in *Biometrika* for 1911.
- Thurnwald (R.)** Die Denkart als Wurzel des Totemismus. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 173-179.) Discusses the nature and origin of totemism,—analysis of the phenomena and the mental content of totemism; the totemic objects; tabu; the social side of totemism, etc. According to Dr T. "the different forms of totemism arise out of different combinations of the mental material with the culture concerned, the fixed social relations and the local conditions of life." His views approach those of Boas, Goldenweiser, etc. He emphasizes "the unity and intimate connection of the thought-system of a culture-stage with the social life."
- Wright (W.) J. R. Mortimer, Esq.** (Man, Lond., 1912, XII, 26.) Brief account of life, etc., of M., who for 50 years devoted himself to archeological investigation in Yorkshire, etc. The results of his labors are embodied in his *Forty Years' Researches in British and Saxon Mounds of East Yorkshire*, etc. (Lond., 1908).
- Zaborowski (S.)** M. Fernand Delisle. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 100-101.) Brief appreciation of life and works of F. Delisle (d. March 8, 1911). He was a specialist on the subject of artificial and pathological deformations of the skull, etc.

EUROPE

Andrae (A.) Zum topographischen Volkshumor aus Schleswig-Holstein. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 404.) Cites examples of facetious names of houses, the name *Taterpfahl*, the phrase "jealous as a Turk," etc.

Andree (R.) Die Taufe totgeborener Kinder ist noch heute üblich. (Ibid., 333.) Résumés some of the data in the article of Saintyves (see *Amer. Anthropol.*, 1911, N. S., XIII, 661) and notes that the practice of bringing still-born children to the church to be quickened for baptism still survives in Tirol at the shrine of the Mother of God at Trens, near Sterzing.

— Alte Zigeunerwarnungstafeln. (Ibid., 334-336, 1 fg.) Treats of two lead tablets, dating from ca. 1700, on which are painted punishments meted out to Gipsies, with warning inscriptions. They were found at the old castle of Harburg, situated southeast of Nördlingen. At that period the Gipsies were punished very severely, often with the gallows (e. g., in a Prussian edict of 1725).

de Aranzadi (T.) Quelques observations sur les soi-disant données anthropologiques que fournit la langue basque. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 39-43.) After pointing out the impoverishment of Basque through age-long influence of Latin (cf. *anka* = leg) extending to even the simplest and most primitive ideas, the linguistic work of the missionaries, the influence of Basque writers knowing Basque less than the people (hence their dictionaries are so imperfect), and the imperfect acquaintance of foreign *savants* with the genius of the Basque language and the turns of the Basque mind, the author discusses the etymologies of Basque month-names, words for woman, wife, husband, mother, mother-in-law, father, ancestor and other terms of relationship. He concludes that the linguistic data do not enable us to infer for the Basque primitive family either polyandry or collectivism, nor absence of wife as head of house, nor of husband, nor plurality of fathers, nor maternal descent.

Backman (A.) Folktrö på Island. (Ymer, Stkhlm, 1911, 317-348, 2 fgs.) Notes on folk-lore and folk-belief in Iceland with references to the writings of Leh-

mann-Fillhés, Davidsson, Björnsson, Arnason, etc. The drowning of Sigurbjarn, excommunication and bewitching, Malmeyjar-Gunna, the abandoned child, the storm-demons, sea-serpents, sea-demons and water-demons, fish-demons (e. g., cave-trout), land and sea trolls, "kind folk" and elves (tale "Called to help," pp. 341-345), magic rune-letters, etc.

Baikil (J.) The sea-kings of Crete. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1-25, 13 fgs.) Abstracted from the author's book, *The Sea-Kings of Crete* (Lond. & N. Y., 1911). Treats of Minos, the discoveries at Knossos, the earliest known script, the architecture, art, etc., of ancient Crete, dress and ornament, houses, etc. The "modernness" of some aspects of ancient Cretan civilization is emphasized.

Baudouin (M.) L'homme sauvage de Vendée. (Bull. Soc. d'Anthr. de Paris, 1911, VI s., II, 156-158.) Treats of the mis-called *Nantais sauvage*, one Narcisse Pelletier, abandoned by his shipwrecked companions in N. E. Australia, when but 14 years old. He remained 17 years among the natives of Endeavor Land, was rescued by an English vessel in 1875 and returned to Saint Gilles-sur-Vie, in Vendée, his home, where the author saw him,—till his death in 1896, at the age of about 50, he was a light-house keeper. He had had but a primary school education up to 10 years, but "after 14 years of neolithic mentality," he took up again the life of civilization of his class and people. The *Enfant sauvage* of the Aveyron was an *idiot*, but this "sauvage" started with a normal childhood and ended with a normal adulthood of 20 years, between which had intervened 17 years of residence alone among a savage people of Australia.

— Preuve scientifique que les puits funéraires ne sont pas des pourrissoirs. (Ibid., 13-23, 7 fgs.) From the osseous remains in the funeral pits in the necropoli of Bernard and Breteignolles in Vendée, Saint-Martin-de-Brem, Nérès-les-Bains (Allier) are not, as the Abbé F. Baudry maintained in 1859 and others down to Guarichon in 1910, mere pits where animals dying of disease, etc., were thrown. The animals (cattle, etc.) here concerned had been killed for some special purpose.

the bones often taken apart,—sacrifices of some sort had taken place.

— L'homme à trois jambes du Nouveau Cirque. (Rev. Scientif., Paris, 1912, Ja. 27, 111-112.) Brief account of a three-legged Sicilian (ca. 22 years), —a *pygomele*, i. e., a partly developed *pygopage*, for there is evidence of a "brother" who in great part disappeared leaving only this leg. According to Dr B., *pygopages* are nearly always female, but *pygomeles* nearly always male.

Beaurepaire (E.) Le théâtre gallo-romain et les arènes de Lutèce. (Mercure de France, Paris, 1911, xcii, 745-756.) Treats, in connection with the proposed restoration of the open-air theater in Paris, of the Gallo-Roman theater and the arenas of ancient Lutetia. The ruins of the Lutetian theater of a mixed sort (*arena* for gladiators, *proscenium* for dramatic representations) were discovered in 1869 in the Rue Monge.

Bein (L.) Schlangensen und Fuchsbeschwörung aus Rudelsdorf. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 389.) Cites a charm-verse still used on Maundy-Thursday against snakes in Rudelsdorf, northern Moravia. Also brief account of Christmas custom including a sort of exorcising the fox, the enemy of the hen-house, that has probably come down from heathen times.

Beltz (R.) Fünfter Bericht über die Tätigkeit der von der deutschen anthropologischen Gesellschaft gewählten Kommission für prähistorische Typenkarten. (Z. f. Ethnol., Berlin, 1911, XLIII, 664-817, 66 figs.) Treats of the characteristics and distribution of the La Tène *fibulae* (early, middle, late). The various parts,—“needle,” “curve,” “foot,” “head,” “spiral,” “neck,” etc., are briefly described. The varieties,—*fibulae* ornamented with figures (mask; animal or bird head), early La Tène *fibulae*, characterized by free, bent back end-piece of various forms; middle La Tène *fibulae*, characterized by the union of the bent back end-piece with the bow; late La Tène *fibulae*, with fixed union of end-piece and bow. On pages 693-695 is a list of the different sorts of bows (curves) and “feet.” Pages 696-817 are occupied by lists, giving place of discovery, museum or collection in which specimens are, vari-

ants, nature of place of finding (mound grave, house-site, etc.), reference to literature, etc., of 250 figure-ornamented *fibulae*, 754 early La Tène *fibulae*, 15 “Altmark” *fibulae*, 660 middle La Tène *fibulae*, 11 Hanoverian *fibulae*, 432 late La Tène *fibulae*, chiefly from Germany, but including also Switzerland, Bohemia, etc.

Blanco (P.) La musique populaire portugaise. (Rev. Mus. S. I. M., Paris, 1912, VIII, No. 2, 41-47.) Treats, with specimens, of the *fado* (national and local music, the song of the *desfolhada* or maize-husking, etc. Some modern composers, e. g., Vianna de Motta, in his ballad *Chula*, *Chula do Douro*, have had recourse to folk-song.

Bloch (A.) Origine et évolution des blonds européens. (Bull. Soc. d'Anthr. de Paris, 1911, vi^e s., II, 54-77.) Treats of the origin and evolution of European blonds (i. e., the first blond races such as Celts-Gauls-Galatians, Cimbri, Teutons; Finn and Lapp blonds; sporadic blonds). Discusses the Aryan hypothesis, the blonds in history, place of origin of European blonds (northern and central Germany, Holland, Upper and Lower Austria, Bohemia, Scandinavia, Denmark and the islands, Central Russia—this was the prehistoric habitat of the blonds), origin of the blond race (European and not Asiatic; descended from the European Finns,—the blonds were red-haired first), the crania of the prehistoric blonds (such brachycephals as exist have lost their dolichocephalism, not by intermixture of races but by evolutionary transformation), prehistoric crania of Germany (Hesse, Baden, Bavaria, Wurtemberg, Prussia), ancient dolichocephals of the Germanic type found outside of Germany (Holland, Bohemia, Austria, Hungary, British Isles, Denmark, Sweden, Norway, Russia,—the prehistoric dolichocephals of Switzerland are intrusive), frequency of brachycephaly in woman in the course of evolution (the evolution of the dolichocephalic type toward the brachycephalic began with the female sex,—modifications of cephalic type begin thus). In the neolithic period a great part of Europe was occupied by the blond dolichocephalic race (descended from the quaternary dolichocephalic race) from which have come the historical European blond peoples, and

these blond races are of European not Asiatic origin. The transformation of a large portion of them into brunettes and brachycephals has occurred evolutionally without race-mixture.

Bolte (J.) Zum deutschen Volksliede. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 74-84.) Texts of Nos. 36-42 of German folk-songs, from the 15th century down. Of spiritual versions of the "O Tannenbaum?" song 5 versions from the 17th to the 19th century are known. The "Tagelied" on pp. 76-79 dates from the first half of the 16th century.

Boule (M.) Reconstitution d'un chef-d'oeuvre de l'art paléolithique. (L'Anthropologie, Paris, 1911, XXII, 733-736, 2 figs.) Treats of Sir E. Ray Lankester's restoration, in *The Field* for May 13, 1911, of the fine paleolithic engraving of deer and fish, found by Piette at Lorthet (see *L'Anthropologie*, v, 144, fig. 15).

Breuil (H.) et Cabré Aguilo (J.) Les peintures rupestres d'Espagne. III. Los Toricos d'Albarracín, Teruel. (Ibid., 641-648, 1 pl., 3 figs.) Treats of the rock-paintings of Albarracín (all representing wild *Bovidae*; colored from pale rose-gray to yellowish cream), on a little tributary of the Guadalquivir, known as "Los Toricos," "the little bulls." They have been studied by the authors since 1909. The rock-shelter in which they occur. In the second shelter occur figures of cattle, large and small, and also three white and two black human figures; two of the whites are unarmed, the other figures have bows and arrows,—all rude efforts (one is in profile and has but one leg). Further down was found a deeply cut figure of a horse with mane erect. Near the first shelter with paintings were discovered some "Magdalenian" flints, the only ancient relics met with. The human and animal figures resemble those of Cogul (Lerida) and the authors consider these paintings not later than the upper Paleolithic.

Brunner (K.) Das Hungertuch von Telgte in Westfalen. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 321-332, 1 fig.) Treats of the so-called "hunger-cloth,"—*Hungertuch, Fastentuch, Kummertuch, velum quadragesimale*,—of the church in Telgte near Münster, Westphalia, made or presented in 1623. The cloth, used during the services of Passion-week, was thought to represent

the curtain of the temple, rent in twain at the death of Jesus. But B. who discusses the history of the "hunger-cloth" in the churches of Germany, etc. (pp. 323-328), considers that the name "fast-cloth" (later suppressed by "hunger-cloth") indicates that it was at first a cloth hung before the altar during the season of fasting. Its particular connection with hunger and famine came later and is secondary, though it seems now the principal idea. On pages 328-332 are given explanations of the inscriptions and pictures (passion of Jesus, Bible symbols, incidents from the Old Testament).

— Volksspiele aus der Kufsteiner Gegend. (Ibid., 404-405.) Briefly outlines three folk-plays or games in vogue in Hinter-Thiersee, near Kufstein, in the Tirol,—The shaggy wolf, The bolted inn, The ear-pulling.

— Schlesische Terra sigillata. (Ibid., 345-351, 4 figs.) Describes 7 specimens of 17-18th century Silesian so-called *terra sigillata* vessels (used for folk-medicine) now in the Berlin Industrial Art Museum. The *terra sigillata* is also known as *bolus*, Lemnian earth, *sphragus*, *argilla*, etc., and came to have, in folk-belief, certain medicinal value,—to drink out of such a vessel prolonged life, etc. (in 1568 the virtues of Silesian *terra sigillata* are already praised by J. Scultetus). Here, again, a heathen belief has survived in Christian times. The use of the *bolus* came probably from the Orient. The *terra sigillata* of Malta was used for Christian amulets against poison, etc.; and Maltese vessels of this earth resemble Silesian ones of the 17th century.

Callet (A.) Le système étymologique de Littré et de son école. (Mercure de France, Paris, 1911, xc, 726-737.) Posthumous article (author died in 1883). C. emphasizes the Celtic element in French. The folk-masses "flayed and mutilated Teutonic and Latin," and "put the Celtic mark on every word they borrowed." A somewhat *outré* argument.

Camus (P.) A propos de la note de M. Marcel Baudouin sur la carie dentaire. (Bull. Soc. d'Anthr. de Paris, 1911, vi^e s., II, 170.) Replies to criticism *re* author's comparison of neolithic man with man of 1831-1849 A. D.

Chamberlain (A. F.) Some interesting characteristics of the modern English

language. (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXX, 158-163.) Discusses the adoption of foreign words, hybrid words (etymology of *remacadamizing* and *Siouan*), use of prefix and suffix, "reduction" of words (examples from American Indian words adopted in English). Some of the characteristics looking toward survival as a world-language are pointed out.

Cichorius (C.) Feuertod mit Eingraben im Altertum. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 570-576, 1 fig.) Treats of burial up to the middle in the ground combined with burning to death (a punishment reported by Appian as inflicted by the Roman Consul Metellus during the Jugurthine war) and its cognates. Cato attributes a similar practice to the Carthaginians,—sometimes the upper part of the body was mutilated, etc. Asinius Pollio reports a like procedure from ancient Spain. In prehistoric Europe cremation of one part of the body and burial of another (e. g., at Hallstatt) appears to have occurred.

de Cock (A.) Spreekwoorden, zegswijzen en uitdrukkingen op volksgeloof berustend. (Volkskunde, Gent, 1911, XXII, 229-235.) Nos. 139-144, of proverbs, sayings, etc., concerning reptiles, etc., based on folk-beliefs.

— De macht van der kinderlijke onschuld in de sagenwereld. (Ibid., 239-243.) Pt. II., treating of the *motif* of the innocence of childhood in myth and legend, Dutch, German, etc.

Drechsler (K.) Die Präpositionen im Schlesischen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 648-684.) Defines and discusses the use of (with numerous examples, etc.) the prepositions in the Silesian dialect corresponding to High German *ab*, *an*, *auf*, *aus*, *ausser*, *bei*, *bis*, *durch*, *für*, *gegen*, *halber*, *hinter*, *in*, *mit*, *nach*, *neben*, *ohne*, *per*, *samt*, *seit*, *sonder*, *statt*, *trotz*, *über*, *um*, *unter*, *von*, *vor*, *während*, *wegen*, *wider*, *zu*, *zwischen*,—also *mang* (L. G.), *zend* and *ob*, with their compounds.

Drescher (K.) Oelgötze. (Ibid., 453-463.) Treats of the history and significations of the German word *Ölgötze*, with numerous citations from Luther and other writers of the 16th century. The word was used by Luther as a polemic expression (in the Bible-translation only *Götze* occurs). It has

had the meanings "idol (anointed with oil)," "false (anointed) priest (Catholic)," oil-lamp, discharge in oil-mill, stupid (awkward) person,—the last still survives in folk-speech in certain parts of Germany.

Eisler (R.) Der Chiemgauer Schiffsumzug vom 28. Februar, 1911. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 352-355, 2 figs.) Treats of the ship-procession revived at Chiemgau in 1911 (the last celebration was in 1897) and the dances connected with it. The procession belongs with the carnival-play "The Chiemgau Pirates," known from Unterwessen, etc., which has some historical basis.

Fallot (A.) Contribution à l'anthropologie de la Corse. La colonie grecque de Cargèse. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e S., II, 43-54.) Treats of the history and anthropology of the Greek colony of Cargesa in Corsica, settled there since 1764 (their ancestors had taken refuge, after the fall of Constantinople, at Paomia in 1676). On pages 50-52 the cephalic indices of 37 pure and 23 blood Greeks are given, ranging from 73.78 to 87.43,—the *mélissage* being nearly always Greek father and Corsican mother. Neither the pure Greek nor the mixed-blood series is homogeneous, particularly the latter, which presents two maxima, at 76 and 80; the former's maximum being at 78.

Fert (P.) Vergleichende Strassennamensforschung. Mit Ausblicken auf die Sittengeschichte Breslaus und anderer Städte. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 71-97.) Treats of the comparative study of street-names in various German cities, Breslau in particular. Streets were frequently named after baths and houses of prostitution (pp. 72-80), so common in the Middle Ages (particulars for Breslau are given). In some cities whole groups of bad streets lie together. In some places the Reformation brought about an improvement.

Finkbeiner (—) Neandertalmerkmale bei Kretinen. (Z. f. Kinderhklde., Berlin, 1911, V, 501-523, 5 pl., 16 figs., map.) Dr F. seeks to show that the frequently observed deformities and abnormalities of the bones of the arms and legs of *crétins* find an analogy and a satisfactory explanation in the cor-

- responding phenomena of the Neanderthal race. Radius and knee-joint are specially considered. Genetic relationship alone can explain here, according to Dr F., climatic and environmental conditions not being sufficient.
- Franchet (L.)** Le squelette moustérien de la Quina. (Rev. Scientif., Paris, 1912, Ja. 13, 49-50, 2 fgs.) Brief account (after report of discoverer to the Société Préhistorique) of the Mousterian skeleton found by Dr H. Martin at the prehistoric "station" of la Quina in Charente, along with bones of the reindeer, horse, and one of the large *Bovidae*,—also long bones with traces of human workmanship, flint implements, etc. The man of la Quina may be "intermediary between the Neanderthal man and the *Pithecanthropus* (Martin). Teeth, temporal fossa (indicative of powerful musculature) and superciliary ridges are very prominent. See Martin (H.).
- Gengler (J.)** Wie man in Erlangen spricht. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 392-399.) Notes on the dialect of Erlangen in Bavaria. Elimination of final *r*, treatment of vowels and consonants, plural-forms, diminutives in *-la* and *-li*, articles, numerals, cases, proper and family names, old words preserved in the market-place, words relating to dress and ornament, utensils, etc., name of clubs, hotels, inns, etc., bird-names, dialect words in announcements of birthdays, etc., special words and phrases, folk-wit, folk-rimes, children's verses. Dialect-songs are sung in church at Whitsuntide.
- Gereke (A.)** Der Christenname ein Scheltnamen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 360-373.) Treats of the origin and significance of the name *Christian*. The term *Christianoi* or *Christiani* (better *Chrestiani*) is of Latin formation, coined probably by the populace of Rome, etc., from the man's name *Chrestus*, a favorite name of slaves and freedmen. It has nothing whatever to do with *Christos* (the "anointed" Messiah). *Chrestiani* meant the "anarchists" and "incendiaries" of the period. The change to *Christianus*, by way of *Christus*, came later and the nickname *Chrestiani* passed over into the honorable name *Christiani*, when the people so termed were willing to take the name themselves.
- Gillet (J. E.)** Iets over den pastoor van Lapscheure. (Volkskunde, Gent, 1911, XXII, 236-238.) Bibliographical notes on the Pastor of Lapscheure (d. 1755), who figures in folk-lore somewhat like the Pastor of Kalenberg, etc. A life of him, *Merkwaardig leven van den Pastoor van Lapscheure*, was published at Antwerp in 1909. Several collections of his alleged sayings and doings are on record.
- Giraux (L.)** Cavité cotyloïde de bovidé, préparée et façonnée pour utilisation, de l'époque néolithique. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, II-13, 2 fgs.) Treats of a right cotyloid cavity of one of the *Bovidae*, showing indisputable traces of preparation for human use, marks of sawing with flint, etc. The specimen was found in the neolithic deposit of Camp Harrouard, department of Eure, in 1910. M. Baudouin points out (p. 13) an osseous anomaly in the bone.
- Goessler (—)** Aus unserer frühgermanischen Kunst in Württemberg. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 63-65, 1 fg.) Treats chiefly of the finds of Frankish metal-objects at Illingen, originally an Alemanian settlement of the Illo,—particularly a round silver fibula, with the figures of two lions eating the fruit of a tree placed between them. G. thinks the motive rather classical-Oriental than Norse-Teutonic,—possibly imputed (7th century A. D.).
- Gorra (E.)** Origini, spiriti e forme della poesia, amorosa di provenza secondi le più recenti indagini. (Rend. R. Ist. Lomb., Milano, 1911, s., II, XLIV, 907-924.) Part II. Treats of Latin (classic and medieval influences on the poetry of the Troubadours); also Celtic, Arabic, Byzantine, Teutonic influences. The folk-origins are discussed on pages 920-922. According to Prof. G. A. Jeanroy, in his *Les origines de la poésie lyrique en France* (Paris, 1889; 2 ed., Paris, 1909) was "the first to show that France was the initiator, if not of all European lyric poetry, at least of a notable part of it." This view has been criticized by Prof. Gorra in his *Origini della poesia lirica del medio evo* (Torino, 1895).
- Gram (B.)** Mikroskopische undersøgelser. (Nordiske Fortidsm., Kjøbenhavn, 1911, II, 40-46, 14 fgs.) Gives results of microscopic examination of deposit on bottom of bronze pans, etc., from the find of the Roman period at

- Juellinge in Denmark. Remains of *Vaccinium myrtillus*, *V. uliginosum*, *V. vitis idaea*, *Myrica Gale*, cranberry (*Oxycoccus palustris*) were identified. The deposit is "the residue of a fermented drink of some sort,"—possibly a combination of beer and fruit-wine. A French version of the article is given on pages 53–54. See Müller (S.).
- Guarnerio** (P. E.) Di alcune "aggiunte e retifiche al vocabolario Sardo dello Spano di un anonimo Bonorvese." (Rend. R. Ist. Lomb., Milano, 1911, s. II, 964–975.) Notes on 41 dialect words in addition to the Ms. vocabulary of Spano in the Cagliari University Library. The anonymous vocabulary relates to Bonorva or Giave.
- Gusinde** (K.) Konrad von Heinrichau und die Bedeutung der altschlesischen Vokabulare für die Mundartenforschung und Volkskunde. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911–1912, XIII–XIV, 374–400.) Treats of the Latin-German vocabularies in the Ms. (1340 A.D.) of Konrad von Heinrichau in the Breslau University Library, important for Silesian dialect-study and folk-lore. On pages 380–400 (2 cols. to the page) the author gives the vocabularies in alphabetical order, German-Latin.
- Hallström** (G.) Kolalapparnas hotade existens. (Ymer, Stkhlm, 1911, XXXI, 239–316, 26 fgs.) Statistical and ethnographical study of the Lapps of the Kola peninsula, whose existence seems threatened,—the author's investigations were made in 1908 and 1910. Economic condition, the western movement of the Samoyeds and Syrjanians, reindeer tame and wild, vital statistics, the settlement of Lovoserk, food, dress, houses, influence of Russians and Finns (the Finno-Karelian influence is old). Since 1897 the Syrjanians of Lovoserk have increased from 117 to 500 and their numbers and wealth in reindeer, etc., are continually waxing, while those of the Lapps are at a standstill or on the wane. The number of the Lapps in the Kola peninsula has been practically stationary for 20 years (in 1906 it was 1,797). Some sort of a renaissance of Lapp life and reindeer-breeding is necessary. Bibliography of 36 titles.
- Hamilton** (G. L.) Storm-making springs: rings of invisibility and protection. Studies on the sources of the *Yvain* of Chrétien de Troies. (Romanic Rev., Lancaster, Pa., 1911, II, 355–375.) Treats of the folk-lore of storm-making bodies of water in Europe and the Orient and seeks to show that "the Celtic folk-tale, the source of the *Yvain*, retained this belief in the affinity between a spring, and its guardian spirit, who was ever ready to defend his watery domain." In this tale "the spring was described with the natural concomitants of a spring devoted to the practice of the Celtic religion, a tree and a dolmen, or a circle of stones, and the Irish folk-tale, *In Gilla Decair*, which is a variant of it, has kept closer than the *Yvain*, to the original story, in its description of the spring." Chrétien "amplified this incident of his original by two additions; a local Breton tradition, in which the sprinkling of a stone brought on rain, and a literary, pseudo-scientific belief in the power of a certain precious stone to bring on a storm." The widespread character of both these beliefs is shown.
- Hervé** (G.) Le sauvage de l'Aveyron devant les Observateurs de l'homme, avec le rapport retrouvé de Philippe Pinel. (Rev. anthrop., Paris, 1911, XXI, 383–398, 3 fgs.) Treats of the discussion of the case of the "Aveyron boy" (idiot) before the Société des Observateurs de l'homme in 1800 and 1801 by Pinel, Itard, etc., with special reference to the report made by Pinel. See Pinel (P.).
- Hilka** (A.) Der Zauberer Neptanabus nach einem bisher unbekannten Erfurter Text. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911–1912, XIII–XIV, 188–198.) Treats, with reproduction of Latin text from Ms. in hand of about the middle of the 15th century, now in the City Library of Erfurt, a notable contribution to the Alexander legend, which in language and style rises far above the ordinary Medieval Latin texts of its kind. The new document is something more than a mere literary borrowing. Neptanabus, the magician, appears as prophet before the birth of Alexander the Great, as his teacher, etc.
- Hippe** (M.) Reimsprüche aus einer Breslauer Liederhandschrift. (Ibid., 685–700.) Gives from a Ms. volume of songs (collected in the first few years of the 17th century) now in the Breslau City Library, 87 maxims in verse (the majority 4 lines, some 2, and some longer).

Hirmenech (P. H.) L'enceinte sacrée de Kergonan, Ile-aux-Moines, Morbihan. (Bull. Soc. d'Anthr. de Paris, 1911, vi^e s., II, 33-37, 2 pl., 1 fg.) Gives results of examination of the sacred enclosure of Kergonan on the Ile-aux-Moines, one of the largest and most important cromlechs known. According to H., the enclosure of Kergonan "had to do with the cult of the dead," some real or votive sepulchers of a royal family, etc. Some rather unjustifiable *rapprochements* between Celtic and Greek words are made, e. g., *Tum-iach* and *Iach* (Iacchus, i. e., Bacchus), and the early existence suggested on this islet of a sort of Bacchic cult.

Jantzen (H.) Von der Brüderschaft Unser Frauen und Sant Jörgen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 242-245.) Gives from a Ms. of the year 1477 in the Public Library of München the German text (including lists of members) of an account of "the Brotherhood of Our Lady and St. George," one of the fencing brotherhoods of the period.

Julian (C.) Idées communes et faits généraux à la fin des temps préhistoriques. (Rev. Bleue, Paris, 1912, Ja. 6, 8-12; Ja. 13, 33-36.) Treats of man at the close of the prehistoric epoch,—implements, symbols, cults, myths, migrations, Orient and Occident, etc. France, from the time of the Ligurians "presents in large numbers beliefs, usages, types of objects, etc., to be found also in all the Old World, savage and civilized." From the beginning of human civilizations "man has imitated man, or has resembled him." But out of general civilization special national cults have arisen.

Kaindl (R. F.) Beiträge zur Volkskunde des Ostkarpathengebietes. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 399-403.) Items of folk-lore concerning the Imperial family; items of folk-medicine, treatment of "returning" dead, witchcraft, sorcery, meal of spirits, etc. On page 403 is given a specimen of a "snowball prayer" (i. e., "endless chain") from the Bukowina region.

Kampers (F.) Der bergentrückte Kaiser. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 199-201.) Treats of the Barbarossa legend in the writings of the Coblenz patriot J. Görres (*Die deutschen Volksbücher*, Heidelberg, 1807) in comparison with a similar story

of Alexander the Great in the Pseudo-Kallisthenes. Dr K. thinks some of the features of Görres' account may have been borrowed by him from some such source. Some of the cosmic traits of the Barbarossa legend point to the Orient. See also the following works of Dr K., *Die deutsche Kaiseridee in Prophetie und Sage* (München, 1896) and *Alexander der Grosse und die Idee des Weltimperiums in Prophetie und Sage* (Freiburg i. B., 1901).

Kastner (O.) Körpervolumen und spezifisches Gewicht von Säuglingen. (Z. f. Kinderhkl., Berlin, 1911, v, 391-412, 2 fgs.) Besides statistics of body volume and specific gravity, the author gives weight of body, stature, horizontal cranial circumference, of 154 infants (Munich Hospital) from 3 to 332 days old. The specific gravity of normal infants seems to decrease a little after the second month and especially in the second half-year.

Kiekebusch (—) Vorgeschichtliche Ansiedelung und vor- oder frühgeschichtliche Befestigungsanlage. (Z. f. Ethnol., Berlin, 1911, XLIII, 819-820.) Brief account of discovery of a prehistoric "station" (pottery of bronze age and later) at Hasenfeld, district of Lebus. Remains of a prehistoric, or early historic fortification were also found near by.

Klapper (J.) Die Quellen der Sage vom toten Gaste. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 202-231.) Treats of the story of the dead guest and its sources (two independent and almost contemporaneous dramatic adaptations appeared in European literature in the first half of the 17th century: the play of *Leontius*, acted at the Jesuit college of Ingolstadt in 1615; and Fray Gabriel Tellez's *El burlador de Sevilla y convidado de piedra*, acted in Spain ca. 1630). The use of the idea in these two plays is compared with other versions of the legend. As appendices are given (pp. 224-231) the earliest form of the tale in a Latin Ms. (middle of 14th century) in the Library of Breslau University, the version from the *Annulus* (in Breslau Ms. of middle of 15th century), the version in G. Hollen's *Sermones domenicales* (Hagenau, 1517), and (after Hollen) the version in Ph. Hartung's *Concio tergemina* (Amberg, 1684). According to Dr K., the oldest

- versions extant are those of the *Annulus* and of Hollen, and of these that of the *Annulus* is the older. Comparisons are made with the story of "The King's son in Paradise," and the legend of "Three Dead and Three Living," etc.
- Knoop** (O.) *Der Regenbogen im Glauben und in der Sage der Provinz Posen.* (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 390-392.) Gives 7 items of folk-belief as to what the rainbow is (star-path, ray of light from open door of heaven, Lucifer's whip, the bowl (now dry) out of which God at the creation painted the birds and animals, river of souls, peace-sign of angels, pole of the clouds), 5 brief stories (origin of rainbow, the clergyman in hell, the wooden church at Monschnik, the rainbow draws water) and some miscellaneous items concerning the rainbow from various parts of Posen.
- Koch** (M.) *Volkskundliches bei Andreas Gryphius.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 337-359.) Treats of folk-lore in the works of A. Gryphius (d. 1664), noted Silesian poet, whose mother-tongue was the dialect of Glogau. (Silesian rhymes abound in his lyrics; his comedy *Dornrose* is the most noted dialect play of the older period in Germany.) Gryphius not only shared the folk-belief in spirits and ghosts, but even sought to give it a scientific foundation (cf. many places in his plays where spirits appear or are spoken of; warning dreams, etc.). He uses witches, sorcery, etc., but is rather unbelieving as to treasure-digging, etc. He believed in astrology. Items of folk-lore concerning folk-customs, dances, omens, punishments, etc. On pages 355-359 are cited from Gryphius many proverbs and alliterative expressions, such as *Ach und Angst, Zwang und Zwist*, etc.
- Körber** (W.) *Die alten Schneekoppen-fremdenbücher als Quelle für die Volkskunde.* (Ibid., 56-70.) Calls attention to the folkloristic value of the old "summit books," such, e. g., as the "Schneekoppenbücher," published in 1736 by D. Krahn in Hirschberg, representing the years from 1696 to that date. Such books for climbers of the Schneekoppe seem to have been kept up to 1888. Items relating to dwellings, food, habits, customs, beliefs, etc., a number of which are cited by the author, are contained in these books.
- Also notes on methods of travel, sledging, etc.
- Kroll** (W.) *Heilig.* (Ibid., 479-483.) Discusses the idea contained in the word *heilig* (holy) and cognate expressions,—Greek *ιερά*, Latin *sanctus*, etc. At the base of all such words is the idea of tabu; originally they had nothing to do with morality, but grew out of cult, denoting things which it was not permissible to touch, at least without some precautionary rite or ceremony. Christian baptism lets us see to-day some of these old ideas, which all the years of civilized religions have not suppressed. The religion of the ancient Greeks and Romans furnishes also many instances. See also W. Link's *De vocis sanctus uso pagano* (Königsberg, 1910). Dr K. has under way a similar study on the word *άγιος*.
- Kühnau** (R.) *Gefangene Geister.* (Ibid., 98-120.) Treats of "imprisoned spirits,"—in bottles, bags, boxes, sacks, wallets, purses, etc. Such spirits are in the forms of worms, spiders, flies, beetles, or even birds, "reduced" animals, demons, even Satan himself; 53 folk-tales, etc., of such imprisoned spirits are cited from all parts of Germany, Austria, etc., of which Nos. 1-14 relate to the house-spirits and the devil, 15-19 to capturing the devil, 20-53 to the capture and banning of wandering spirits, souls of the dead, etc. As long as the spirits are imprisoned they serve their possessor in all sorts of ways, but woe to him, if he lets them out. They are over acquired from a stranger, picked up by accident, etc. The Devil often assumes the form of such spirits to carry out his own ends. The *spiritus familiaris* is often really in certain relations to the "banned souls," or to the Devil himself.
- Lalanne** (—) *et Breuil* (H.) *L'abri sculpté de Cap-Blanc à Laussel, Dordogne.* (L'Anthropologie, Paris, 1911, XXII, 385-402, 6 fgs.) Treats of the rock-shelter of Cap-Blanc at Laussel in Dordogne, discovered by Dr Lalanne (see the *Revue Préhistorique* for 1910), and the numerous figures of animals (reindeer?, horses, bison, cattle, etc.). These large and remarkable sculptures prove that the art of prehistoric man was not always exercised in dim caverns by the light of smoky torches,—its finest representatives may be looked for elsewhere,—the great frieze of Cap-

Blanc suggests other like discoveries in the future. Here we have sculpture of great size, corresponding to the one in miniature on reindeer-horn of Magdalenian man. The implements, etc., indicate an old phase of the Magdalenian epoch and also show that "the Magdalenians were not simply improved Solutreans." This notable discovery of animal-carvings gives hope that many others will yet be found.

Lang (A.) Mother-right in early Greece. (Folk-Lore, Lond., 1911, XXII, 494.) Notes on the article of H. J. Rose (q. v.). L. does not feel sure that "the form of family in which the wife does not leave her old home but stays there with her children, being simply visited by the husband," is "very early." How do we know, asks L., that "exogamy was the rule," and that pre-Hellenic Greece was matrilinear? See Rose (H. J.).

Lewalter (J.) Der Soldatenhimmel. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 407-408.) Gives text of song as sung by the Hessian hussars in Cassel in 1862. This song of "the soldiers' heaven," is to be compared with the South-German and Silesian "peasants'-heaven" cycle of folk-songs.

Louis (P.) La corporation dans la Rome antique. (Mercure de France, Paris, 1911, XCIII, 36-49.) Treats of professional associations, unions, etc., in ancient Rome. Their organization was not uniform. They were very numerous (32 in Rome in the time of Alexander Severus) both in the great city itself and in the empire beyond. Sailors, boatmen, bakers, butchers, lime-makers, oil and wine merchants, dealers in wood, builders, musicians, water-carriers, beaters of silver, gold-workers, coopers, jewelers, smiths, dyers, etc., had well-known unions in the provincial cities.

— Le double prolétariat antique. (Ibid., xc, 673-686.) Treats of the free *plebs* and the servile *plebs* of ancient Greece and Rome. At the close of the Republic there were 4½ million slaves in Italy (scattered among agricultural, industrial and commercial activities, or employed in public services). The free proletariat, vegetating above these, suffered from their competition.

Macdonald (D.) Pigmentation of the hair and eyes of children suffering from the acute fevers, its effect on suscepti-

bility, recuperative power and race selection. (Biometrika, Cambridge, Eng., 1911, VIII, 13-39.) After briefly discussing the literature of the subject, gives results of material (scarlet fever, diphtheria, measles and whooping-cough are considered), collected in the Glasgow Corporation Fever Hospitals, mainly at Buchill, during the past year, 1909-1910, and for a few months previously at Belvidere. In all 1864 scarlet fever, 700 diphtheria, 661 measles and 310 whooping-cough patients were observed, the majority being between the ages of 2 and 12. Among the conclusions reached by Dr M. are these: The medium-haired child is more liable to infection than the red-haired, and much more so than the dark and the jet-black haired; the fair-haired is intermediate. The medium-eyed is also more liable to infection than the dark-eyed, and much more so than the blue-eyed; the light-eyed is intermediate and is more susceptible to diphtheria and whooping-cough than to scarlet-fever and measles. Higher recuperative power is shown by the dark and the jet-black haired child as compared with the red-haired, and much more as compared with the fair-haired; the medium-haired is intermediate. The medium-eyed and the dark-eyed have greater recuperative power than the light-eyed and the blue-eyed. Dark-haired dark-eyed have much more recuperative power than fair-haired light-eyed. The order of adverse selection is medium-haired, fair-haired, red-haired, jet-black and dark-haired; as to eyes, medium-eyed, light-eyed, dark-eyed, blue-eyed.

MacRitchie (D.) The speech of the roads. (Nineteenth Cent., Lond., 1911, No. 415, 545-554.) Treats of *Jargons* of Argyllshire, etc., the *Cant* of Scotch "muggers," "tinklers," etc., Gipsy (Romani), the *Cant Dictionary* of 1827, A. McCormick's *The Tinkler-Gypsies of Galloway*, the *Shelta* (pp. 550-554),—studied by Leland, Sampson and Meyer. According to the author, "Professor Meyer has proved beyond any reasonable doubt that the secret language used by many of our modern British vagrants was artificially created about a thousand years ago from Gaelic, and by a cultivated class." Also M. believes that these modern vagrants, "are the living representatives, however de-

graded they may be, of the caste, or castes, with whom that speech was originally associated."

Maeterlinck (L.) Les péchés primitifs. (Mercure de France, Paris, 1911, XCII, 449-476.) Treats of the primitive morals, etc., of the people of northern France from the beginning of history down to the 12th century. Human sacrifices among the Celts, superstitions and fortune-telling, etc. (see the *Indiculus superstit. et pagan.* of 743 A.D.); orgies and debauches in connection with religious festivals; phallic worship (the "holy foreskin," preserved in the Cathedral at Antwerp, was destroyed by the Iconoclasts in the 16th century); gastronomic orgies of food and drink; Christian clergy (under Constantine) with favors and privileges of pagan priests; deeds of kings and princes; *fraudes piae*; misuse of excommunication; wars and slaughter; evils of the chase; sins of idleness, luxury, and ignorance; fanaticism; adultery, polygamy, crimes of lust and violence, drunkenness, etc., among princes and churchmen, etc. On pp. 474-476 the representation of Sin in Franco-Flemish art is considered.

Major (A. F.) Somersetshire folk-lore. (Folk-Lore, Lond., 1911, XXII, 495-496.) Notes on folk-lore concerning the old Abbey of Glastonbury, now being excavated,—whiffs of incense, peals of bells, tying rags on hawthorns, etc.

Martin (H.) Un nouveau squelette humain de l'époque moustérienne trouvé en Charente. (L'Anthropologie, Paris, 1911, XXII, 730-732, 1 fig.) Brief account of the Mousterian skeleton discovered by M. at the prehistoric "station" of la Quina in Charente, along with animal bones, some of which bear traces of human workmanship. The man of la Quina seems related to the man of Neandertal—a certain homogeneity of the Neandertal type is indicated by this and other discoveries. See Franchet (L.)

Maska (C.) et Obermaier (H.) La station solutréenne de Ondratitz, Moravie. (Ibid., 403-412, 32 figs.) Treats of the flints of paleolithic (Solutrean type) discovered near the village of Ondratitz in the district of Wichau, central Moravia, half-way between Brünn and Olmütz. This adds another to the typical Solutrean "stations" in eastern Central Europe.

Montelius (O.) Das erste Auftreten des Eisens in Italien. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 153-154.) M. believes that iron became known later in northern than in central Italy; Noricum was not the prehistoric iron-center. In eastern South Italy iron was produced during the last Mycenaean period; i. e., ca. 1200 B. C.

Müller (S.) Juellinge-fundet og den romerske periode. (Nordiske Fortidsm., Kjøbenhavn, 1911, II, 1-39, 3 pl., 58 figs., Bibl.) Treats of the finds in 1909 near the castle of Juellinge on the island of Lolland and other evidences of the Roman period in Denmark. The nature and contents of the four graves are described. The "Roman period" may be divided into an older and a recent section, to which latter the Juellinge find belongs, i. e., ca. 200 A. D., or 150-250,—the older period is 50-150 A. D. The later period "is characterized by a more or less original assimilation of the ancient classical elements previously imported, a more advanced evolution, and complete diffusion over Germany, especially toward the east, and over all southern Scandinavia." Commercial relations are responsible for importations of various objects of glass, bronze, etc.,—from the Roman regions on the Rhine. The gold, silver, and other precious objects found at Juellinge are indications that "at this period the eastern portions of Denmark rose in matter of culture above the other Scandinavian regions, and this fact is emphasized in the centuries immediately following." A point of departure for much of the cultural and industrial movement here represented is to be found in the region immediately bordering on the Roman Empire, in Bohemia, etc. At pages 40-53 is a résumé in French of this article. See Gram (B.).

Mussnug (L.) Die Volkstracht des Rieses. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 341-344, 4 figs.) Treats of folk-costume in the Ries region of the Swabian Jura, north of the Danube, near the Wurtemberg-Bavaria frontier,—the "blue shirt," and other garments of the men; the "kittel," etc., of the women; Sunday apparel of both sexes; head and hair-dress of women.

Neckel (G.) Ragnacharius von Cambrail. (Mitt. d. Schles. Ges. f. Volksk.,

- Breslau, 1911-1912, XIII-XIV, 121-154.) Interesting comparison of the stories in Gregory of Tours' *Historia Francorum* and the materials in the *Sagas* of Northern Germany and Scandinavia (Ragnachar, e. g., is compared, in some detail, with Hroekr, Haki, and the Norwegian viking Eysteinn). According to Dr N., the life of the Merovingian period in Gregory of Tours corresponds to the Teutonic life as revealed in the Old Norse sagas. In Gregory we have in fact a substitute for the missing South German sagas.
- Norden (E.)** Über zwei spätlateinisch *precationes*. (Ibid., 517-524, 1 fg.) Gives, with photographic reproduction of text of Leiden Ms. of the 6th century, two Latin *precationes*,—incantation—prayer to Mother Earth for the use of her healing plants, etc. The text is based on that of some unknown writer of the first half of the third century.
- Olbrich (K.)** Die Freimaurer im deutschen Volksglauben. (Ibid., 232-241.) Treats of the Freemasons in the folklore of various parts of Germany and Austria,—initiation (believed to be a pact with the devil), advantages offered by Satan to the Freemasons in consideration of the pact (riches especially, and service of the Devil and his imps), intercourse with the demons of hell (at the service of Freemasons, in forms of animals, visible and invisible), oaths of Freemasons (to work for Satan, etc.), the death of Freemasons (taken by the Devil at last). Human sacrifice has been attributed to the Freemasons; and strangers of "uncanny" appearance, unusual dress, etc., are in certain parts of the country dubbed "Freemasons." The total of the folk-lore relating to Freemasons must be quite large.
- Onnooel-Kinderen dag.** (Volkskunde, Gent, 1911, XXII, 243-246.) Description of the celebration of the 28th December, Innocents' Day, in Antwerp; reprinted from the *Nieuwe Rott. Courant* of Dec. 29, 1909.
- Peeters (T.)** Oude Kempische liederen. (Ibid., 223-228.) Texts and music of Nos. 9-10 of old folk-songs of the Kemp region: Op eenen vroegen morgenstond, Genoveva van Brabant.
- Pillet (A.)** Ein ungedrucktes Gedicht des Troubadours Guillem Maigret und die Sage von Goulier de las Tors. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 640-647.) Treats with reproduction of original text and translation (pp. 642-644) of an unpublished poem by Maigret (a contemporary of Alfonso II, and Peter II.), from a Paris Ms. The incidents in the poem are compared with those in the story of Goulier de las Tors, who figured in the first Crusade.
- Pinel (P.)** Rapport présenté à la Société des Observateurs de l'homme sur le Sauvage de l'Aveyron. (Rev. anthrop., Paris, 1911, XXI, 441-454, 1 facsm.) Text of report on "the 'wild man' of Aveyron," made to the Society of Observers of Man by P. Pinel, Dec. 29, 1800. Discusses the present condition of the organic functions and moral faculties of the wild boy of Aveyron, with notices of several children and adults, whose intellectual or affective faculties have been more or less injured (pp. 445-449), and comparisons between the physical and moral faculties of the Aveyron boy and those of demented or idiotic children (pp. 449-452); also inductions suggested by the resemblances and points of conformity observed between the boy of Aveyron and demented and idiotic children. See Hervé (G.).
- Pittard (E.)** La taille, l'indice céphalique et l'indice nasal de 300 turcs osmanlis de la Péninsule des Balkans. (Ibid., 488-493.) Average stature of 300 Turks, 1,679 mm., agreeing more closely with the figures of Chantre than those of Bassanovitch, etc.—range 1,480 to 1,820; average cephalic index 81.87, range 71.65 to 94.48 (mesocephalic 24.33 per cent., subbrachycephalic 31.33 per cent.); nasal index average 69.82, range 54.55 to 92.86. The Osmanli Turks are thus seen to be tall, mesocephalic or brachycephalic, and leptorrhine.
- Preuss (G. F.)** Philipp II., die Niederländer und ihre erste Indienfahrt. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 279-312.) Discusses the conditions leading up to the entrance of the Dutch upon voyages to the Indies with reference to the first Indian voyage of 1595.
- Prinz (H.)** Ein Mützenidol uns Kreta. (Ibid., 577-585, 6 fgs.) Treats of the so-called "cap-idols" from Gurnia, Prinia, H. Triada, etc., in ancient Crete. According to Dr P., these conical clay figures are neither more nor less than representations of the cap of the

- Minoan Magna Mater, not phallic emblems as some have thought. The cap was the emblem of female deity as the double-axe was of the male. The prehistoric cult of the Mater Magna continued down to historical times.
- Rademacher** (C.) Die Ausgrabungen in den Karlesteinhöhlen bei Eiserfey in der Eifel. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 146-147, 1 fg.) Brief account of the discovery of stone implements, of the Mousterian type, at the "station" of Eiserfey in the Eifel country. The specimens are now in the Cologne City Museum.
- Rauch** (G.) Fränkische Vierzeiler. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 378-382.) Gives 45 quatrains, relating to love and marriage, the faults of men and women, professions and occupation (often railery), church-festivals (the real folk-festival here), etc., chiefly from the little village of Hohheim near Kitzingen a. Main, not far from Würzburg. In Central Germany these quatrains correspond to the Tirolese and Bavarian "Schnadahüpfen."
- Read** (D. H. M.) Hampshire folk-lore. (Folk-Lore, Lond., 1911, XXII, 292-329.) Treats of topographical conditions; influence of the high woods (May day and kindred rites, "homing the colts," "wooset hunting," Shick Shack day, plant and animal lore); earthworks, the Devil, and witchcraft (ascribed to the Devil, etc., as also is the removal of sundry places from their original sites); occult powers sometimes attributed to whole communities; ghosts and funeral customs; saints' days, feast days and holidays.
- de Ridder** (F.) Over begrafenissen in de XVI^e eeuw. (Volkskunde, Gent, 1911, XXII, 213-222.) First part of article on burials and burial customs in the 16th century.
- Riggs** (A. S.) Some Spanish dances. (Century Mag., N. Y., 1912, LXXXIII, 389-400, 1 pl., 8 fgs.) Treats of dances in various parts of Spain, Seville in particular: La Malagueña, cathedral dances, boy dancers, *flamenco* of Granada gipsies, the seductive Tango, the stately Jota de Aragon, Catalan folk-dance of the Sardanás, etc.
- Rivaud** (A.) Recherches sur l'anthropologie grecque. (Rev. anthrop., Paris, 1911, XXI, 458-474; 1912, XXII, 20-28.) Treats of the views of man and related subjects of the ancient Greek philosophers, etc., from the middle of the 6th century B. C., down (Anaximander, Xenophanes, Parmenides, Empedocles), particularly Plato and Aristotle (pp. 467-474, etc.).
- Rose** (H. J.) On the alleged evidence for mother-right in early Greece. (Folk-Lore, Lond., 1911, XXII, 277-291.) Discusses evidence in religion, cult-legends, and ritual (Terra Mater of Minoan Crete, etc.; cult-titles of Zeus; children of divine mothers; exclusion of men from certain rites, e. g., Thesmophoria; prominence of women in the rites of Hestia, etc., and at prophetic shrines; priestesses in the service of male deities and heroes); traditional genealogies, clan organization; nomenclature, marriage-customs, etc. (naming after paternal grandfather; Attic custom of bridegroom's over-nighting at father-in-law's house); the Opuntian Locrians ("all their hereditary nobility came from their women, not their men"); traditions (?) of a time before father-right, etc. It has not yet been proved that "in historical or quasi-historical times any Hellenic tribe was matrilinear," Prof. Ridgeway's arguments to the contrary notwithstanding. See also p. 493. See also Lang (A.).
- Roussel** (L.) La prononciation du latin. (Mercure de France, Paris, 1911, XC, 320-329.) Discusses the pronunciation of Latin, with special reference to the text of *De Viris* by Prof. A. Hamel (1910), in which "account is taken of the Latin accent, and where the letters are given their Latin value." Prof. Hamel's ideas are somewhat severely criticised. The pronunciation of Latin can be reconstituted on the basis of its daughter and its sister languages.
- Salvioni** (E. C.) Osservazioni varie sui dialetti meridionali di Terraferma. (Rend. R. Ist. Lomb., Milano, 1911, s. II, XLIV, 933-946.) Notes on dialect-words Nos. 101-140, *affrutticare-zanillo* from the language of the southern Terraferma.
- Saraaw** (—) Einige der wichtigsten Fundplätze frühneolithischer Kultur in Dänemark, Norddeutschland und Nordfrankreich. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 147-149.) Lists some of the most important early neolithic "stations" in Denmark, North Germany and Northern France, with brief notes of finds, etc. Hörsens, Bildt, Havelse, Sölager,

- Ertebölle; Campigny; Maglemose; Kalbe a. d. Milde, Damsdorf, Gnewinke, Worle, Bromberger Kanal, Ketzin, etc.
- Sarrazin** (G.) English 'henbane,' 'Bilsenkraut.' (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 552-553.) Notes on the English plant-name *hen-bane* (*Hyoscamus niger*), which Dr S. regards as a corruption of *henne-belle* found in Aelfric ca. 1000 A. D. The first part of the word has nothing to do with "hen" (*gallina*), but is cognate with old Teutonic *Henna*, i. e., Woden, in the opinion of the author, and *hen-bane* thus contains a relic of the "Woden-cult."
- Schläger** (G.) Zur Entwicklungsgeschichte des Volks- und Kinderliedes. I. Schlaf, Kindchen, schlaf. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 368-377.) Discusses, with citation of numerous dialect variations and related verses, the development of this German lullaby (as early as 1600 at least two, probably three, versions existed).
- Schliz** (A.) Die Entwicklung der Stadt Heilbronn im Lichte der Ur- und Frühgeschichte. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 61-62.) Sketches the history of Heilbronn in prehistoric and early historic times. The course of human history here corresponds to the geological character of the country. The first traces of man go back to the close of the last glaciation. The later stone age had an intensive agricultural "civilization," with which went "ribbon pottery." At the close of the stone age came settlement on the heights. The bronze age is characterized by highways and river-crossings. In the later Hallstatt period occurs a new form of heights-settlement. The Gallic early La Tène period again is different.
- Schrader** (O.) Aus griechischer Frühzeit. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 464-480.) Treats of the questions whether the Homeric vocabulary can inform us as to the presence of Greeks in Greece in pre-Homeric, Mycenaean, or Minoan-Mycenaean times; and what ethnographic contacts and relations had the Greeks in the Homeric and the pre-Homeric period. As evidence of the presence of Greeks in pre-Homeric Greece Dr S. cites the term for smith, certain terms for clothing, words relating to funeral and burial, as indicating "uninterrupted continuity of speech" between the Mycenaean and the Homeric period. On pages 467-474 he lists 34 Greek words (*ἀναξ*-*ἄναξ*) of probably foreign (Armenian, Phrygian, Egyptian, Semitic, Iranian, Caucasian, Aryan tongues of Asia Minor, etc.) origin, but there is too little evidence concerning many of them,—all, however, belong in the Homeric vocabulary. According to Dr S., the Semitic loan-words are not so numerous as was formerly believed; and, when the same word appears in both Greek and Semitic, borrowing by both from some language of Asia Minor may have occurred.
- Schuchardt** (H.) Zur gegenwärtigen Lage der baskischen Studien. (Anthropos, St Gabriel-Mödling, 1911, VI, 941-950.) Critical review of T. de Aranzadi's *Antropología y Etnología del País Vasco-Navarro* (Barcelona, 1911. Repr. from *Geografía del País Vasco-Navarro*, pp. 87-191), etc., and Collignon's *Les Basques* (1895). Collignon and de Aranzadi agree only in recognizing a single but not the same Basque physical type. Artificial deformation, producing dolichocephaly, is noted (p. 943). On pages 945-950 linguistic data are discussed, the Latin origin, in particular, of a number of rather common words. The separation of the "real Basque" words from the loan-words is necessary before fruitful comparisons with Hamitic and other tongues can be made. In Basque linguistic appearances are very deceptive.
- Schuré** (E.) Le miracle hellénique. I. L'Apollon de Delphes et la Pythonisse. (Rev. d. Deux Mondes, Paris, 1912, Ja. 12, 340-358.) According to the author "the Hellenic work was the most perfect realization of the divine in the human in the form of the beautiful." Greek genius appears to us more and more as an unexplained prodigy; and we can speak of a "Hellenic miracle" by the same right as of a "Christian miracle." Behind the Greece we see is another Greece we do not see,—this, not merely soil and race, explains the other, which it created and organized. Apollo is "the static god of revelation," Dionysos "the dynamic god of evolution." The meetings, conflicts and temporary alliances of these two constitute the history of the Greek mind from the esoteric point of view. This history has three stages: Primitive

Orphism, the Eleusinian mysteries and the tragedy of Athens. The pact of Apollo and Dionysos is "the masterpiece of the Hellenic religion and the secret of holy Greece." S. points out Nietzsche as "the discoverer of this transcendent significance of Apollo and Dionysos for Greek esthetics."

— Le miracle hellénique. II. Déméter et Perséphone. Le Dionysos des mystères et la tragédie. (Ibid., 1 fév., 647-676.) Treats of "unseen Greece," Demeter and Persephone. There were two distinct religions in ancient Greece: the Olympian (Zeus, Juno, Apollo, Diana, Pallas, etc.) and the Chthonian (Demeter, Persephone, Pluto, Hecate, Dionysos),—the first an official religion corresponding to the external and visible world, the second the religion of the Mysteries, corresponding to the internal world of the soul. Demeter, the divine mother, was the oldest of Greek deities; with her was the chaste Persephone, traversing the abyss. The god in action in the universe, the cosmic I, from which arose the human I, was Dionysos. From the Mysteries came all the creations of Greek genius constituting today the essential elements of our culture, including the drama. The work of Aeschylus bears the imprint of Eleusis in every fiber of its being. So too, with Sophocles, but not with Euripides, whom a gulf separates from his predecessors. Great poet and artist, Euripides lacks the divine afflatus.

Schuster (E.) First results from the Oxford Anthropometric Laboratory. (Biometrika, Cambridge, 1911, VIII, 40-51.) Gives results of observations and measurements of 959 men from 18 to 23 years of age and over,—676 from 20 to 22,—undergraduates of Oxford, not all taking all tests (spot-pattern; acuity of vision; measures of physical development: lung-capacity, stature, weight, strength of pull; head-measurements: length, breadth, height, circumference, arcs, cranial indices). The average stature is 1751-6 mm. for the 18 year old group, for the 19 year old 1767.2, for the 21 year old 1778.6. For age 18 the cephalic index is 78.40, for age 19 it is 78.06, and for age 21 it is 78,—the general average being 78.02. Weight is lowest at 18, rising at 19 and 21, then, like pull, falling. In the 18 year group the correlation between stature and weight, lung capacity and

strength of pull is severally smaller than in the succeeding ages. There is some indication of increase in length of head during the period dealt with. The correlation between stature and head-length is more than twice as great as that between stature and head-breadth.

Seger (H.) Der Goldfund von Mönchswalde bei Jauer. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 154-155, 2 figs.) Treats of the gold fillet, ornamented with punched concentric circles, bead-bosses, etc., found in 1907 but stowed away and neglected for more than two years. S. thinks that the object is of a religious character,—in this region some sanctuary or cult-site may have existed. The age of the object is possibly 900-700 B. C. A detailed account of this interesting find appears in *Schlesiens Vorzeit in Bild und Schrift* for 1911.

— Die Grundlagen der vorgeschichtlichen Chronologie. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 554-569, 7 figs.) Discusses the bases of prehistoric chronology,—mixture of objects of different periods by unskillful hands, the succession of different peoples and cultures on the same spot, etc., render exact determination often very doubtful and difficult. Types of implements (e. g., Silesian swords of different epochs), and utensils (pottery, etc.), ornaments (such as fibulae) are relatively good guides for the separation of chronological periods. According to Dr S. such an estimate as that of S. Müller of 10,000 B. C. as the limit of man's history in Europe is impossible. On the other hand Penck's calculation of half a million years' distance for the oldest paleolithic period and Mortillet's claim of 230,000 years for his four stone periods, are also too far in the other direction.

Siebs (T.) Das Testament Friedrichs des Grossen. (Ibid., 701-714.) Gives text of the "Song to Frederick the Great," as reconstituted by the author from literary and folk-sources. Also text of the older song, "The will of Frederick the Great." Numerous variations in the text are recorded. Dr S. heard the song sung by an old man at Spindelmühle on the Bohemian side of the Riesengebirge.

— Sylter Lieder. (Z. d. Ver. f. Volksk., Berlin, 1911, 63-74.) Gives

texts and melodies of 6 songs from the island of Sylt, current about a century ago, and recorded by J. P. Hansen in his *Nahrung für Leselust in nordfriesischer Sprache. III. Lieder.* (Sonderburg, 1833), etc. The songs are: A sailor's song, a harvest song, a summer song, etc. Translations into modern literary German are added.

Skutsch (F.) Zur Geschichte Gottfriedens von Berlichingen dramatisiert. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, 525-551.) Treats of the folk-magic and superstitious elements in Goethe's *Götz von Berlichingen*, Adelheid's dealing with the Gipsy and her "magic" in throwing an "image" of Weislingen into the water so that he must wear away with the water. Pages 529-551 are concerned with the folk-lore of the "witch-doll," or "Rachenpuppe," use by primitive peoples, appearances in literature. In the Middle Ages the "witch-doll" was much in vogue. The Romance peoples seem to have been very fond of it. It appears also in Rossetti's *Sister Helen*, and in d'Annunzio's *Sogno d'un tramonto d'autunno*.

Storck (W. F.) Der Spruch der Toten an die Lebenden. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 53-63, 89-91.) Treats of the saying of the dead to the living "What we are you will be; what you are, we once were," its variants, etc., in all the languages of civilized Europe (it also appears in Arabic poetry in the same form as in medieval legends). The author cites Nos. 1-32 from general literature (Modhadh Ben Amoru, 3d century A. D., to Herder); 33-42 from works of art, dating from the 14th to the 17th century; 34-61 from inscriptions in cemeteries, churches, etc. (from the 13th century down); 62-147 from epitaphs in Latin, French, Scandinavian, English, Low and High German, Spanish, Portuguese, Bosnian (from the 9th century down). In the 19th century it is found especially on grave-boards in South Germany; it still occurs on works of art, etc. It is also the core and possibly also the point of departure of the legend of the three living and the three dead. Some (the author thinks this a mistake) have seen in this legend the origin of the "dance of death,"—this subject will be treated by S. in his forthcoming book on *Die Legende von den drei Lebenden und*

den drei Toten und das Problem des Totenanzes.

Szombathy (J.) Bronzefunde aus der Fliegenhöhle bei St Kanzian. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 152-153.) Brief account of a find (some 1,000 objects) of bronze weapons, implements, ornaments, etc., belonging to the first iron period in the Eastern Alps, i. e., about the beginning of the first millennium B. C. This find was made in the Triest "Karst," in the "Fly cave" of the village of Dane, near the railroad-station of Divača and St Kanzian, well-known for its huge caverns.

Talko-Hryniewicz (J.) Eine Europäerin mit Wollhaar. (Anz. d. Akad. d. Wiss. in Krakau, Math.-Naturw. Kl., R. B., Biol. Wiss., 1911, 164-169, 1 pl.) Describes and figures a six-year old girl (parents normal, ancestry shows no admixture of foreign blood; stature 700 mm., delicate and poorly nourished) of the village of Jaworzynka, near Istebna in the Bielitz district of Austrian Silesia, whose hair (light-blond with yellowish tinge, ca. 23 of Fischer) is distinctly woolly. The author is inclined to regard it as a case of atavism.

Toldo (P.) Fonti e propaggini italiane delle favole del La Fontaine. Parte prima: Fonti. (Giorn. Stor. d. Lett. Ital., Torino, 1912, LIX, 1-46.) Discusses certain Italian sources for some of La Fontaine's *Fables*. Among these are probably F. del Tuppi, St Bernardino of Siena (*Sermoni*), Lorenzo Valla, *Hecatomythium primum et secundum* (Venezia, 1495, 1499; Tridino, 1513), Abstemius, G. Faerno, etc.

Toldt (C.) Altslawengräber in Deutschland und Österreich. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 110-115, 2 fgs.) Treats of Old Slavonic burials in Germany and Austria, with brief review of the literature of the subject from 1874 down. Of the crania from North German Old Slavonic graves only 10.6% out of a total of 169 are brachycephalic; of 52 discovered by Dr T. in Austria 9.6% are brachycephalic; of the rest about half are dolichocephalic and half mesocephalic. The relation of the Old Slavonic stock to the Teutonic people of the West German "Reibengräber," and the fact that to-day the region, occupied 800-900 years ago by dolichocephalic Slavonic peoples is now inhabited by a

preponderatingly brachycephalic population, partly German and partly Slavonic in speech, needs further elucidation.

Tuttle (E. H.) Notes on the Rumanian numerals. (*Romanic Rev.*, N. Y., 1911, II, 83-84.) Treats of the tens and *sută*, "hundred." Slavonic, rather than Albanian influence is seen in the multiples of ten. T. replies to criticism of F. Vexler.

Underwood (M. G.) Courtied by the Devil: a Perthshire folk-tale. (*Folk-Lore*, Lond., 1911, XXII, 330-331.) How "Dr Irving" saved "Kirstie Murray," when Satan courted her in Glen Carr, close to Niveston.

von Unwerth (W.) Das Entwicklungsgelände der schlesischen Mundart. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 155-176.) Treats of the Silesian dialect and its region of development. Phonetic characteristics, relation to High German, Low German, Upper Saxon, etc., are discussed,—also race-questions, immigrations. The views of K. Weinhold are criticized, Dr von U. agreeing with W. Schulte that a German colonization of Silesia for the 12th and the first beginning of the 13th century has not been demonstrated; also that the Low German element in Silesian need not be accounted for by L. G. colonization. Silesian is the great eastern wing of Middle German.

Vasseur (G.) Une mine de cuivre exploitée à l'âge du bronze dans les Garrigues de l'Hérault, environs de Cabrières. (*L'Anthropologie*, Paris, 1911, XXII, 413-420, map.) Treats of the evidences of copper-mining during the bronze age in the neighborhood of Cabrières in the *pays des Garrigues*, department of Hérault. The investigations at the "Neuf-Bouches" seem to prove an exploitation preceding the Gallo-Roman mines and dating back to the bronze epoch.

Vogt (F.) Volksepos und Nibelungias. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 484-516.) Treats of the folk-epic and Nibelungen saga and song. According to Dr V., "besides lyrical poetry and drama the Latin epic of the Middle Ages must be considered in the history of German folk-literature, and especially studied in relation to the development of the Middle High German 'folk-epic.'" In-

deed, the Latin learned literature of the Middle Ages and the century of the Reformation has been, in certain cases, the source for documents, which, from their style and the method of their transmission we have been wont to consider folk-poetry. A hypothetical Latin *Nibelungias* from which came much of the *Nibelungenlied*, etc., has been advocated by Roethe,—who has also emphasized the influence of Ekkehart's *Waltharius* in changing the *Heldenlied* to *Volksepos*. Dr V. discusses the resemblances and differences of the *Waltharius* and the *Nibelungenlied*, and concludes that they do not prove a *Nibelungias* dependent on Ekkehart. The *Nibelungenlied* has developed independently from oral German tradition.

Vogt (W. H.) Die Schutzbriefe unserer Soldaten. Ihre Zusammensetzung und letzte Geschichte. (*Ibid.*, 586-620.) Treats of modern "protection letters" of soldiers,—literature and list of such documents; content and arrangement, headings, various formulae (Count Philipp, the five wounds of Christ, the Mt. of Olives charm), the fable of the heavenly origin of the Sunday-letter, the apocalyptic Sunday-letter, the two votive verses, the Emperor Charles' formula, characteristics of these letters. Dr V. has examined some 100 letters. These modern "protective letters" are rather new formations than merely direct continuations of the letters of the 17th century; they are the work also of good Christians, and the necessity of believing and not alone of carrying them is emphasized. The warlike element is kept in the background.

Weinitz (F.) Zwei Segen. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 339-340.) Gives, from a Ms. of the beginning of the 19th century, texts of a blessing for the house of a clergyman and a charm against fire, from Nieder-Wildungen (Bad Wildungen), in the principality of Waldeck.

— Ein papierner Irregarten. (*Ibid.*, 336-338, 1 fig.) Treats of a paper labyrinth or maze (cut with shears) upon the strips of which is inscribed a moralizing poem,—a date, 1808, name of owner or author, and place (Arendsee) are also given.

Weisgerber (H.) A propos des fouilles de Céphalonie. (*Bull. Soc. d'Anth. de Paris*, 1911, VI^e s., II, 38-39.) Notes on the three culture epochs revealed by the

explorations of Cawadias in Cephalonia. These are: (a) Neolithic (finds at Crane near Argostoli), ca. 3000 B. C.,—rude and very primitive monochrome pottery, wooden huts, burial of dead in ground; (b) Pre-mycenean (finds between Cocolata and Menyata), ca. 2000 B.C.,—black, unornamented pottery, stone graves; (c) Mycenean (finds at Mazarcata), 15–10th century B. C.,—gold, bronze, stone objects and ornaments, incineration and use of iron unknown. The human skulls found were dolichocephalic with prominent occipital squama.

von Wenckstern (A.) Tolstoj und Marx. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911–1912, XIII–XIV, 313–336.) Comparative study of Tolstoj and Marx,—life, activity, opinions, works. The watchwords of Marx are "work and law"; of Tolstoj "love and work"; the former has "a theory of value," the latter "a theory of life." Marx advocated earthly life with high culture; Tolstoj the ultimate extinction of life upon earth as the result of increasing chastity.

Wendland (P.) Antike Geister- und Gespenstergeschichten. (Ibid., 33–55.) Cites from ancient authors tales and legends relating to spirits, ghosts, etc. The bride of Corinth, appearances of the dead (from Herodotus, Lucian, Phlegon, etc.), stories of the grateful dead (from Cicero), spectral and goblin tales (from Lucian, Pliny), prophecies by spirits (from Cicero, Pliny), visions of the other world and stories of the apparently dead (from Lucian, Proklos), dangerous death-watch (from Apuleius, Petronius), werewolves, etc. (from Petronius, Aesop, Philostratus), the walking statue (from Lucian), love-affairs with superhuman beings (from Herodotus, Philostratos), betrothal in a double dream (from Athenaeus), Democritus who laughed at ghosts (from Lucian). Dr W. refers also to the two folk-tales worked over in the Platonic myth of the Pamphylian and Plutarch's story of Timarchos.

Westropp (T. J.) A folk-lore survey of County Clare. (Folk-Lore, Lond., 1911, XXII, 332–341, 448–456.) Sections XVI–XVIII treating of *Patterns* (rites at wells and holy places) and religious rites; religious objects and their legends (bells, croziers, etc.); animal and plant superstitions (cattle, butter-

charms, etc.; horse; dog, fox and hare; seal; otter; cat; elk; badger, squirrel and marten; hybrids,—dog-badger, pig-badger, cat-rabbit, rook-hen; stoat; rat; hedgehog; birds; fishes; "worms"; frog; insects, etc., plants).

Wolff (G.) Die neuesten Ergebnisse der Nachforschungen nach neolithischen Ansiedelungen mit Brandgräbern in der Umgebung von Frankfurt a. M. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 149–151.) Notes on the most recent results of the investigations of neolithic settlements with cremation-graves near Frankfurt,—on the plateau of the highway at Hanau, Butterstadt, Rüdigheim, Berkersheim, Praunheim, etc.

Wünsch (R.) Zur Geisterbannung im Altertum. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911–1912, XIII–XIV, 9–32.) Discusses the banning and exorcism of spirits among the ancient Romans, Greeks, etc. The old Roman prayer in Cato (*De Agric.*, 161, 2), popular conjurations of the simpler sort, house-charms, formulae of farmers and herdsmen, the *apotrope*, Epipompe and its anti-charm the *apopompe*, use of prayer to a higher power; banning to special localities (early examples in dismissals of the sun-god): to the lower world, the subterranean parts, the sea (drowning or setting adrift in a boat), the wild mountains, the desert, the edge of the world; into wild animals (goats, ravens, etc.), Hades, etc. The distinction between the treatment of the *visible* and the *invisible* is marked,—the former is made innocuous by destruction, burial, sinking in the sea, exposure in the desert, etc.; the latter must be attacked by a ban-formula the kernel of which is removal to a distance. Remnants of these primitive practices still survive in certain criminal punishments.

Ziegler (K.) Die altattischen Komiker und die Volksreligion. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911–1912, XIII–XIV, 440–452.) Treats of the ancient Attic writers of comedies, particularly the comedies of Aristophanes, as sources of knowledge concerning Greek culture and religion on their folk-side. Here the every-day Athenian appears; the Attic folk-soul is revealed in Aristophanes (cf. the use of *φίλος*, etc.).

Zoder (R.) Wie zeichnet man Volkstänze

auf? (Z. d. Ver. f. Volksk., Berlin, 1911, xxi, 382-388.) Discusses the method of recording folk-dances, with the point necessary to be observed. As examples are given records of "Da páschad' Flugs-ummi" from Prolling, near Ybbitz, in Lower Austria, and "Der Siebmschrid," from Schwarza, Lower Austria.

AFRICA

Bugeau (F.) La circoncision au Kikuyu, British East Africa. (Anthropos, St Gabriel-Mödling, 1911, vi, 616-627, 2 pl.) Treats of the social and other disadvantages of the uncircumcised (circumcision is the most important act in the life of a young man; performed at the age of 12-13 years), the ceremony (a national festival; boys first, then girls) and subsequent rites,—feeding, "new birth," unction, shaving the head, putting on the national dress, initiations (girls first, then boys), etc.

Camboué (P.) Jeux des enfants malgaches. (Ibid., 665-685, 4 pl., 2 fg.) Treats of the plays and games of Malagasy (Hova) children. Numerous "little games" (dolls, "dinner," making crickets and spiders fight, drawing figures of human beings, animals, etc., on the ground, the earth-walls of houses, etc., "plantation," toy musical instruments, "sliding" and like games, bird-catching, use of blow-pipe, fishing, catching grasshoppers, butterfly-hunting, etc.) are described on pages 665-674. On pages 674-682 are described the general games, some for boys and some for girls. Among the girls' games are pigeon or crow game, guinea-fowl, lambs, beauty competition, etc.; among those for boys, making toy animals (made of clay, etc.) fight, pal-anquin-game, "putting out the stars," jumping, "quoits," "war-games," a game corresponding to the French *savate*, etc. There are also what might be called *jeux d'esprit*. Some recently imported French plays and playthings (dolls, gymnastics, etc.) have been adopted by Hova children. On pages 666, 668, 670 are reproduced some of the Hova children's drawings of zebus, cattle, water-carriers, etc.

Cesson (J. M.) A propos du totémisme chez les Golahs, Libéria. (Ibid., 1037-1038.) Records taboos of linguistic terms (banana, serpent *von*, wild goat) as names or parts of names of towns,

persons, etc.; taboos relating to persons (e. g., twins)—the flesh of the "bush goat" is tabooed to twins, because, long ago, twins in their dreams discovered that the souls of the dead entered the bodies of these animals.

— Le "gree-gree bush" (initiation de la jeunesse) chez les Nègres—Golah, Libéria. (Ibid., 729-754, 1 pl., 2 fgs.) Treats with some detail of the initiation ceremonies for boys and girls of the Golahs of Liberia. The "gree-gree bush" (rather inevitable than obligatory) is "an initiation into the tribe, a preparation for life." Preliminary rites and actions (clearing the bush) and preparation for receiving the children. The "bush," near the village and enclosed with fence, contains houses for the "devil," boys, girls, and attendants of both sexes,—the personages figuring are the same sex for sex. In the *gree-gree* the boys receive the marks of the tribe, are given a new name, are circumcised, taught certain trades, singing and dancing, sleight-of-hand tricks, and some sex-knowledge; the girls are circumcised by the "woman-devil,"—such marks as they have are made before entering the *gree-gree*,—are taught singing and dancing, etc. There is a notable absence of religious instruction. Violation of the "secrets" is severely punished. After leaving the "gree-gree bush" feasting is in order. Then come for girls segregation for two weeks, recall to the bush, and the ceremonials of "washing." They are then received into the serious life of the community. The "bush" is really a sort of "school."

Condon (M. A.) Contribution to the ethnography of the Basoga-Batamba, Uganda Protectorate, Br. E. Africa. (Ibid., 366-384.) Continued from Vol. V. Treats of means of transport (no streets, roads, bridges; 2 sorts of boats, dug-out and *lyalo*,—borrowed from Bavama and Baganda; swimming not cultivated); commerce, money and its substitutes (the name *Batamba* signifies "traders"; markets, measures); writing, counting, chronology (finger-signs for numerals 1-5 given on page 368; numerals, p. 369; divisions of time); marriage, position of wife, etc. (pp. 370-372), birth and position of children (affection of parents, abortion not common, childbirth, baptism; list of names, pp. 374-375; children's love for mother; mental capacities; twins (con-

- sidered great blessing); relationship (list of terms, pp. 376-377; taboos; membership of same *kika* or family impediment to marriage; blood-brotherhood, etc.); totemism (generally an animal or a fish, rarely a plant; no ceremony in connection with taking of the *muziro* or family name or totem by children), religion (*lubale* or gods; witchcraft, spiritism; trial by ordeal), death, burial, etc., *muzimu* or spirits of the dead (pp. 383-384). The shades of the dead speak through the living.
- Crawley (A. E.)** An adaptive people. (Nature, Lond., 1912, LXXXVIII, 450-451, 2 figs.) Notes on Rev. John Roscoe's *The Baganda* (Lond., 1911). They are "a Bantu race exceptionally well-built and healthy." And "intellectually they are remarkable for an extraordinary faculty of imitation, 'especially in all kinds of mechanism.'"
- Delafosse (M.)** Memorandum on land tenure in French West Africa. (J. Afric. Soc., Lond., 1911, x, 258-273.) Translated by Capt. F. H. Buxton. Treats of public and private property in land amongst the tribes of the forest, the Sudanese tribes (i. e., those inhabiting the region of the grass lands between the forest belt and the desert), land tenure amongst nomadic tribes; also general considerations on land tenure in native law. These principles "should serve as a basis for all legislation which aims at preserving the rights of the natives in their land and at the same time endeavors to increase the exploitation of that land through a rational association of native labor and European initiative."
- Denton (G. C.)** Twenty-three years in Lagos and the Gambia. (Ibid., 1912, XI, 129-140, 2 pls.) Contains some notes on the Yoruba, the fetish of the Jebús, etc.
- Deyrolle (—)** Échantillons de l'industrie néolithique de la Mauritanie. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 9-11, 22 figs.) Note on specimens of neolithic implements from Mauritania, presented by Dr D. to the Society, selected from his extensive collection.
- Fraas (E.)** Oligozäne Affen aus Ägypten. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 191.) Treats of the discoveries of fossil apes of the oligocene period in the so-called fluvio-marine deposits west of the Birket el Kerun (ancient L. Moeris). One of the primates here found may be "the oldest representative of the Simiidae or anthropomorphic apes." The Parapithecus and Moeripithecus are important as forming a transition from the Anaptomorphidae and Tarsiidae to the Simiidae; the third species, the Proplopithecus, is much more developed in the direction toward the Anthropoids (cf. the Miocene Pliopithecus).
- Fremantle (J. M.)** A history of the region comprising the Katagum division of Kano province. (J. Afric. Soc., Lond., 1911, x, 298-319, 398-421; 1911, XI, 62-74, 187-200, map.) After outlining earlier history (few reliable records) treats of events since the Fulani conquest in the beginning of the 19th century—rivalry of Sokoto and Bornu, formation of the three states, the Bohari wars, civil war in Gumel and continued border hostilities, Ningi raids, Sokoto influence, Kano civil war, civil war in Katagum, the British occupation (1903),—details of local histories (pp. 69-74, 187-192). On pages 193-197 are given "genealogical tables of the dynasties of the six emirates showing the relationship of such individuals as have been mentioned in the preceding pages."
- Glossary of Arabic Geographical terms** used in maps and route reports in the A. E. Sudan. (Ibid., 1912, XI, 201-205.) Alphabetic list in English transliteration, with definitions of 156 Arabic geographical terms—*Ab-Zeriba*—compiled by the Intelligence Department of the Sudan Government, "primarily with the object of ensuring uniformity of spelling and nomenclature in the reports which are submitted by its officials."
- Haddon (E. B.)** System of chieftainship amongst the Bari of Uganda. (Ibid., 1911, XI, 467-472.) Treats of *boñuns* or district-chiefs, and *mata*, or principal rain-chiefs, "kings." The Uganda Bari are now under two *mata*, one at Berlinian, and one at Shindiro, both exercising very much circumscribed powers.
- Halkin (J.)** Das "Bureau international d'ethnographie" und die Ergebnisse seiner ethnographischen Untersuchungen. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 179-180.) Treats of the Bureau international d'ethnographie and its investigations,—the publication of monographs on the basis

of an ethnographic and sociological *questionnaire* of 202 items; the preparation of a card-catalogue of all data, in books and periodicals, relating to the Negroes (now *ca.* 300,000 items on record); card catalogue of answers by travelers, missionaries, scholars, etc., to all sorts of questions; all these materials are used for the production of a series of monographs under the general direction of C. van Overbergh. So far monographs have appeared on the Bangala, Mayombe, Basongo, Mangbettu, Warega, Kuku, Ababua, Mandja. In press are others on the Baluba, Bayaka, Fang, Pigmies, Warundi, Basoko, Azandé, Bakuba, Baholohola. The Société Belge de Sociologie is responsible for these valuable monographs.

Hartland (E. S.) Dinka laws and customs: a parallel. (*Man*, Lond., 1912, XII, 25.) Discusses parallel between the ancient Persians and modern Dinkas in regard to "raising up seed" for a man who dies childless.

Hobley (C. W.) Kamba protective magic. (*Ibid.*, 4-5, 3 fgs.) Lists and briefly describes the charms and medicines (powders, whip, tings, horn, ebony and skin amulets, etc.) of an old elephant-hunter of the Kitni district of Kakamba.

— The Wa-Langulu or Ariangulu of the Taru desert. (*Ibid.*, 18-20.) Notes on habitat, tribal divisions, religion and superstition (circumcision, teeth-mutilation, clan exogamy), dwellings, traps, physical appearance, etc. On pp. 20-21 is a comparative Ariangulu-Galla vocabulary of over 100 words.

Houghton (K. A. H.) The proposed South African Native College. (*J. Afric. Soc.*, Lond., 1911, XI, 35-46.) Discusses this proposal, first made in 1905 by the South African Inter-Colonial Native Affairs Commission,—public opinion is still sharply divided upon the subject of native education. But the advantages of a South African Tuskegee, Hampton, Carlisle, and Atlanta University are very great. The School at Lovedale (the new College would be located there) has at present "between seven and eight hundred students drawn from every part of Africa, representing every tribe and every Church organization."

van Hove (F.) Esquisse de la langue des Wankutšu. (*Anthropos*, St Gabriel-

Mödling, 1911, VI, 385-402.) Grammatical outlines of the Nkutshu language, spoken by the Wankutshu, Bankutu or Batetela, on the Lubefu river to the north-north-west of Lusambo. It seems to belong in the same group with the Mongo, Lolo, and Nkundu. Substantives (8 classes), diminutives, adjectives, numerals (pp. 389-390), possessive adjectives, pronouns (personal, isolated, prefixed, infixed, suffixed; demonstrative, interrogative; other determination particles), the verbs *to be* and *to have*; moods and tenses of affirmative and negative verbs (pp. 395-401), adverbs of time, place, manner, affirmation and negation, prepositions, etc.

Johnson (F. E.) The sacred city of the sands. (*Nat. Geogr. Mag.*, Wash., 1911, XXII, 1061-1093, 25 fgs., map.) Treats of the city of *Kairowan* in Tunis and "the extraordinary tortures welcomed and endured by devotees." History of the city, the grand Mosque of Sidhi Okba, the Mosque of the Barber, swallowing scorpions alive, rites of torture of the Aissaouas (pp. 1081-1087), Arab love of flowers, etc.

— The Greek bronzes of Tunisia. (*Ibid.*, 1912, XXIII, 89-103, 11 fgs.) Treats briefly of the Greek bronzes (Eros, satyr, dancers, Hermes, horse's head, etc.) recovered since 1907 from a sunken galley off the coast of Tunisia, near the little Arab town of Mahadia. Of great interest are some statuettes of male and female dancers, doing what appears to be a "cake-walk,"—the female figures wear "hobble-skirts." One almost life-size statue of Eros is attributed to Praxiteles.

Johnston (H. H.) The Tanganyika plateau. (*J. Afric. Soc.*, Lond., 1912, XI, 141-150.) Review and résumé of C. Gouldsbury and H. Sheane's *The Great Plateau or Northern Rhodesia: being Some Impressions of the Tanganyika Plateau* (Lond., 1911). Religion (cult of Leza, the sky-god), spirit-lore, totemism, etc. On p. 148 we are informed that "since civilized government has been introduced into tropical Africa, the negro of almost all races has shown himself singularly efficient as a postman or mail-carrier."

— Alcohol in Africa. (*Nineteenth Cent.*, Lond., 1911, No. 415, 476-498.) Discusses various phases of the question of alcoholic liquors. The author is of

opinion that "distilled alcohol is a poison or a provocation to disease," and that "it is essentially harmful to backward peoples like the negro."

— The people of South Central Congoland. (Nature, Lond., 1912, LXXXVIII, 485-486, 2 fgs.) Notes on M. W. Hilton-Simpson's *Land and Peoples of the Kasai* (Lond., 1911). The photographs in this book are of anthropological value and interest.

Lönnberg (E.) Den svenska zoologiska expedition till Ostafrika 1910-1911. (Ymer, Stkhlm, 1911, XXXI, 201-222, 10 fgs.) Contains some notes on the natives of the regions visited,—Wandorobo, Meru (war-dance, p. 210), etc.

Loth (E.) Anthropologische Beobachtungen am Muskelsystem der Neger. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 117-121, 5 fgs.) Discusses the muscular system of the Negro in comparison with the anthropoids, the Mongolians (Japanese) and the European,—based on examination of 60 individuals. According to L., the Negro is phylogenetically lower (morphologically more primitive) than the European. In a few respects the Negro stands between the European and the Japanese.

von Luschan (F.) Prähistorische Zusammenhänge zwischen Europa und dem tropischen Africa. (Ibid., 65-67.) Discusses briefly the question of prehistoric relations between Europe and tropical Africa. Resemblance of Berber-Guanche and prehistoric skulls of France, bronze implements and ornaments of Adamaua (also pottery) and those of prehistoric Europe. In the discussion Dr Hoernes opposed Dr v. L.'s views.

Mangin (—) L'utilisation des troupes noires. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 80-100, 3 fgs.) Treats of the utilization of black troops in French Africa,—Mandingos, Mossis, Haussas, Ashantis, coast tribes. Col. M. takes a very optimistic view.

Majerus (P.) Brautwerbung und Hochzeit bei den Wabende, Deutsch-Ostafrika. (Anthropos, St Gabriel-Mödling, 1911, VI, 893-900.) Describes wooing and wedding among the Wabende Negroes of the mountainous Ukabende region in German East Africa. Family-council and acceptance of candidate for marriage, settlement of bride-price and its division, wedding-festivities (at least 5 days), marriage-

ceremony, address of uncle, etc., wedding procession, "honeymoon."

Massaquoi (M.) The Vai people and their syllabic writing. (J. Afric. Soc., Lond., 1911, X, 459-466.) Brief account of origin-legend of the Vai, and of the "invention" of the syllabary, their use, etc. Appended is a phonetic chart of Vai characters; also the first chapter of the Koran and a verse of the first psalm in Vai.

Nekes (H.) Die Bedeutung des musikalischen Tones in den Bantusprachen. (Anthropos, St Gabriel-Mödling, 1911, VI, 546-574.) Treats of the significance of musical tone in the Bantu languages. Origin and number of tones (N. recognizes two basal tones, high and deep,—the middle tone is secondary; Bantu represents probably an older form than the Sudan languages), tone-transcription, laws of tone-omission and tone-change (pp. 555-560), comparison of monosyllabic Jaunde word-stems with longer Bantu forms (pp. 560-566), contractions of Jaunde accent, comparison for tones of Jaunde word-stems with Duala, Bakpeli, Bantu, Kpese, Aduma, Pongwe, Bilu, Fula, etc. (pp. 567-572).

— Die musikalischen Töne in der Dualasprache. (Ibid., 911-919.) After résumé results of the fixation of Duala tones according to Bufe, Nekes and Christaller (pp. 911-915) N. compares Jaunde and Duala, giving on pages 910-919, a comparative Jaunde-Duala vocabulary.

Nkonjera (A.) History of the Kamanga tribe of Lake Nyasa. A native account. (J. Afric. Soc., Lond., 1912, XI, 231-233.) Conclusion, treating of the war between Mlozi and Chungu, the Kamanga siding with the former (Arab trader).

Norton (R.) Tripoli, as an American sees it. (Century Mag., N. Y., 1912, LXXXIII, 416-422, 10 fgs., map.) Contains a few notes on natives, art-remains of classical times, etc.

Pallary (P.) Le préhistorique dans la région de Tébéssa. (L'Anthropologie, Paris, 1911, XXII, 559-566, 5 fgs.) Rather severe critique of A. Debruge's memoir on the prehistoric remains of the Tebessa region in the Kabyle country in *Rec. Not. et Mém. Soc. Archéol. Constantine*, 1910, XLIV, 1-48. Debruge's statement that the implements of Tebessa correspond to the

- flourishing Magdalenian epoch,—they are rather Aurignacian.
- Partridge (C.)** Native law and custom in Egbaland. (J. Afric. Soc., Lond., 1911, x, 422-433.) Treats of family relationship, guardianship, marriage, rights of property (pp. 428-433).
- Pösch (R.)** Über die Kunst der Buschmänner. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 67-71.) Discusses the art of the S. African Bushmen (two sorts, petroglyphs and paintings). Simple petroglyphs are probably older than rock-paintings, and, according to P., the oldest are much more ancient than 600 years (the age assigned them by Holub). These rock-carvings have been imitated in degenerate form by Korannas and Bantu (herd-boys especially). The rock-paintings resemble in fidelity to nature and lifelikeness the paintings of the hunters of prehistoric Europe, but the Bushman shows further advance in combining the figures into great composite scenes,—some suggest the ancient Egyptian wall-paintings. Bushman art also expresses itself in the ornamentation of ostrich-egg water-holders, leather bags, etc. The absence of stone-sculptures (statuettes, etc.) is noteworthy. With paper and pencil the Bushmen make drawings that are more descriptive than true to nature.
- Die Stellung der Buschmannrasse unter den übrigen Menschenrassen. (Ibid., 75-80, 1 fig.) Discusses the relationship of the Bushmen to the other human races, physically in particular. According to P., the Bushmen average in height 1440 mm.; and statures over 1500 mm. point to admixture of Negro or of Hottentot blood. The Hottentots are a later, secondary race, developed from the Bushmen by admixture of some new element; somatically they stand, in many respects, between the Bushmen and the Bantu, but culturally and linguistically they have many close relations with the Hamites. The old idea that the Bushmen are a "poverty-race," degenerated from the Hottentots, must be abandoned. Certain peculiarities of some of the dwarf races of other parts of Africa suggest a much wider distribution of the Bushman-race in times past. They are not in any sense a "Kümmerform," as Virchow, Schwalbe, and E. Schmidt maintained. P. sees in the Bushmen "a branch of the human race, which has evidently split off very early from the common primitive form, and has partly preserved many primitive characters, and partly been changed by onesided specialization and adaptation, so that it is now the last member of a special evolutionary series, and it is in vain now to seek its parallel among the other races of man now existing." The discussion on this paper was concerned with the significance of steatopygia, child-like characters (penis, etc.). The "Mongol eye" and the "Bushman eye" are quite different. The "Pigmy lip" and the "Bushman lip" are also different.
- Südafrikanische Steinwerkzeuge aus verschiedenen Perioden. (Ibid., 144-146.) In South Africa the finds of *coups de poing* and other flints of very primitive type (e. g., in the Victoria Falls region) indicate a great age for the beginnings of the stone industry. Then there is the stone industry of the Bushmen, and their predecessors, whose skeletal remains, etc., have not yet been discovered.
- Poutrin (—)** Contribution à l'étude des pygmées d'Afrique. Les négrides du centre africain, type sous-dolichocéphale. (L'Anthropologie, Paris, 1911, XXII, 420-549, map.) First part of study of the sub-dolichocephalic type of the negrids of Central Africa. After an introduction (pp. 424-447) dealing with the anthropological literature concerning the Batua, the Babinga, the negrids of the Cameroons, etc., Dr P. gives the results of his personal investigations of the physical characteristics (detailed measurements and observations of living subjects, pp. 457-549).
- Quartey-Papafio (A. B.)** The native tribunals of the Akras of the Gold Coast. (J. Afric. Soc., Lond., 1911, x, 320-330, 434-446; XI, 75-94.) Treats of the tribunal of the Gã Mantse (the highest native tribunal for cases between subject and subject; the procedure is, like that of the other tribunals, a mixture of Gã and Twi), the Gã Akwason Mantse tribunal (treats of declarations of war, capital cases, cases of non-chiefs against judges, case between a stranger and an Akra man), the tribunal attached to the Asere Stool, the tribunal of the Gbese quarter or town, the tribunal of the Otublohum or Otu-Street quarter or town, the tri-

- bunals of the Abola, the Sempe, the Akagmai-aje, the Alata quarters or towns. The constitution, procedure, etc., of the tribunals (Mantse, linguist, councillors, oaths) are described on pages 440-446, 75-80.
- Rawson** (H. E.) The native problem. (Ibid., 1912, XI, 151-172.) Discussion and résumés of some of the data in M. S. Evans' *Black and White in South-East Africa* (Lond., 1911) and G. Spiller's (Ed.) *Inter-Racial Problems* (Lond., 1911). Col. R. disagrees with Evans' policy of extreme segregation.
- Rooney** (C. J.) Catholic Portuguese missions of Angola. (J. Race Development, Worcester, 1911-1912, II, 282-308.) Mainly historical, descriptive and reminiscential. Contains a number of items relating to the natives: Puberty (p. 288), moon-myth (p. 290), feast of womanhood (pp. 301-302) and legend connected therewith, serpent-lore, ideas about death, fetish-image, medicine-men, etc.
- Rossignaux** (—) La pénétration française au Tafilalet. (Rev. Scientif., Paris, 1912, Ja. 6, 10-17, map.) Contains some notes (pp. 13-14) on the native population (Beraber of the Ait Atta tribe, Arabian Chorfa, Harratin,—freed laborers of Negro and native blood,—Kebala,—Berber immigrants, etc.), industry, etc.
- Roux** (H.) Peinture rupestre du Djebel-Bliji, Sud-Tunisien. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 31-32, 1 fg.) Brief account of a rock-painting (silhouettes of men and animals, red on ochre-yellow) on the Jebel-Bliji, at the spot known as Es Safia, to the south-southeast of Tamerza in Southern Tunisia. A somewhat similar painting has been reported from Djeurf, between Négrine and Charia in the southern portion of the department of Constantine.
- Sadler** (E. H.) Notes on the geography of British East Africa. (J. Afric. Soc. Lond., 1912, XI, 173-186.) Contains (pp. 184-186) some notes on the aboriginal tribes, Indian immigrants, etc.
- Schumacher** (P.) Das Eherecht in Ruanda. (Anthropos, St Gabriel-Mödling, 1912, VII, 1-32, 5 pl., 3 fgs.) Detailed account (the 5 plates represent physical types) of marriage-laws among the Negroes of Ruanda. Attainment of puberty, at age marriage, entrance upon majority (not festivities, but a few minor operations), pre-marital chastity (sexual "play," ceremonial coitus, etc.), "old maids" (practically unknown), divorce, widows and children (pp. 8-15). The legal-social position of woman (pp. 15-23),—general observations, inheritance (only males), political and legal powers, oath-capacity (most women excluded), influence in public affairs (secret influence great, especially that of the queen-mother), labor and work (forbidden to milk cows, get honey, drink milk during menstruation, whistle, thatch the huts, climb on the roof, crow), position in the household (pp. 21-23). On pages 23-32 are described at some length certain "family-scenes,"—the concubines, the bad mother-in-law (pp. 25-31), jealousy.
- Seligmann** (C. G.) A cretinous skull of the eighteenth dynasty. (Man, Lond., 1912, XII, 17-18, 1 pl.) Treats of what seems to be the skull of a cretin discovered by Prof. Petrie, while exploring a temple of Thotmes IV at Thebes and now in the Museum of the Royal College of Surgeons. The characteristic hypoplasia is present. The condition of the nasal bones makes it possible to say that it is not a case of achondroplasia.
- Sheane** (J. H. W.) Wemba war-paths. (J. Afric. Soc., Lond., 1911, XI, 21-34.) Treats of warfare and kindred activities in recent times of the Wemba, who as late as 1887 were described by Wissmann as "savage hordes," and of whom the author says, "in the present peaceful and quiet state of the Wemba people, it is extremely difficult to realize that this was once the terror of the Plateau."
- Shelford** (F.) Land tenure on the Gold Coast. (Ibid., 473-476.) Notes on "stool" or tribal land (communal), family land, private land (acquired by purchase, now recognized).
- Soury-Savergne** (—) et de la Devèze (—). Un "Sahagun" pour l'ethnologie du peuple malgache de l'Imérina: Les documents du R. P. Callet, S.J. (Anthropos, St Gabriel-Mödling, 1912, VII, 194-205.) Treats of the works published and in Ms. of Father Callet (labored as missionary in Madagascar 1864-1883, died 1885), the "Sahagun" of the Hovas of Central Madagascar (Imerina): *Tantara ny Andriana eto Madagascar* (History of the Kings in Madagascar. 3 vols. 1873-1878); a

- fourth volume published by the Catholic Mission in 1902; Ms. (up to word *arina*) of dictionary, 152 pages, 2 cols.; Ms. containing notes, proverbs, etc. This material is of great importance for Malagasy history and ethnology.
- Stanton** (E. A.) England in the Sudan. (J. Afric. Soc., Lond., 1911, XXI, 274-284.) Review and résumé of Artin Pasha's book, *England in the Sudan* (Lond., 1911),—"a great addition to the literature on the Sudan."
- Struck** (B.) Linguistic bibliography of Northern Nigeria, including Hausa and Fula, with some notes on the Yoruba dialects. (Ibid., 1911-1912, XI, 47-61, 213-230, 2 maps.) After ethnographic introduction (pp. 47-58), with some brief comparative vocabularies, the author lists (alphabetically under each tribe) 345 titles relating to the following languages: Ankwe, Arabic, Arago, Barba, Bassa (2), Bata, Bede, Boko, Bolewa, Boritsu, Chamba, Daka, Dendi, Ebe, Fulfulde (66 titles), Gamergu, Gbari, Gera, Gorkawa, Hausa (122 titles), Igara and Okpoto, Igbira, Jara, Juku, Kakanda, Kambali, Kamuku, Kanuri (36 titles), Kerikeri, Koro, Kurukuru, Mbarike, Montol, Munchi, Musu, Nupe (26 titles), Shingini, Were, Yaskwa, Yedena, Yergum, Yoruba. To the Bassa titles should be added the following: Dorsey (J. O.), Bassa linguistic notes. *Amer. Anthropol.*, 1889, II, 78-80, which contains a vocabulary of some 40 words, obtained from the son of a Bassa chief then in America. B. attempts to reconstruct Proto-Nigritian speech, "the 'mother-tongue' of Proto-Bantu and Proto-Sudanic."
- Die Fipasprache, Deutsch-Ostafrika. (Anthropos, St Gabriel-Mödling, 1911, VI, 951-993.) Phonology and grammar (so far 18 of the 21 nominal classes of Bantu have been found in Fipa; there are 6 moods of verbs) of the Fipa or Ufipa language of the Tanganyika region of German East Africa, —there are three dialects, that of Urungu, that of the old Fipa people, and that of the later northeastern immigrants. On pages 985-993 is given an etymological Fipa vocabulary in comparison with Bantu.
- Talbot** (P. A.) Notes on the Ekoi. (Nat. Geogr. Mag., Wash., 1912, XXIII, 33-38, 8 fgs.) Treats of the Ekoi of extreme southern Nigeria. Affection for children, Egbo secret society, dances and plays, "bush-hut," Egbo "image," sorcery and its punishment, children's games, mud-model of Maia, priestess of Nimm, "ju-jus," tale of origin of subordination of men to women (p. 37), sacred "ju-ju" trees, etc. Curious are the pictures of Ekoi girls with *nsibidi* writing on their foreheads and cheeks.
- van Thiel** (H.) Businza unter der Dynastie der Bahinda. (Anthropos, St Gabriel-Mödling, 1911, VI, 497-520, map.) Treats of the ancient and modern history of Businda on the southern shore of L. Victoria Nyanza, with lists of rulers, particularly of the modern Bahinda dynasty, from the death of Ruhinda II (ca. 1850-1855) down. Appended is a chart, beginning with Kabura (Mugereza) II., and showing the rulers and their families down to the present time.
- Tremearne** (A. J. N.) Fifty Hausa folktales. (Folk-Lore, Lond., 1911, XXII, 341-348, 457-473.) English texts only of Nos. 42-50,—the girl, the snake and the pigeon; the tender-hearted girl and the fish; the girl who stole the snake's egg; the girl who married a snake; how the hunter was hunted; the man who married a gazelle; the elephant's daughter; the wonderful horn; the lucky youngest son.
- Werner** (A.) The Akikuyu. (J. Afric. Soc., Lond., 1911, X, 447-458.) Review and résumé, with critique, etc., of W. S. and K. R. Routledge's *With a Prehistoric People: The Akikuyu of British East Africa* (London, 1910). Interesting is Miss W.'s statement (p. 451), "the truth seems to be that no genuine Negro or Bantu race is ever essentially warlike in character, whatever temporary habits may be forced on it by circumstances." The Akikuyu are "hard-working, intelligent and adaptable, peaceful and prolific," and "the coming men under the altered conditions of to-day."
- The Bushongo. (Ibid., 1912, XI, 206-212.) Review and critique of E. Torday's *Les Bushongo* (Bruxelles, 1911). The institution of *Ikina Bari* suggests "totemism in a degenerate form." The Bushongo have in the *moaridi* a professional preserver of ancient traditions.
- Wolf** (F.) Beitrag zur Ethnographie der Fö-Neger in Togo. (Anthropos, St Gabriel-Mödling, 1912, VII, 81-94.)

Treats of habitat and history, clothing, etc., forms of etiquette and greeting (native texts of greetings throughout the day, pp. 83-84); birth and childhood (amulets, washing, navelstring; ceremonial for first-born, death of mother, etc.), name-giving (on pages 87-89 are given numerous examples of general names for boys and girls, with translations and explanations; also names of children whose father or mother belongs to an idol, to the Sak-pata, the Hebioso or So, the Oda, etc.; names for children of the five different classes of women, not men, "married" to certain deities). Pages 89-94 treat of twins (names, twin and triplet cult, death of twins and ceremonies connected therewith), circumcision, puberty-ceremony of girls (at time of first menstruation; can marry after second menstruation), artificial deformations, etc.

— Totemismus, soziale Gliederung und Rechtspflege bei einigen Stämmen Togos, Westafrika. (Ibid., 1911, VI, 449-465.) Enumerates and describes the 10 different totem-classes found by the author among the Fo Negroes, with indications of their cults, etc., with remarks on these ten classes,—an individual totem is met with in the case of twins only (here a species of monkey). On pages 458-462 are listed and discussed totemic data from the Ewe, Atakpame, Akposo, Kebu, tribes in Tšaudyo (3 classes). The social organization (free classes, parias, slaves) and political relations (general head-chief, chiefs of larger towns, head-chief of young men and women married and unmarried, chief of each totem-class), and legal customs (property, inheritance, punishment, debt slavery) are briefly considered on pages 462-465. W. considers "*direct* totems," those concerned with taboos of killing, eating or touching the totem; "*indirect* totems" are those, contact with which induces a taboo of eating for those objects sustaining such contact. Among the "*direct* totems" of the Fo are the crane, the leopard, the weaver-bird, certain trees and plants. Among the other tribes in question animal, bird and plant totems occur. Among the Fo children follow the totems of their fathers. Interesting is the "child-court" (p. 457) held on the occasion of

the first pregnancy of the wife of a man belonging to one of the following five totem-classes: 2, 3, 4, 5, 6.

ASIA

Aston (W. G.) Sacrifice in Shinto. (Man, Lond., 1912, XII, 5-9.) Treats of the *Nihiname* ("new tasting"), the leading feature of the Ohonihe or Daijowe, the most solemn and important ceremony of Shinto,—the "great offering," celebrated at the beginning of every reign. It is not a totem-sacrifice; nor has it arisen from anything connected with the dead. The *Nihiname* harvest-rite is "fully explicable as a natural expression of gratitude to a beneficent power."

von Baelz (E.) Die Riu-Kiu Insulaner, die Aino und andere kaukasierähnliche Reste in Ostasien. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 187-191.) Treats of the natives of the Loo-Choo Is.,—history, character (peaceful), general appearance (generally Mongolian, except eyes and strong hairiness), other physical characteristics (yellowish skin, but many have a reddish tint like that of the white race, which is rather common also among the Aino; stature from 1,530 to 1,690 mm.; cephalic index from 72 to 88, 27.1% being 80 and 20.8% being 81). According to Dr v. B., all Europe and Asia as far as the Japanese Is. was once occupied by a Caucasian or Caucasoid race of man. This race was broken into two branches by the irruption of a yellow race from the north in prehistoric times,—the eastern section lingered longest in Japan (cf. Aino), being driven back elsewhere on the continent; the other section was driven back toward Europe (cf. Alpine race). The Aino and the Australians (whom they resemble in certain respects), together with a large part of the Caucasian race, may have developed from a Neandertaloid primitive form. The Aino once occupied all Japan, part of the continent and perhaps also much of Indonesia. Caucasoid types occur especially in Northern Japan; Aino types in the Amur region, etc. There is a large Aino, i. e., Caucasoid element in the Loo-Choo Is. also, especially among the men.

Bittner (M.) Die beiden heiligen Bücher der Jeziden im Lichte der Textkritik.

- (Anthropos, St Gabriel-Mödling, 1911, VI, 628-639.) Bibliographical notes and textual linguistic discussion of the two sacred books of the Yezidis recently described by Father Marie (see *Amer. Anthropol.*, 1911, N. S., XIII, p. 686). Besides the Kurdish version there exist several Arabic editions. The Kurdish text is of great importance for the interpretation of these "holy books," and for the study of Yezidi religion.
- Boggs** (T. H.) The Anglo-Saxon in India and the Philippines. (J. Race Development, Worcester, 1911-1912, II, 309-322.) Discusses colonial government in India and the Philippines, and reaches the conclusion that "the problem confronting the two Anglo-Saxon nations . . . is identical in its essence."
- Chamberlain** (A. F.) China and her rôle in human history. (Ibid., 323-342.) Treats of China's "heathenism," antiquity, "isolation," the physical character of the Chinese, the gifts of China to the material culture of the world, Chinese cosmopolitanism and power of adaptation, religious tolerance, philosophic opinions, social solidarity, devotion to agriculture and the arts of peace, essential democracy of China. Advocacy of American cooperation in the development of the new Chinese democracy.
- Chamberlin** (R. T.) Populous and beautiful Szechuan. (Nat. Geogr. Mag., Wash., 1911, XXII, 1094-1119, 27 fgs., map.) Treats of ancient irrigation, farming and agriculture, the city of Chengtu (perhaps the finest city of China, except Peking) and its new University, the town of Kuan Hsien, etc.
- Chauvin** (V.) Les contes populaires dans le Livre des Rois de Firdausi. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 85-86.) Points out the comparatively few folk-lore items in the *Shah-Naméh* of Firdausi. There are really but four folk-tales: The story of Kitabun (the familiar tale of the Prince and his horse); the exposure on the water of the son of Homaf (perhaps an episode from the tale of the Jealous Sisters); the story of the worm that grew so fast in size; the tale of Lembek. The basis of this brief article is J. Mohl's edition of *Le Livre des Rois*. 7 vols. (Paris 1876-1878.)
- Chester** (C. M.) The Young Turk. (Nat. Geogr. Mag., Wash., 1912, XXIII, 43-89, 39 fgs.) The illustrations (mosques, dance of dervishes, street and market scenes, cemeteries, tombs, social and other types, ruins of Baalbek) are of ethnologic interest. The achievements of the "Young Turks" are sympathetically sketched.
- Claire** (J. B.) Notes sur la médecine annamite. (Anthropos, St Gabriel-Mödling, 1911, VI, 109-119.) Treats of the popular and scientific medicine of southern Annam; that of the north has been introduced by the Chinese. Popular remedies against pain of wounds, fever, bloody vomit, cholera, etc., are listed; dietetic taboos, etc. Under the head of "scientific medicine," the medical profession, medical theory, etc., are considered. On pages 115 ff. are given the author's notes on the Annamese treatment of cases of fever, hydrophobia, pleurisy, etc. To be continued.
- Deyrolle** (E.) Le matériel de la fumerie d'opium et son emploi. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 124-127, 7 fgs.) Treats of the paraphernalia (pipe, etc., lamp, needle, and other less important objects) for the use of opium in French Indo-China.
- Engins de pêche des Annamites et des Thos du Tonkin. (Ibid., 127-135, 4 fgs.) Treats of fishing and fishing implements among the Annamites and Thos of Tonkin,—use of products of fishing, etc. (reptiles, fishes, crustacea). Fishing by hand and basket, fishing by nets etc., moved by hand, square nets, seines, sweep nets, weirs, etc.
- von Dobschütz** (E.) Wo suchen die Menschen das Paradies? (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 246-255.) Discusses ideas as to the location of Paradise, with special reference to a Ms. (translation on pages 249-250) in late Greek in the British Museum,—several other versions exist testifying to its popularity, containing an itinerary from Eden to Rome. Such documents are valuable for understanding early Christian ideas and the mixture in them of Old Testament-Jewish and Greek-Philosophic elements.
- Enshoff**. Koreanische Erzählungen. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 355-367.) Part I gives German texts only of 19 brief Korean tales (Mr

Maing, Only three cups, O kang nai, O kangnai sells the river,—two versions, The hunter, Wise judgment, The two liars, The bride-search, The enchanted picture, Why the sparrow hops and the fly rubs its hands, The *bonze* and the tiger, The toad sets the man free, The wise cat, Why dog and cat hate each other, The grateful animals, The grateful magpie, The grateful tiger, Ant, grasshopper and coot from various parts of Korea,—Seoul, Pienyang, Chinnampo, Saichyan, Mai-houa-tong, Chang Yon, An-song, Aiyang.

Gilhodes (C.) Naissance et enfance chez les Kachins, Birmanie. (Anthropos, St Gabriel-Mödling, 1911, VI, 868-884.) Treats of birth and childhood among the Burmese Kachins. Child-birth and ceremonies connected therewith (driving away evil spirits; rejoicing; seclusion of mother for three days after the birth of her child; horoscope taken after birth; abortion; deaths in child-bed common; charms for fertility; adoption; means of avoiding pregnancy); childhood and the "festival of youth," or *shat chyam chyam poi* (pp. 877-878),—no circumcision and no special ceremony at puberty. On pages 879-894 are given and discussed the names and degrees of relationship: forenames, "little names," family-names, religious names, names of terms of relationship due to birth and marriage (pp. 881-884).

Hagen (K.) Ein japanischer Wandschirm des 17. Jahrhunderts mit Weltkarte und Völkertypen. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1910, XLI, 88.) Brief account of a Japanese wall-screen containing a map of the world imitated from European maps of the 16th and beginning of the 17th centuries; it has also giants, dwarfs, tattooed people, etc., indicated in various regions. Most of the illustrations are taken from Chinese encyclopedias, some evidently from Dutch maps.

Häusler (—) Streiflichter in die Urreligion der arischen Inder. (Anthropos, St Gabriel-Mödling, 1911, VI, 179-207.) Treats of the primitive religion of the Aryans of India as revealed in the hymns of the Rig-Veda, the composition of which is antecedent to 1000 B. C. The author finds that "the farther back we go in pursuit of the sources of religion, the purer are the

beliefs we meet with." The ideas of the supreme god, creator, etc., as occurring in the old Indic religious books are pointed out and illustrated.

Hertel (J.) Eine indische Parallele zu Schiller's 'Gang nach dem Eisenhammer.' (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 406-407.) Cites parallel to Schiller's poem from the *Kathāral-nākara* (1600-1601 A. D.) of the Jain author Hemavijaya,—"this story of the Brahman teaches that one should not do evil to others."

Hornblower (J. D.) A note on the secretary to whom the prophet Mohammed is traditionally supposed to have dictated the Koran. (Man, Lond., 1912, XII, 24.) Treats of the argument from the interpretation of the mystic letter combinations found at the head of certain chapters that the secretary in question was a Christian Copt.

Hosseus (C. C.) Die Bedeutung der Bambusstaude auf Grund eigener Studien in Siam. (Archiv f. Anthrop., Brnschw., 1911, N. F., x, 55-73.) Treats of the various uses of the bamboo with special reference to Siam, where the author has made personal investigations. Distribution, varieties, house-building (pp. 58-60), rafts, use for parts of vessels (house-boats, etc.), fish-weirs, traps, etc., bridge-making, pipes for irrigation, water-wheels, instruments and implements of various sorts, baskets, boxes, platforms for rice-drying, fences and hedges, palisades, tables, chairs, seats, mats, carrying-frames, tobacco and opium pipes, etc., use of bamboo as weapon in "boxing" and other sports, as quiver, howdahs of bamboo, bamboo "houses" for spirits, bamboo objects and offerings in temples, etc. Also bamboo as food.

Huntington (E.) Geographical environment and Japanese character. (J. of Race Development, Worcester, 1911-1912, II, 256-281, 1 fg.) After discussing the spontaneous variation, the race-intermixture, and the geographic environment (stimulation and selective action) theories of the origin of racial characters,—his arguments concerning race-mixture are not quite convincing, Prof. H. argues that "the mental alertness of the Japanese, the quality wherein they differ from most of the rest of Asia and approach most nearly to the people of Europe and of

- North America, north of Mexico," however it may have arisen, has been preserved by reason of "the presence of favorable geographic environment." In this the insularity of Japan has been of the greatest service, also its topography and climate (most important of the geographic factors). Prof. H. adopts Kullmer's cyclonic storm theory and believes that "in Japan a certain type of mind has been selected and preserved by reason of the stormy climate"; also that "this type is the same as that which prevails in western Europe and North America, and quite different from that of the rest of Asia."
- Iden-Zeller (O.)** *Ethnographische Beobachtungen bei den Tschuktschen.* (Z. f. Ethnol., Berlin, 1911, XLIII, 840-856, 3 figs.) Treats of Chukchee of the northern coast of the Chukchee Peninsula (now numbering not more than 12,000) visited by the author. Environment, reindeer-culture, theft (almost unknown), dress and ornament, rôle of urine, sleds and snow-shoes, tents and furniture, family-life storytelling, food and eating, song, dance, games, festivals, religion (fire is chief deity), shamans, dead (feared very much), disease, funeral and exposure of corpse, etc.
- Knosp (G.)** *Rapport sur une mission officielle d'étude musicale en Indochine.* (Intern. Arch. f. Ethnogr., Leiden, 1912, XX, 165-188, 28 figs.) Treats of musical improvisations, musical notation, musical instruments (the *nhac-khi*, or eight instruments; flute, hautbois, double pipe; two-string violin, three-string guitar, oblong-bodied mandolin, discoid guitar, three-string guitar, lute, monochord). Of the *nhac-khi* 5 are stringed instruments, 2 percussion and 1 wind.
- Kyriakos (M.)** *Fiançailles et mariage à Mossoul.* (Anthropos, St Gabriel-Mödling, 1911, VI, 774-784.) Treats of dowry, betrothal, marriage, and the ceremonies connected therewith among the Moslems of Mosul. On pages 781-784 are given native texts and translations of 8 songs of a popular nature sung at these weddings. Mosul is the town *par excellence* where ancient customs are still jealously preserved.
- Legendre (A. F.)** *Étude anthropologique sur les chinois du Setchouen.* Anthropométrie. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e S., II, 101-124.) Gives results of measurements of 100 adult males (30 small-statured, 40 medium, 30 tall), Chinese of Szechuan. Stature and indices of proportions, arms and legs and relational indices, trunk diameter, pelvic measurements and indices, intermembral indices, head, nose and mouth, cephalic, facial and nasal indices, general characters, pilosity, musculature, weight, dentition, etc. These Chinese are rather brachycephalic than dolichocephalic. The nasal index averages 72.9, and for the small-statured, 74.8,—there are but 5 platyrrhines in the 100. The social status of the small-statured is inferior to that of the others. Except in the small-statured (nearly all coolies or peasants) the musculature is less developed than in Europeans.
- Lemonnyer (A.)** *Le culte des dieux étrangers en Israël, Ashéra.* (R. d. Sci. Philos. et Théol., Kain, Belg., 1912, VI, 32-48.) Treats of cult of Ashera (Asheroth) in ancient Israel. L. distinguishes the term *ashera*, "sacred mark (place)," from *Ashera*, the name of the goddess, which he considers to be of Assyrian origin. This, however, is doubtful.
- McCormick (F.)** *Present conditions in China.* (Nat. Geogr. Mag., Wash., 1911, XXII, 1120-1138, 12 figs.) Treats of popular misconceptions about China, Chinese and Manchu, democracy of China, the most anti-foreign provinces (Hunan and Hupeh), beginnings of the revolution at Chengtu, Chinese cartoons, Chinese dislike of centralized government, China's greatest danger (foreign intervention).
- Maybon (A.)** *Socialistes et régicides japonais.* (Mercure de France, Paris, 1911, LXXXIX, 480-494.) Treats of the development of socialism in Japan, with special reference to the accounts in M. Ludovic Naudeau's *Le Japon moderne* and the chapter by Professor Abe Isoo in Count Okuma's recent work on the last fifty years of Japan. The nomenclature of the different phases of socialistic propaganda is quite interesting. The Japanese term for socialism is *shakwai*; anarchy is *museifu*; revolution is *kakumei*.
- Mendenhall (T. C.)** *Japan revisited after thirty years.* (J. Race Development, Worcester, 1911-1912, II, 224-235.) Notes progress and changes 1881-1911. The dress of women is

still Japanese; mirror-making is extinct as a profession; changes in social customs and domestic habits; growth of taste for "foreign" music; educational advances. The Japanese "are not an athletic people in the usual American or English meaning of the word,"—university students "*do not play football*." According to Dr M., "the victories of Japan were won *in* the school and university, but *not* on the play-ground; they were victories of brain rather than brawn."

Monroe (H.) The training of Chinese children. (Century Mag., N. Y., 1912, LXXXIII, 643-652, 3 fgs.) Describes treatment from birth to marriage. Protection against spirits, disesteem of infant girl, love of children, games and plays, parental authority, school-life, the "three-word classic" (p. 648), treatment of girls (p. 651), marriage.

Montgomery (J. A.) A magical skull. (U. of Penn. Mus. J., Phila., 1911, II, 58-60.) Treats of a human skull from Nippur with a magical text, with notes on skull as talisman, etc. It may be a prophylactic against the evil eye, etc.

Meissner (B.) Babylonische Prodigienbücher. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 256-263.) Treats of the "books of prodigies" of ancient Babylonia. On pages 257-259 is given the translation of a list of 47 omens or ominous happenings leading to the fall of Accad or northern Babylonia (the method of narration suggests Livy); and on pages 260-262 two other lists of omens or prodigies partly relating to King Nabumukin-apli, of the eighth Babel dynasty. These omens and prodigies have a wide range, from the appearances of wild animals in the city, to incest between a man and his mother, sister, daughter, or mother-in-law; and from the bearing of pups by a male dog to the appearance of a white hawk.

Oakley (T.) At a Chinese temple. (Century Mag., N. Y., 1912, LXXXIII, 653-655.) Three pictures: A dragon dance before a native Chinese temple in Shanghai; a temple square in Shanghai, with a soothsayer and his fortune-rolls, and strings of paper money for sale to be burned before the idols; interior of a temple in Shanghai, with Mandarins kotowing to an idol, and offering candles and incense.

van Obbergen (F.) Deux illustres pa-

godes impériales de Jehol, Mongolie orientale. (Anthropos, St Gabriel-Mödling, 1911, VI, 594-601, 4 pl., 1 fg.) Describes the famous imperial pagodas of *Sin-Koung* (new palace), more properly Tcha-cheulunn-pou, a corruption of the Tibetan Tächilhunpo, the name of the noted Buddhistic sanctuary near Shigatze of which this pagoda may be a reproduction; and *Potala*, modeled after the Tibetan *Potala*.

van Oost (—) Chansons populaires chinoises de la région Sud des Ortos sur la lisière de la grande muraille entre *Ju-lin* et *Hoa-ma-tch'e*. (Ibid., 1912, VII, 161-193, 5 fgs.) After a general introduction (pp. 161-166) the author gives Chinese texts, music, translation (with explanatory notes) of 7 folk-songs from the population (originally from Shansi, Shensi, Kansu and Chili) along the Chinese wall between Julin and Hoamachi. To be continued.

O'Brien (A. J.) Some matrimonial problems of the western border of India. (Folk-Lore, Lond., 1911, XXII, 426-448.) Treats of matters concerned with the marked deficiency of women in the western Punjab, etc. (disposal of girls by male relatives; bride-price; cousin-marriages, interbreeding; married women and widows), settlement of matrimonial disputes (occupies large share of time of officials,—abduction, exchanges, appropriation by relations, elopements, divorces, "slave-dealing"), etc. The author sees glimpses of a better time in the western Punjab "in the refusal of some widows to marry their brothers-in-law, and in mothers taking cash for their daughters in preference to letting their stepsons collect for themselves."

Rao (C. H.) The Imlans of the Gingee Hills. (Anthropos, St Gabriel-Mödling, 1911, VI, 808-813.) Notes on habitat (widely distributed forest tribe living to the west and south of Madras), name, language (Tamil now speech of all but about 1,000), customs and manners (contrast between them and the *ryots* or cultivators living near them), influence of march of civilization, marriage and conjugal life, childbirth, naming of children (girls receive none), burial, religion (*kannimai* or goddesses), hunting, etc. The code of the Imlans forbids living inside a village like the *ryots*, use of leather sandals to protect feet, use of leaf-umbrella even against

- torrential rains, use (by women) of bodice or petticoat, worship of gods of Hindu agriculturalists (only the 7 *kunnimai* or virgin goddesses should be worshiped). Every Imlan should be his own priest. While Imlans are prohibited from becoming *ryots*, a cultivator can be received into the Imlan fold. Caldwell styled the Imlan tongue "a rude Tamil."
- Rossillon** (—) *Moeurs et coutumes du peuple Kui*, Indes Anglaises. (Ibid., vi, 994-1009, 2 pl.; 1912, vii, 95-104, 2 pl.) Treats of origin and habitat, food (agricultural products, meat,—not under Aryan influence, no castes proper,—vegetable products, *kalu* or salopwine), dwellings (groups of 10, 15, or 20 houses), dress (little, "leaf-wearing") and ornament (copper bracelets, tattooing), trades and occupations (arts almost unknown), political and tribal organization (rajahs, *patros* or *sadis*, district officials; *pantchayet* or influential men of the villages), family life (law; birth and childhood), marriage (transitory, permanent; dowry, carrying off bride); songs and dances (pleasurable, hunting, music). To be continued.
- Sayce** (A. H.) The laws of Babylonia. (Scientia, Bologna, 1912, xi, No. 21, 1, 94-100.) Treats of the code of Khammu-rabi in comparison with that of ancient Israel. The former presupposes the state (the Israelitish code "is built on the tribal principle of blood revenge") is more severe than the Israelitish code, recognizes the making of a will, and states the rights of women, etc. According to Dr S., "the conception of a legal code originated in Babylonia, and even the Semitic nomad was constrained to fall under its influence."
- Schoen** (H.) Un psautier judéo-chrétien du ier siècle. (Mercure de France, Paris, 1911, LXXXIX, 774-786.) Discusses A. Harnack's *Ein jüdisch-christliches Psalmbuch aus dem ersten Jahrhundert* (Leipzig, 1910). The German scholar has edited a psalm-book in Syriac (the original text was probably Hebrew or Aramaic) discovered by Rendell Harris in Mesopotamia. It belongs to the first century and testifies to the ardent faith and naïve piety of the primitive church; it represents "a religious individualism already detached from all mythic elements and from the rites prescribed by the Mosaic law," and "demonstrates clearly how Christianity developed in the bosom of Jewish religion."
- Shakespeare** (J.) Manipuri proverbs. (Folk-Lore, Lond., 1911, xxii, 473-475.) Native texts, translations and explanations of 20 proverbs collected by Mr H. J. Wince, Headmaster of the Johnstone School, Imphal. To our English "the pot calling the kettle black," corresponds the Manipur "a young mole laughing at its mother."
- Rain-stopping in Manipur. (Ibid., 348-350.) Treats of a rain-stopper of the Manipuri village of Moirang, his paraphernalia, procedure, etc. The native texts of the charms used are given, with translations. The appeal is to Sanamah, "a male deity or *Lai*, with great power over the forces of nature,"—and, if he does not respond, to Sorarel, "the god of the sky, whose *puja* (worship) is rather more elaborate." To-day "the Manipuri is a very strict and orthodox Hindu of the Vaishnaiva sect, but at the same time a firm believer in the ancient gods of his forefathers."
- Sickenberger** (J.) Engels- oder Teufelslästerer im Judasbrief 8-10 und im 2. Petrusbriefe 2, 10? (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, 621-639.) Discusses the question whether the charges against the libertine heretics in the early Christian communities relate to angels or devils. Dr S. concludes that *doğau* signifies neither devils nor fallen angels, but good angels. The doctrines of the heretics involved a depreciation of the angel-world.
- Spoer** (A. M.) "Momia," a ceremony of the Jews of Aleppo. (Folk-Lore, Lond., 1911, xxii, 491-493.) Treats of the survival in Aleppo in 1910 of the *momia* (mummy) ceremony, described by Burton and cited from R. Eden's (1576) translation of the *Navigation and Voyages* of L. Vertomannus. In this case the dried skin of a negro who had died in the desert was boiled and the liquor given to the girl (anemic and somewhat hysterical) as medicine. Good results were reported.
- Williams** (F. W.) The journal of S. Wells Williams, LL.D. (J. N.-China Br. R. Asiatic Soc., Shanghai, 1911, XLII, 1-232, portr.) This journal (edited by his son, a Professor in Yale

University) of the famous missionary, who was secretary and interpreter of the American embassy to China during the expedition to Tientsin in 1858 and 1859, contains various items concerning Chinese life, habits and customs, etc., observations of a historical and philological character (notes on terms and phraseology of diplomatic documents, etc.).

Wingate (J. S.) Armenian folk-tales. (Folk-Lore, Lond., 1911, xxii, 351-361, 476-489.) English texts only of Nos. 6-8,—the adventures of a prince (pp. 351-361), the dreamer, the daughter of the village patriarch. These are the fourth, fifth and seventh stories in *Manana*.

Young India: Religion and Caste. (Anthropos, St Gabriel-Mödling, 1912, vii, 67-79.) This article, by "an Anglo-Indian professor," intends to "give a narrative, necessarily very bald, of what I have seen and learnt by experience in my dealings with hundreds of students mostly Brahman, of facts seen in college, and in a great pagan city." Religious beliefs (perfunctory worshipers; practical atheists or deists; superstition rife) and practices (pilgrimages and ceremonies; god of good luck; festivals; Sarasvati and book-worship; yogis rare now); child-marriage and widows; caste (Brahman has lost ground in some respects; little relaxation has taken place in point of food; notable weakening with regard to impurity incurred by contact). In the colleges by far the majority of upper class students are Brahmans,—"they take the lead in education."

de Ziegler (H.) Les Karamanlis. (Mercure de France, Paris, 1911, xciv, 74-80.) Treats of the natives of Karamania (ancient Cappadocia and Galatia) in southeastern Asia Minor,—Greeks, Turks, Armenians, Circassians (immigrants), etc. Here the Greek alphabet is used to write Turkish in. The Karamanlis to-day "are Turk by language, habits, manner of living, dress, gait even, but Hellenes by letters, in contrast to the Moslems of Crete, who are Greek by face and language, but write as do their co-religionists." The Turkization of the towns is in inverse proportion to their antiquity, the oldest having remained the most Greek. In Asia Minor one can find Greeks with a Turkish expression and

Turks with a Greek expression. In Adalia in the vilayet of Konia, half the population is Greek but speaks Turkish, the other half Turkish but speaks Greek. The Turkish names of the Karamanlis, e. g., *Pappazoglou* (*oglou* is Turkish for "son") really translate Greek antecedents,—*Pappazoglou* = "son of the priest," etc.

Županic (N.) Zur prähistorischen Ethnologie der Troas. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, xlii, 101-102.) Brief discussion of the prehistoric ethnology of the Trojan region, based on study of the osseous remains at Troy and Hanaj-Tepe (ca. 3000-1200 B. C.), etc. The author concludes that the prehistoric Trojans were not xanthodolichocephalic Aryans, but "a sort of protomorphic Mediterranean stock with a Negroid tinge." They were not a single unmixed stock,—the pigmies of Greek mythology may have been one of the elements.

INDONESIA, AUSTRALASIA, POLYNESIA

Bean (R. B.) Heredity of hair form among the Filipinos. (Amer. Nat., Lancaster, Pa., 1911, xlv, 524-536.) Based on "records of 36 families, largely Chinese-Tagalog crosses, although 2 families were Negritos who had married Filipinos," studied by author's pupils M. P. Mendoza and M. Ramirez, in 1909. There "is no exact conformity to Mendel's laws, although there is a tendency in that direction"; and "the results observed for Filipinos are not the same as the results recorded by Davenport and Davenport in America, but, in general, they are the reverse."

Beebe (M. B.) With the Dyaks of Borneo. (Harper's Mag., N. Y., 1912, cxxiv, 264-278, 8 figs.) Notes on visit to interior of Sarawak,—boys' war-dance, head-hunting, dwellings, canoe-travel, curiosity concerning author, bargaining, camp, borrowing money, omen, bird-trap, blow-pipes of boy bird-hunters, boat-man's song, etc.

Bird (W. H.) Ethnographical notes about the Buccaneer Islanders, Northwestern Australia. (Anthropos, St Gabriel-Mödling, 1911, vi, 174-178.) Treats of initiation ceremonies for boys (pp. 174-177), marriage-laws (betrothal of girls), witchcraft, burial, evidence of a kind of belief in trans-

- migration. Once "*Kallaloong*, the supreme spirit, lived amongst them and taught them all their tribal laws." The Buccaneer Id. tribe is called *Ewenyoon*, and its language *Chowie*.
- Blake** (F. R.) Philippine literature. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 449-457.)
- Deniker** (J.) L'expédition de Mme Selenka à la recherche des restes du *Pithecanthropus*. (L'Anthropologie, Paris, 1911, XXII, 551-557.) Résumés data in L. Selenka and M. Blanckenhorn's *Die Pithecanthropus-Schichten auf Java; geologische und paläontologische Ergebnisse der Trinil Expedition* (Leipzig, 1911), in which are given the results of Mrs Selenka's expedition to Java in search of remains of the *Pithecanthropus*. Prof. D. hardly shares the belief of the collaborators in this volume that man (*H. sapiens*) existed at Trinil in the quaternary epoch. The age of the *Pithecanthropus*, is, as Dubois put it, the close of the Pliocene or the beginning of the Quaternary.
- Eschlimann** (H.) L'enfant chez les Kuni, Nouvelle Guinée anglaise. (Anthropos, St Gabriel-Mödling, 1911, VI, 260-275, 6 fgs.) Treats of the child among the Kuni, a tribe of some 2,000 people in British New Guinea. Means of preventing conception and producing abortion (custom permits children only after 3 or 4 years from marriage), infanticide (very common), twins (rare; one killed or given away), childbirth, new-born child, adopted children, proper names (frequently changed; list of 35 names for men and 35 for women, pp. 267-268), relations of parents and children (family-sense hardly exists; absence of parental authority, due to father's lack of energy and will), plays and games of children (funeral, "casowary-hunting," tops, spear and ball, "cat's cradle,"—flea, fire, sago-palm, p. 272), assumption of "breeches" (bark band or *tsipi*) by both sexes,—festival when chief's son is "clothed" (there are also special *tsipi* for dances, etc.). Corresponding to the chief's son's assumption of the *tsipi* is the assumption of the *bag*, hung from the neck, by the chief's daughter. The number of children among the Kuni is on the increase.
- Foy** (W.) Fadenstern und Fadenkreuz. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1910, XLI, 88.) Notes on string crosses and stars (N. W. Australia, S. Pacific; and amulet-wise, etc., in various parts of Germany, etc.). Relation to the moon, the spider, etc., is suggested.
- Friederici** (G.) Südsee-Inseln. (Mitt. d. Ges. f. Erdk. u. Kolonialw. zu Strassburg i. E., 1911, Sdabz., 1-36, 3 pl., 6 fgs.) Notes of visit in 1909-1910 to the islands of the Sikayana atoll, the Nissan group, the island of Eua of the Tonga group, Mitiaro, Mangaia, etc., of the Cook group, and other South Sea islands. Treats of geology, vegetation, etc., with items concerning the natives (pp. 31-36),—domestic scenes, fishing, diseases, burial-grounds, etc. See also K. Sapper's *Beiträge zur Landeskunde von Neu-Mecklenburg und seinen Nachbarinseln* (Berlin, 1910). Dr F. and Prof. S. traveled together.
- Pidgin-English in Deutsch-Neuguinea. (Kolon. Rundschau, Berlin, 1911, 93-106.) Treats of "pigeon-English," the *lingua franca* of certain regions of the South Sea and its invasion of German New Guinea. This "horrible jargon" has its interesting side, as Dr F. exemplifies on p. 100, etc. On pages 104-106 numerous words and phrases are given. Such expressions as "God damn! he savee too much!" show the character of some of the sources. The term for "saw" is "brother belong tamiok, he come, he go," i. e., "brother of the axe (tomahawk) he goes to and fro." Pigeon-English is "Kanak" in character, grammatically a mixture of English and Melanesian, lexically English at bottom, with additions from Melanesian, Polynesian, Malay, German, Spanish, etc. On pages 98-99 the author criticizes Dr G. A. Dorsey and Mrs Pullen-Burry (*In a German Colony*, Lond., 1909) for their strictures on the social life of German New Guinea.
- Hambruch** (P.) Die sogenannten Ruinen von Matolenim auf Ponape. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 128-131, plan.) Treats of the so-called "ruined city" of *Matolenim* (lit. "between the houses") on Ponapé, Caroline Is.,—the lower or royal city, the upper or priestly city, and the city-wall (a sort of burial-place and mausoleum wall). The materials are basal and blocks of coral. The objects found are such as are now made in Truk, Mortlock, the Marshall Is., etc. A legend concerning these build-

- ings is given on page 131. Similar works occur in various parts of Polynesia. The genealogies of the Ponapé people point to Tonga and Samoa.
- Hocart** (A. M.) *Pierres magiques au Lau, Fijl.* (Anthropos, St Gabriel-Mödling, 1911, VI, 724-728, 3 fgs.) Treats of certain "magic stones," rocks on the shore (sometimes known as "wind-stones" and thought to produce high-tide), lucky stones on village-paths, spirit-stones, etc.
- Holbé** (T. V.) *Notes sur Borneo et la Malaisie.* (Rev. anthrop., Paris, 1911, XXI, 430-440, 1 fig.) Treats of Chinese and Arabs in Borneo (Chinese colony as early as 977 A. D.; the influence of Arabian blood is clearly seen in the native Malay aristocracy), the Malay people and language (Malay peoples resemble each other most in speech and ethnographic, not somatic, characters, —in Borneo one meets Malays of Arab, Dravidian, Dayak, Chinese, and even European types), light eyes among the Malays, the Dayaks of Borneo (pp. 434-439), etc. On pages 439-440 is given an account of the message-packet for an alliance between two Dayak *kampongs*.
- Ivens** (N. G.) *Grammar of the language of Sa'a, Malaita, Solomon Islands.* (Anthropos, St Gabriel-Mödling, 1911, VI, 755-773.) First part, treating of distribution of the language (on Little Malaita, there are three types of people speaking three separate languages, but the majority speak Sa'a, so-called from the village of that name), phonetics (strongly vocalic), articles, nouns (pp. 760-765), pronouns (personal, demonstrative, interrogative, indefinite), possessives (Sa'a has three), adjectives, adjectival terminations and prefixes.
- Klaatsch** (H.) *Die Todes-Psychologie der Uraustralier in ihrer volks- und religionsgeschichtlichen Bedeutung.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1911-1912, XIII-XIV, 401-439.) Dr Klaatsch, who spent three years, 1904-1907, in Australia, discusses in detail the ideas about death of the aborigines in relation to the development of religion, etc., —attitude towards death (*thanatomania*, etc.), "medicine-men" and their paraphernalia ("crystals," etc.), "magic" at a distance, method of burial (mummies especially), totemism, the personal, etc. According to Dr K., the Australians are somatically and psychically the most important people of the world for science. Their soul-belief "is not the result of profoundly philosophical considerations or religious feelings, but simply the consequence of inability to conceive of a cessation" (p. 411), —death is not at all the end of the individual's activity. And, if one finds everywhere in primitive Australia fear of evil spirits, one is not justified in constructing a theory of hostile elementary forces, the question being one of very real fear of *men*, of *dead men*; nor can the efforts of the survivors to appease or render innocuous the dead be considered an ancestor-cult. In Australia cannibalism appears as a very effective way of disposing of the dead and controlling their spirits, by incorporating them body and soul, —when not the whole body, the kidney-fat, where, according to native ideas, lodges the mental part of man. The mummy and its disposal (tied up in the "Hocker" position) is another way of securing that the soul and body of the dead shall not get together again to the injury of the living. The "Hocker" position; Dr K. holds, is the position of rest and sleep and thus significant here, and the tying naturally goes with it. For Dr K. religion began with "the personal," the awaking of which was really the cause of man-becoming. Instead of man's having personified the elements, Dr K. believes that persons were elementarized; instead of the belief in a personal God being the last stage of a long evolutionary process with gradual clarifying of ideas, the personal came first and this was deified. In religion, the beginnings were purely personal, —partly love, and partly, but in a higher degree, fear. Some elements of the "religious" man may have carried over from the animal world. It was perhaps in the volcanic region of Indonesia (a former continent, perhaps) that the "shock" that made man occurred. The rôle of the serpent in primitive religion may be a reflex of the pre-human conflict of mammals and reptiles. In this essay there are some wise and some very doubtful things.
- Kroeber** (A. L.) *Phonetics of the Micronesian language of the Marshall Islands.* (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 380-393, 4 pl.)
- McKiernan** (B.) *Some notes on the*

- aborigines of the Lower Hunter River, New South Wales. (Anthropos, St Gabriel-Mödling, 1911, VI, 885-892, 5 fgs., map.) Compiled from "information obtained from some of the old settlers of the district." Notes on childhood, clothing and ornaments, government, organization of tribe (marriage not permitted among the local groups), descent, totems, ceremonies, death and burial, medicine-men, religion, weapons and utensils. On pages 890-892 are described and figured some recently discovered weapons (*whommerah*, shield, boomerang) of the extinct Raymond Terrace tribe.
- Meier (J.)** Steinbilder des Iniet-Geheimbundes bei den Eingebornen des nordöstlichen Teiles der Gazelle-Halbinsel, Neupommern, Südsee. (Ibid., 837-867, 3 pl., 31 fgs.) Treats of the stone-figures of the *iniet* secret-society of the natives of the northeastern part of the Gazelle Peninsula, New Pomerania, with special reference and description of the author's collection (pp. 850-853), their employment in the *iniet* ceremonies (they occur wherever this society is found, both on the peninsula and on the adjacent islands of Vuatom, Vurar and Masikonapuka, and may be divided into two groups territorially). These are bought and sold from one district to another, and the increasing numbers of them reduce the values. The center of origin appears to be the island of Nakanai. The figures are those of animals, human beings (whole and partial), implements, inanimate objects, etc. They have their special names and superstitious fears are associated with them. The ritual (native texts and translations) used in appeasing the stone-figures,—M. considers them the representatives of the dead *iniet* men,—is given on pages 858-860. They are shown to initiate by the shaman of the society. Other items of the ceremony are described on pages 865-867. Like other statues, the human figures are painted. After the figures and the tapa-stick have been shown to them the candidates for the *iniet* receive new names. The names for the various images and various things related to them are given together with much other information concerning these very interesting primitive art-objects and cult-paraphernalia.
- Neuhauss (R.)** Die Pygmäen in Deutsch-Neuguinea. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 121-123.) Notes on the pigmies of the Sattelberg region near Finschhafen. Stature (range 1,355-1,500 mm. for men; 1,315-1,400 for women), head-form (av. index 79.7,—indices of 83 and 84 also occur). Peculiarities of the New Guinea pigmies are short, broad ear and absence of ear-lobe; convexity of upper lip. The pigmies of the Sattelberg region number 3 or 4% of the general population,—in New Guinea the pigmies have been merged with other peoples. They are no "Kümmerform."
- Noetling (F.)** Beiträge zur Kenntnis der archäolithischen Kultur der Tasmanier. (Z. f. Ethnol., Berlin, 1911, XLIII, 633-663, 7 fgs.) Treats of the use of stone implements by the Tasmanians on the basis of the author's collection of several thousand pieces, etc.,—the character, use, etc., of the so-called *tero-watta*. According to N., the Tasmanians knew the art of polishing, but it was exclusively confined to the working of boulders and not transferred to stone implements such as the *tero-watta*; the use of bone implements was not known; the *tero-watta* was an implement for daily use, not a weapon, and was never given a handle,—no archeolithic specialization existed; it was used for various purposes, mostly for the preparation of modern throwing-weapons. To distinguish archeolithic axes, spear and arrowheads, daggers, etc., is idle, and perhaps the same thing may be true of European archeoliths. Bibliography of 46 titles.
- Rausch (J.)** Gottesidee der Eingeborenen von Süd-Bougainville, Südsee. (Anthropos, St Gabriel-Mödling, 1911, VI, 814-815, 2 fgs.) Notes belief of natives in a self-created, good supreme being, called by the Koromira people *Báko-kora* and by the Nasioi *Kumpóni*. He was the creator of men, etc. The illustrations represent a temple to *Báko-kora* and what is said to be the model used by him in making the first boat.
- Die Sprache von Südost-Bougainville, Deutsche Salomonsinseln. (Ibid., 1912, VII, 105-134, map.) First part of article. Gives grammatic sketch of the Nasioi language. Phonology, numerals (pp. 108-113; 20 classes of cardinals; 12 classes of ordinals; multiplicatives, distributives,

etc.), article, substantives (pp. 115-121), adjective (pp. 121-125), nominal suffixes (10 listed, pp. 126-128), pronouns (personal, possessive, reflective, relative, determinative, demonstrative, interrogative, indefinite, impersonal).

Reche (O.) *Ethnographische Beobachtungen am Kaiserin-Augusta-Fluss.* (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 123-128.) Treats of ethnological phenomena of the Kaiserin-Augusta River in German New Guinea, visited by the author in 1909 in connection with the Hamburg South Sea expedition. Three well-characterized cultures are represented along a distance of 185 km. from the mouth,—types of dwellings are markedly different; women's dress shows little difference; the spear-thrower occurs in all three cultures.

Rougier (E.) *Danses et jeux aux Fijis, Iles de l'Océanie.* (Anthropos, St Gabriel-Mödling, 1911, VI, 466-484, 2 pl.) Treats of Fijian dances and games. Of the dance or *méké*, seven varieties peculiar to males ("tomahawk-dance," spear-dance, animal-dance, *masa*, dance for riches, *kava*-dance, *méké serevasi*), 3 dances for women only (*sese*, woman's dance, love-dances), 3 dances for both sexes (gesture-dance, *vakamalolo*, love-dances); 3 games peculiar to men (spear-game, battle of oranges, tug-of-war), plays and games for young people (numerous competitive games and games between sides, hidden stone, etc., leap-frog, wrestling, ball, etc.), plays for little children, etc. On pages 482-484 are given native texts and translations of 5 Fijian *mékés*.

Sarfert (E.) *Zur Kenntnis der Schifffahrtskunde der Karoliner.* (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 131-136, 7 fgs.) Treats of the nautical knowledge of the Caroline Islanders. A star-chart according to the natives of Meliel, south of the Pelew Is., and similar ones from elsewhere are discussed. The Caroline Islanders have not succeeded in giving these material form as have the natives of the Marshall Is. The great lack is the absence of an artificial direction—constant like our magnetic needle. The use of star-guiders by day is difficult. The knowledge of actual situations of islands is also a factor.

Sebbelov (G.) *The E. W. Clark Collection.* Polynesia. (U. of Penn. Mus.

J., Phila., 1911, II, 60-67, 9 fgs.) Treats of Samoan war and state clubs, Man-gaia ceremonial adzes, Austral Island paddles, Tonga state clubs, Marquesas club with human face at top. Many of these wooden objects are cleverly and beautifully carved, with great variation in design.

— The E. W. Clark Collection. New Caledonia. (Ibid., 78-82, 5 fgs.) Describes and figures New Caledonian jade axes and necklaces, clubs, etc. Notes on birth-customs, treatment of criminals, cannibalism, spirit-lore, headache cure, etc.

Strong (W. M.) Note on the language of Kabadi, British New Guinea. (Anthropos, St Gabriel-Mödling, 1912, VII, 155-160.) Outline of grammar (nouns, pronouns, numerals, verbs, prepositional equivalents, adverbs, conjunctions, etc.). On page 160 are given 9 native sentences with translations. The Kabadi is "peculiar in that the number of the noun and pronoun is indicated by suffixing the singular or plural of the possessive suffix, even when the number is otherwise clearly indicated. The verbal auxiliary has "an unusually large number of forms to represent different shades of meaning in the verb." There is no true gender and no variation of the noun for case. Kabadi is a Melanesian tongue.

Suas (J. B.) *Mythes et légendes des indigènes des Nouvelles-Hébrides, Océanie.* (Anthropos, St Gabriel-Mödling, 1911, VI, 901-910; 1912, 33-66, map.) Gives French texts only of the stories of the temptation and fall of the first woman, and the creation and death of man,—episodes in the enmities between *Tortal* (master of the sun), and *U!* (master of the moon), and between *Barkolkol* (god of light) and *Bugliam* (god of darkness); the first story is from the island of Pentecoste, the second from the island of Ambrym. Also (pp. 33-66) native texts and translations of 13 myths about *Takaro*, the spirit of happiness or good, existing before the creation of man,—the opposing spirit of evil or war is *Mueragbuto* (Father Schmidt considers the first to be the waxing, the other the waning moon, as found in the mythologies of New Pomerania, the Banks' Is., etc.). The subjects of these myths are: *Takaro* makes game of *Mueragbuto*; *Takaro* and *Kbulokbulu* Tata-

- bugerie; Tebisui (wife of Takaro); Little Takaro and Mueragbutu; Tembo Rogo changes his skin; Takaro creates man (pp. 45-48); second creation; third creation, exile and misfortunes of Takaro (pp. 48-52); Muekikile (a very industrious spirit called on by others when in trouble); Takaro and Banihi; Mamata, the wife of the sun; Muehu Katekale and the wife of the sun; legend of Duruku, a dangerous rock near Oba; Takaro and Boe Rogrogo (origin of pigs); Takaro and Zueru Lulugneki (story of the first canoes), etc.
- Vormann (F.)** Tänze und Tanzfestlichkeiten der Monumbo-Papua, Deutsch-Neuguinea. (Ibid., 411-427, 3 pl., 1 fig.) Treats of dancing in general (pp. 411-413), and the two chief varieties in particular, "human beings' dances" (pp. 413-418) and mask-dances (pp. 418-426). The *kondaurang* or "dances of human beings" are characterized by grotesque ornamentation of the dancers, short songs (texts of a number, p. 416), drum-beating, rhythmic movements, etc. *Munipika*, the name applied to the mask-dances, really designates the masked and dancing beings who take part in them (6 sorts of these dances are described on pages 420-426); with each dance goes a brief song in unintelligible language. The male *munipika* are solemn performers, the few female *munipika* are rather clownish. The number of participants never exceeds six; the festivities last for 8 days. The *munipika*-masks are figured in the illustrations.
- Wheeler (G. C.)** Two tales in Mono speech, Bougainville Straits. (Man, Lond., 1912, XII, 21-24.) Native texts, English translations and numerous etymological and explanatory notes of two *lagalagala* or tales from a collection made in Shortland and Treasury Is.—"Dudueri," and "The woman who used to cut up her body."
- AMERICA**
- American archeological problems.** (Nature, Lond., 1912, LXXXVIII, 428-429.) Résumés Presidential address of A. P. Maudslay at the Royal Anthropological Institute, Jan. 23, 1911. Traces of "many extinct civilizations" are found. American culture is ancient and indigenous.
- American Museum (The) of Natural History.** (Science, 1912, N. S., XXXV, 262-264.) Contains (p. 263) notes on the large collection of Catlin paintings and sketches, acquired by the Museum from his daughter, Miss E. W. Catlin,—"some 350 oil paintings, representing chiefly the tribes between the Mississippi and the Rocky Mountains as observed during the years 1832-1840." Also "90 canvases representing characteristic scenes among the natives of tropical and other portions of South America."
- Ames (L. D.)** The Missouri play-party. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 295-318.)
- Andrews (C. T.)** Indian education in New York State. (Red Man, Carlisle, Pa., 1911, IV, 91-98.) Sketches work done. Author believes that "what is needed chiefly by the Indians is the leadership and inspiration of the more ambitious of themselves." He also believes it wise "to continue the training of New York Indian youth at these National Schools (Carlisle, Hampton)."
- Anson W. Hard collection (The) of Saltillo and Chimayo blankets.** (Amer. Mus. J., N. Y., 1912, XII, 33-34, 3 figs.) The exhibit consists of 25 Chimayo and Saltillo blankets known as Mexican "zarapes" or "serapes." Chimayo blankets (made by Chimayo Indians of northern New Mexico, now practically extinct) "are thought to be the connecting link between Navajo and Saltillo (Northern Mexico) weaving."
- Anthropological Work under the Canadian Government.** (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 496-498, 1 fig.)
- de Augusta (F. J.)** Zehn Araukanerlieder. (Anthropos, St Gabriel-Mödling, 1911, VI, 684-698.) Gives native texts, translations and music of 6 *neneulun* or "master-songs," 1 *trompe*-song, 1 *llamekan*, or song sung by the women while grinding wheat, one *machi* or shaman's song, and one festival house-song, all recorded on the phonograph from the singing of Julian Weitra and his brother Domingo.
- Ballivián (M. V.)** Documentos históricos. Indice del Archivo de la Real Audiencia de La Plata. (Bol. Soc. Geogr. de La Paz, 1911, IX, Nos. 33-35, 65-130.) This index contains numer-

- ous items referring to the Indians of the country, their attempts at revolt, etc. (see pp. 78-79, e. g.).
- Barry (P.)** Irish folk-song. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1911, xxiv, 332-343.)
- New ballad texts. (*Ibid.*, 344-349.)
- Brodhead (C. B.)** Evangelization and nurture by Christian ministry. (*Assembly Herald*, Phila., 1912, xviii, 85-87, 2 fgs.) Notes on work among Navahos, Mohaves, Hopis, etc.
- Browne (H. J.)** The stone collars and three-pointed stones of the West Indies. (*Amer. Anthropol.*, Lancaster, Pa., 1911, N. S., xiii, 489-493, 1 pl., 2 fgs.)
- Chamberlain (A. F.)** On the Puelchean and Tsonekan (Tehuelchean), the Atacamefian (Atacaman) and Chonoan and the Charruan linguistic stocks of South America. (*Ibid.*, 458-471.)
- How the American Indian named the White Man. (*Red Man*, Carlisle, Pa., 1912, iv, 177-182.) Cites numerous Indian terms for "white man," with etymological meanings. Names suggested by physical appearance (color, hairiness, beard, ears, eyes, voice); clothing (coat, cap); association with iron, hatchets, etc., knives, swords; reference to boats and ships, origin from across the water, from the east, etc.; names signifying "newcomer," "stranger"; "daylight people," "sun men"; names for various European nationalities (German, French, Irish, Scotch, English), and for Negro, Chinaman, etc.
- An original contribution to the tercentenary of the King James' version of the English Bible. (*J. Relig. Psych.*, Worcester, 1912, v, 110-113.) Gives translation of Matthew, v. 1-9 in the language of the Kutenai Indians of southeastern British Columbia, with explanatory vocabulary.
- Cloud (B.)** How the Great Spirit taught the Dakotas to pray. (*Red Man*, Carlisle, Pa., 1911, iv, 165-166.) See *American Anthropologist*, 1911, N. S., xiii, 70.
- (H. R.) My people and the Christian road. (*Assembly Herald*, Phila., 1912, xviii, 87-90, 2 fgs.) Compares beliefs of "old time Indian" and "new Indian" among the Winnebagos. The superiority of the Indians connected with Christian organizations over those affiliated with the "Medicine Lodge," or with the "Mescal" organization, is pointed out. According to the author "the 'Christian road' is the way out."
- Cook (C. H.)** After forty years among the Pimas. (*Ibid.*, 77-79.) Notes influence of Tucson Indian School. Estimated adherents of 7 congregations 2,465, communicants 1,645; pupils in 8 sabbath-schools 1,255. The custom of not mentioning the names of the dead, or speaking about them (friends or enemies), still prevails.
- Dimick (H.)** Interesting statements on the subject of Indian finances. (*Red Man*, Carlisle, 1911, iv, 149-152.) Treats in a general way of the financial relations between the Government and the Indian.
- Dixon (R. B.)** The independence of the culture of the American Indians. (*Science*, Lancaster, Pa., 1912, N. S., xxxv, 46-55.) Address of the V.-P. of Sec. H., A. A. A. S., Washington, 1911. Analyzes and examines that portion of Graebner's Melanesian bow-culture theory which relates to America. Treats of self-bow, pile-dwellings, pottery of coiled technique, twilled basketry, spoons, paddles with handle at right angles to shaft, communal dwellings, hammock, head-hunting and skull-cults, use of squatting human figure and the spiral in art, tobacco and pipes, two-class matriarchal culture and elements belonging to it (masked dances, knobbed clubs, plank canoes, pan-pipes, signal drums). Prof. D. regards Graebner's theory of the presence of a Melanesian bow-culture in America as "in no sense demonstrated, fundamentally false in method and exemplifying the most extreme position in the revolt against the theories of independent development." Its value lies in the attention it has called to "the existence of a really remarkable series of parallelisms between certain elements of American and Oceanic cultures, some of the more important of which, however, to my mind, the theory as proposed fails to note." Also, "in the present state of our information, we must still regard American culture in all of its essentials and in most of its details, as of independent growth, uninfluenced by the cultures of the Old World."
- Fonck (F.)** Les crânes à parois épaisses selon Vergara Flores. Avec une documentation supplémentaire sur le crâne

- des pêcheurs des regions australes. Le crâne de Mechí et les causes de l'épaississement des parois crâniennes. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., II, 135-155.) Treats of skulls with thick walls, with special reference to those discovered at Quillagua in a burial-place on the river Loa, and attributed to the Changos of the Atacama region, —the average thickness was 11.65 mm., surpassing even the Egisheim skull, and nearly twice the thickness of the skulls of civilized peoples. Out of 63 skulls from Quillagua and the Rio Loa 38 or more are notably thick. Like Vergara, Dr F. considers this thickness to be a race-character. Pages 141-147 contain ethnographic and ethnological notes on the Changos, "fishing Indians," etc. On pages 147 ff. a cranium from Mechí, back of Puerto Montl, heavy and with thick walls, is described. Possibly the augmentation of phosphates in the food of these mollusk-eaters led to the excessive development of the cranial bones.
- Friedman (M.)** The Carlisle plan makes for independent citizenship. (Red Man, Carlisle, Pa., 1911, IV, 103-107.) Points out reasons for "the record of the Carlisle graduate and returned student, after his school days are over, in independent, industrious, Christian citizenship."
- The education of Alaskan Indians pays. (Ibid., 137-140, 1 pl.) Gives examples, taken at random from the records of Alaskan students at Carlisle. There are 104 living ex-students and graduates who came to Carlisle from Alaska.
- Gaddy (V.)** The adoption dance. (Red Man, Carlisle, Pa., 1912, IV, 210.) Brief account of the adoption dance, one of the ceremonial dances of the Shawnees. To this the Indians "come many miles around and camp; their faces are painted and their persons decorated with beads." They dance all day and night without eating.
- Galindo y Villa (J.)** Dictamen acerca de unas excavaciones en el Fuerte de Loreto, Puebla. (Bol. d. Mus. Nac. d. Arqueol., Hist., y Etnol., México, 1911, I, 106-108, 2 pl., 2 fgs.) Notes on excavations in the subterranean galleries discovered beneath the floor of the chapel of the Fuerte de Loreto in the state of Puebla. It is possible that there exists a gallery from Loreto to the temple of S. Francisco, but these galleries so far discovered are probably without historical or archeological importance.
- Gamio (M.)** Informe sobre el reconocimiento de algunos vestigios de origen prehispánico existentes en la Hda. de Zavaleta, Distrito de Chalco, E. de México. (Bol. Mus. Nac. de Arqueol., Hist. y Etnol., México, 1911, I, 83-85, 4 fgs.) Notes on pre-Hispanic remains (petroglyph, burial urns with human bones, etc.).
- Goddard (P. E.)** The Indian problem in Canada. (Red Man, Carlisle, Pa., 1911, IV, 133-136, 1 pl.) Notes on reservations, mounted police, education. Dr G. thinks that "in the matter of the education of her Indian population, Canada is following the system we abandoned years ago." Canadian Indians seem to have much greater personal and tribal liberty.
- González (P.)** El calendario azteca ó la piedra del sol, con la interpretación de sus figuras. (Bol. d. Mus. Nac. d. Arqueol., Hist., y Etnol., México, 1911, I, 97-99, 1 pl.) Notes on the figures, etc., of the Aztec calendar stone. The "Stone of the sun" was set up by Axacayatl in 1481.
- Haddon (A. C.)** Contributions to the ethnology and archeology of North America. (Nature, Lond., 1912, LXXXVIII, 527-528, 3 fgs.) Notes on Dr J. R. Swanton's *Indian Tribes of the Mississippi Valley, etc.* (1911) and Dr J. W. Fewkes' *Visit to the Navaho National Monument, Arizona* (1911), published by the Bureau of American Ethnology.
- Hague (E.)** Spanish-American folk-songs. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 323-331.)
- Harrington (M. R.)** Mystery packs of the American Indian. (U. of Penn. Mus. J., Phila., 1911, II, 68-70.) Gives partial inventory (over 40 objects) of an Iowa war-bundle and a Winnebago medicine-bundle (even more items). Reference is made to the ingredients of Medea's sorcery (Ovid) and the charm of the witches in *Macbeth*.
- Heger (F.)** Las dos asambleas del XVII Congreso Internacional de Americanistas. (Bol. Soc. Geogr. de La Paz, 1911, IX, Nos. 33-35, 160-205.) Account of meetings of the International Congress of Americanists at Buenos Aires, March 17-24, and Mexico,

- September 7-14, 1910, résumés of questions discussed, etc.
- Hestermann (F.)** Zur Bibliographie der Pano-Sprachen. (Anthropos, St Gabriel-Mödling, 1911, VI, 641-642.) Notes that the Ms. in the Lima library is mentioned and described by von den Steinen. Of a Conibo vocabulary of 3,000 words obtained by P. Marcoy (M. de Saint-Cricq) in the Pampa de Sacramento, no trace has yet been found (in his book only 119 Conibo words are given). Additional data concerning the other titles mentioned by Schuller. See Schuller (R. R.).
- Huntington (E.)** American archeology. (Harper's Mag., N. Y., 1912, CXXIV, 291-301, 10 figs.) Treats of the remains of the cliff-dwellers of the Cañon de los Frijoles, etc., in New Mexico,—houses, pictographs, pottery, evolution of decorative designs (bird), etc. Prof. H. thinks that the cliff-dwellers were of a different race than the modern Indians, and were "of a pure race, predominantly long-headed, like ourselves." He also magnifies alleged differences of culture. The lack of iron in America accounts in part for the lesser achievement of man in the New World before the advent of Columbus.
- Jetté (J.)** On the superstitions of the Ten'a Indians, middle part of the Yukon Valley, Alaska. (Anthropos, St Gabriel-Mödling, 1911, VI, 95-108, 241-259, 602-615, 699-723.) Treats of beliefs concerning the "four great spirits" (cold, heat, wind,—no equally prominent spirit of fire,—and *Ten'arande* "the thing for man," the most dreaded of all); the souls (*noköbëdza*, "broad spirit," or human soul proper; *yega*, secondary or outward soul, shadow or picture soul); familiar demons of the shamans; the *nekedzaltara* (the *n.* proper, who are everywhere; and the numerous goblins or fantastical beings, of which 8 kinds are described on pages 105-107; the fabulous animals, etc.); superstitious practices: omens and counter-omens (dreams, sneezing, yawning, gnashing the teeth, swallowing "the wrong way," "seeing stars," humming in ears, quivering of flesh,—significance in different parts of the body, etc.—pinching, itching; omens from animals, such as the woodpecker, weasel, white whale, woodchuck, flying-squirrel, mouse, leech, beetle, dog, bird, owl, fox, etc.; from

natural phenomena, crackling of wood in fire, "moon-dog," eclipse of moon, red sunset, etc.); spells (against "devil," for good catch of salmon or other fish, to end thunder-storm, against ring-worm, expressive of a "wish to live," for cold weather, for help of spirits, to stop rain, etc.) and songs (water, eclipse, earthquake, wind, rain, hunting, spirit, love, children's songs to animals,—specimen to raven, p. 254); amulets and cords (8 sorts described, pp. 255-258, for shamans, children, mothers, etc.); assimilation by contact (taboos of various sorts described); superstitions connected with the *yega* (*yega* of man; *yega* of animals, bear, lynx, otter, wolf and wolverine are most dreaded; beaver, groundhog, caribou, moose, marten, rabbit; few birds have *yegas*; one *yega* serves all classes of fish; of plants *tobacco* and "evil wood" have *yegas*; traps, snares, nets, etc., have their *yegas*, also articles to which some prohibition is attached, e. g., playing-cards; some acts and practices have their *yegas*); puberty-customs (pp. 699-706, for girls only; new name given to boy in 10th or 12th year,—"devoid of all reference to any organic development"), pregnancy and birth, death and burial (pp. 706-717): feeding the dead, the feast of the dead, the mourning-dance, mourning-songs (pp. 712-716), the distribution of presents, "the widows' surrender"; superstitions connected with the *sên* or familiar demons of the shamans (pp. 718-721); superstitions relating to the *nekedzaltara*, etc.

- Johnson (A. E.)** The Indian medicine man. (Red Man, Carlisle, Pa., 1911, IV, 166.) A few notes on modern Iroquois medicine men and their practices.
- de Josselin de Jong (J. P. B.)** A few Otchipwe songs. (Intern. Arch. f. Ethnogr., Leiden, 1912, XX, 189-190.) Gives texts, translations and interpretations of 9 (war, love-medicine, killing-medicine, initiation, water-medicine, offering-smoke) brief songs, of only a few words each, obtained (phonographically recorded) in the summer of 1911 from a full-blood Ojibwa named Obezânigijig, or "Sky-that-lies-quiet," in Red Lake Reservation, Minnesota, where the author was engaged in collecting texts for linguistic and ethnological purposes.

— Social organization of the southern

- Piegans. (Ibid., 191-197.) Cites facts to show that "the Piegan bands are genuine exogamic clans." Endogamic marriages occur rather frequently in the "Fat-melters" clan only, hence their reputation of being uncommonly shameless. The author gives lists of husbands, with their marriages, etc., for the various clans (Indian names and translations are recorded for each individual).—Fat-melters, Bloods, Lone-eaters (or Lone-fighters), Black-patch, Buffalo-chips, Skunks, Camp-in-a-bunch, Not-laughers, Small-robies, All-chiefs. Out of 26 marriages of "Fat-melters" at least 10 are endogamic. Out of 83 marriages altogether only 13 are endogamic. The exogamic tendency, however, "has already lost some of its strength."
- ten Kate (H.)** On paintings of North American Indians and their ethnographic value. (Anthropos, St Gabriel-Mödling, 1911, VI, 521-545, 5 pl., 1 fig.) Treats the work of Paul Kane (100 of his oil-paintings are now in the possession of Mr E. B. Osler, of Toronto, Canada), author of *Wanderings of an Artist among the Indians of North America* (Lond., 1859); R. F. Kurz (in the West 1848-1852; his artistic legacy is practically "buried" in Bern, his native city; Dr t. K. has examined a sketch-book of 193 pages, and a portfolio of 53 loose sheets); Carl Wimar (a German, most productive period 1857-1862); Julian Scott, the illustrator of Miss Proctor's *The Song of the Ancient People*; H. F. Farny and W. J. Metcalf, who dealt with the Zúñi Indians; G. de F. Brush, painter of "The Sioux Brave," etc.; F. Remington; E. W. Deming, "a painter-poet" of a Chavannes-like sort, author of many Sioux paintings, illustrator of the Eastman's *Sioux Folk-Tales Retold*, etc.; E. I. Couse, painter of Western and Plains Indians; E. A. Burbank, Western and Plains Indians; J. H. Sharp, pictures of Indian (western) daily life, etc.; E. Morris, a Canadian, whose paintings are preserved in a Toronto Museum; A. Proctor, author of a bronze statue of a northern Plains Indian, etc. This paper reveals the interesting fact that paintings of the North American Indians, their life, ceremonies, etc., are really very numerous. The *Catalogue of Indian Portraits in the Collection of Joseph G. Butler, Jr.*,—these were exhibited at Youngstown, O.,—list 326 Indian portraits and scenes, by Burbank, Sharp, Remington, Deming, C. Craig, H. H. Cross, B. Philipps, C. Gandy, etc. The ethnographic value of many paintings (often representing the irretrievable past) is great. Dr t. K.'s article reproduces Couse's "The Historian" (see p. 837), Deming's "The Song of Victory," Farny's "The White Man's Trail," Deming's "The Vow of Vengeance," Burbank's "The Snake-Dance at Walpi."
- Kellogg (G. W.)** Carlisle's former students who are making good. (Red Man, Carlisle, Pa., 1912, IV, 183-191, 4 pl.) Cites examples of New York Indians (Iroquois).
- Koch-Grünberg (T.)** Eine Hautkrankheit bei südamerikanischen Indianern. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1910, XLI, 86-87.) Treats of the *purupurú* (two kinds, black and white, —probably also a third, red). Rarer among whites than Indians, Negros and *métis*. It is the *caratê* of Colombia and the *lota* of Guiana, etc. Ehrenreich identifies it with the *pinta*, or *mal de los pintos*, of Mexico and C. America. Hirsch and Ehrenreich attribute it to a plant-parasite.
- Einiges über die Tracht südamerikanischer Indianer. (Ibid., 89.) Notes on protection for the genitalia, the so-called "penis-cover," etc.
- Kroeber (A. L.)** Languages of the American Indians. (Red Man, Carlisle, Pa., 1911, IV, 153-160; 1912, IV, 192-201.) Reprinted from the *Popular Science Monthly*, 1911, LXXVIII, 500-513. See *American Anthropologist*, 1911, N. S., XIII, 708.
- Kunike (H.)** Der Fisch als Fruchtbarkeitssymbol bei den Waldindianern Südamerikas. (Anthropos, St Gabriel-Mödling, 1912, VII, 206-229, 3 figs.) Treats of the fish as a symbol of fertility among South American Indians, Carayá, Auetó, Bakairí, Ipuriná, Tupinambá, Miránha, Kamayurá, Nahukuá, Mehinakú, Kobéua, Umáua, Bororó, Guayana tribes, Guató, Payaguá, Tupi, Warrau, etc. At some length are discussed the older observations on fertility (magic)—dances, song-texts of magic-dances (texts and translations of songs belonging to fish-dances of Tupinambá, Miránha, etc.), recent observations on these dances (von den

- Steinen, M. Schmidt, Koch, Ehrenreich, relating to Auetó, Kamayurá, Guató, Bakairí, Carayá, tribes of Rio Negro, etc.), the fish in ceremonies relating to the dead (among Kobéua, Bororó), customs and beliefs in connection with the preparation of fish, fish in ornamentation among South American Indians (pp. 217-221, the *ulúri* or three-cornered bark-apron of the Bakairí women, really a folded *meréshu*-fish), the fish in mythology and folk-lore (pp. 221-229). According to the author the appearance of the fish as symbol of fertility is abundantly illustrated in the ceremonies, art, religion, mythology and folk-lore of numerous S. American Indian peoples. Almost all the marks of the Xingú region have fish-ornaments; the fish form of the "bull-roarer" and the *ulúri* are of importance; "fish-dances" are rather widespread, with fish-masks; representations of fish on ceremonial implements, objects, etc., fish-amulets, occur numerously; fishing is connected in folk-thought with menstruation; food-taboos relating to fish in connection with the *cowade*, etc.; fish-names in names of places and persons; fish-legends (e. g., pp. 223-224 from the Carayá); impregnation of women by fish; transformation of dead shamans into fish, according to Bororó; fish-demons, etc.
- Lamere (O.) and Radin (P.)** Description of a Winnebago funeral. (Amer. Anthrop., Lancaster, Pa., 1911, N. S., XIII, 437-444.)
- Lehmann (W.)** Der Kalender der Quiché-Indianer Guatemalas. (Anthropos, St Gabriel-Mödling, 1911, VI, 403-410.) Pages 403-407 give the Spanish text of Cap. 36 of the unpublished Ms. History of Chiapas and Guatemala by P. Francisco Ximinez, dealing with the calendar of the Quichés. On pages 408-409 Dr L. gives the names of the days and their meanings where known in Quiché, Tzotzil, Tzendal, Maya, Zapotec, Mexican, Metztilian, Pipil, Matlatzincan. Ximinez' list of the names of the days of the month is close to those of Bishop Núñez de la Vega and Pineda's from the Tzendal (and Tzotzil) and to those of the Mayas proper of Yucatan. Those of the Zapotecs take a middle position.
- Le Sieur (T. B.)** The Shoshoni sundance. (Red Man, Carlisle, Pa., 1911, IV, 107-108, 1 pl.) Brief account of the *sand-dance* or *half-dance* (so-called to avoid opposition), which is really "the sun-dance, divested of some of its most objectionable features." It takes place about June 22, "when the sun has gained its highest northern point," and "is preceded by the gathering of the tribe in some selected spot." According to the author, "the fact that the dance never lacks participants is doubtless due as much to the resulting hero-worship as to the belief in the efficacy of the ceremony."
- Lowie (R. H.)** Crow Indian clowns. (Amer. Museum J., N. Y., 1912, XII, 74, 1 fig.) Notes on the old (originally conducted in the spring) clown performance still practiced by the Crow Indians during the week of their July festivities. Mud-plastering of the body, crude masks, intentionally ugly shirts and leggings, mock-shields, masquerading as woman, capturing and riding the worst-looking horses, singing to cracked drums, ludicrous acting, gestures, etc., are part of the performance. They are sometimes pelted with mud by the spectators, who seek to discover their identity.
- McKenzie (F. A.)** The First National Conference of Indians. (Red Man, Carlisle, Pa., 1911, IV, 109-115.) Account of proceedings of meeting held at Columbus, Ohio, October 12-16, 1911. Moral and religious, social, political and legal questions were discussed.
- Melton (A.)** The legend of Black-Snake. (Ibid., 118.) Brief account of a Cherokee Indian chief, who imposed upon his tribe by pretending to be descended from the Holy Spirit. His selfishness led to his being killed.
- Meritt (E. B.)** The American Indian; his progress and some of his needs. (Ibid., 145-149.) Notes good results of medical work, industrial campaign, etc. More Indians should be placed in the public schools. Closer cooperation is needed between our liquor service and the State authorities. There should be no closed Indian reservations. Amendments of segregation of tribal funds act of March 2, 1907, and of "Burke Act" of May 8, 1906, are needed. The "original American" should have all the benefits of American citizenship.
- Miller (J.)** Robin red breast. (Ibid., 1912, IV, 209-210.) Cherokee legend of bird, who in pecking off the bonds of

- a captive warrior fated for sacrifice, caused blood to flow from his arm,—hence the red breast.
- Moffett** (T. C.) The new Indian: a man among men. (Assembly Herald, Phila., 1912, XVIII, 82-84, many portraits). The portraits include Mohave, Pima, Dakota, Nez Percé, Cherokee and Winnebago Indians.
- Moorehead** (W. K.) Mr Bushnell's review of "The Stone Age." (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 494-496.)
- Newton** (R. C.) Narrow jaws and small feet. (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXX, 138-141.) Dr N. thinks that "there is only one other thing so generally distorted and defective as the average human jaw, and that is the average human foot." The small jaws and irregular teeth of Americans "are due to the simple fact that the teeth and jawbones have never been developed by chewing hard-foods as nature intended us to do." Our feet are malformed by the sort of boots and shoes worn,—"man is becoming practically a unidactylous animal." Walking is becoming a lost art in America. We should "allow our children's feet and jaws to develop as they were intended to."
- Odum** (H. W.) Folk-song and folk-poetry in the secular songs of the Southern Negroes. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 255-294.)
- Oskison** (J. M.) The Indian in the professions. (Red Man, Carlisle, Pa., 1912, IV, 201-204.) Cites examples: Pueblo Indian teacher at Carlisle, Indian doctors, dentists, lawyers, etc. Also Little Bison, a Sioux Indian, now a veterinary surgeon in Nicaragua.
- Outes** (F. F.) Cráneos indígenas del Departamento de Guleguaychú, Provincia de Entre Rios. (An. de la Soc. Cient. Argent., Buenos Aires, 1912, LXXXIII, Repr. 1-37, 2 pl.) Describes, with details of measurements 6 male and 3 female crania (5 more or less imperfect) from various parts of the Province of Entre Rios, of which most are adult. The cranial capacity of 2 males is 1,640 and 1,437 c.cm.; of one female 1,285 c.cm. The cephalic indices of 3 males 77.42, 77.30, 86.05; of 3 females 75.86, 75, 75.42. These crania probably belong with the primitive population of southern Brazil, with which the natives of southern Entre Rios were closely related.
- Paredes** (R.) Altiplanicie Paceña. El habitante y la población. (Bol. Soc. Geogr. de la Paz, 1911, IX, Nos. 33-35, 130-145.) Notes on the region anciently occupied by the Collas, prehistoric times, struggle between Collas and Quechuas, Collas during the colonial period.
- Parker** (A. C.) Life among the Iroquois, and Christmas on the reservation. (Assembly Herald, Phila., 1912, XVIII, 90-91.) Compares pagan and Christian Indians; conversation about religion.
- Posnansky** (A.) Tihuanacu y la civilización prehistórica en el altiplano andino. (Bol. Soc. Geograf. de la Paz, 1911, IX, Nos. 33-35, 4-52.) The author believes that the great pre-Columbian civilizations of Peru, Ecuador, Colombia, Central America, Yucatan and Mexico "have all had their origin on the Andean plateau, where the most primitive beginnings of the American troglodyte are to be seen; coming forth from the natural caves, he constructed his dwellings in the ground (first Tiahuanacan epoch), then, in consequence of a powerful culture-impulse due to immigration of a higher factor (second Tiahuanacan epoch), reached the high degree of progress indicated by the perfect buildings, whose ruins excite our admiration still on the Andean tableland." This civilization then followed the Pacific coast to Mexico. The pre-Columbian Andean culture, according to P., had 5 stages, as follows: (1) Primitive Tiahuanacan period (culture of autochthonous Indians), (2) second Tiahuanacan period (continuance of autochthonous Indians and immigration of a higher race bringing with them the Aymará tongue), (3) period of set or polygonal stone (immigration of the Huirajochas and imposition of the Quechua tongue), (4) period of buildings of adobe and *pircas* (partial immigration into temperate regions on the Pacific coast) etc., (5) period of the Incas. Tiahuanacu has thus been "a great political and religious center," and the premature destruction of its culture was probably due to some sudden cataclysm, which removed most of its culture-bearing people. A second revised edition of this paper—Tia-

- huanacu*, etc. (La Paz, 1911. Pp. 50) has since been published by the author.
- Post** (C. J.) Across South South America. Third Paper: From frontier to frontier through the rubbery country. (Century Mag., N. Y., 1912, LXXXIII, 352-364, 11 figs.) Contains some notes on the Indians of the country, Tacanas (canoeing, face-painting), etc.
- Pratt** (R. H.) The place and destiny of the Indian in the nation's life. (Assembly Herald, Phila., 1912, XVIII, 72-74, portr.) The Indian should be trained and equipped for his place as a good citizen of the United States.
- Quotations from an explorer's letters.** (Amer. Mus. J., N. Y., 1912, XII, 3-14, 15 figs., map.) Gives extracts from letters of Mr. Stefánsson of the Museum's Arctic Expedition in the Coppermine, Anderson River and Victoria region of extreme Northern Canada. On page 4 are some notes on the Akuliakattagmiut of the Cape Bexley region,—"neither they, nor their forefathers, as far as they knew, had ever seen a white man, an Indian, or an Eskimo from the West." On pages 9-13 an account is given of "the discovery of a Scandinavian-like people in Victoria Land,"—the *Haneragmiut*. Physical appearance, certain seemingly non-Eskimo and possibly Scandinavian words, "a song alliterated in much the Old Norse style," etc., are thought to bear out this view. They are possibly the descendants of Norse colonists from Greenland mixed with Eskimo. The presence of certain names of white men (e. g., "Ned") suggests also possible influence of survivors of the Franklin expedition. Important ethnological results are expected from this expedition. Mr S. thinks that the evidence will show "a focal point farther west than formerly believed, from which the Eskimo have spread east and west in former times."
- Radosavljevic** (P. R.) Professor Boas' new theory of the form of the head—a critical contribution to school anthropology. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 394-436, 3 figs.)
- Reynolds** (J. W.) Indians as farmers in Oklahoma. (Red Man, Carlisle, Pa., 1911, IV, 115-117, 1 pl.) Notes particularly the success of Billie Jackson, a full-blood Choctaw. C. D. Carter (whose portrait is given, p. 96), a Cherokee Indian farmer, is a member of Congress.
- Ross** (E. A.) The Middle West, being studies of its people in comparison with those of the East. First paper: The fiber of the people. (Century Mag., N. Y., 1912, LXXXIII, 609-615.) Treats briefly of misapprehension between West and East, the new blood of the West (the West peoples, the newer West; the East soaks up the new immigration like a sponge), the understatured immigrants, divergences in the American stock, why men went West, Western self-respect and independence, signs of deterioration in New England, lack of community life, the "we-feeling" of the West, the question of virility, the status of woman in the West, etc.
- Sapir**, (E.) Song recitative in Paiute Mythology. (J. Amer. Folk-Lore, XXIII, 455-472.)
- Schrabisch** (M.) Indian rock-shelter. (Amer. Museum J., N. Y., 1912, XII, 63-65, 2 figs.) Brief general account, with references to rock-shelter in Fairfield Co., Conn., and "rock-house" in Westchester Co., N. Y. The author has explored 25 of these Indian rock-dwellings in northern N. J. and southern N. Y. since 1901. Some five shelters seem never to have been inhabited, while "many apparently inferior shelters have been in great demand,"—water-supply and southern exposure influenced here. Each rock-shelter has presented features of its own as to human and animal remains.
- Schuller** (R. R.) Weitere Ergänzungen zur Bibliographie der Nusprachen, Pano-Gruppe. (Anthropos, St Gabriel-Mödling, 1911, VI, 640.) Calls attention to Fr. B. Marques' Ms. Cunibo vocabulary in the National Library, Lima; P. A. M. Alemay's Spanish-Sipibo Dictionary (Lima, 1906); the Caxinawá-texts of J. Capistiano de Abreu. Also a Tacana Catechism published at La Paz in 1859. See Hestermann (F.).
- Scott** (H. L.) Notes on the Kado or Sun Dance of the Kiowa. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 345-379, 8 pl.)
- Sebbelov** (G.) The Osage war-dance. (U. of Penn. Mus. J., Phila., 1911, II, 71-74.) Describes briefly war-dance held by the conservative section of the Osage (the "mescal-eaters" call it "the devil's work") on the occasion of the

- death of the son of Little Mitanke,—council, mourning, *tshisho* and *hanka* divisions (in rites and ceremonies, dances, etc.), building of tents, dances and processions, visits of *hankas* and *tshishos* with one another, "laying out the dancing road," music (drum, rattle, flute), praying and chanting, presentation of scalp, etc. The ceremonies lasted five days.
- Shearin** (H. G.) Some superstitions in the Cumberland Mountains. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 319-322.)
- Snowshoes.** (Univ. of Penn. Mus. J., Phila., 1911, II, 82-94, 17 fgs.) Figures, with brief notes, various types in use among North American Indians,—Huron, Tête de Boule, Ute, Paiute, Alaskan Eskimo, Penobscot, Malisit, Athabaskan, Chipewyan, Montagnais (5 sorts), etc.
- Stolyhwo** (K.) Contribution à l'étude de l'homme fossile sud-américain et de son prétendu précurseur le *Diprhomom platensis*. (Bull. Soc. d'Anthr. de Paris, 1911, II, s. II, 158-168.) Discusses the osseous remains of "fossil South American man" and his "precursor" the so-called *Diprhomom platensis*, with bibliography of 20 titles. S. reaches the conclusion that "all these bones present a conformation corresponding absolutely to the type of *H. sapiens*." He notes that none of them present *tori supraorbitales* such as characterize, e. g., the Neandertal race (Schwalbe).
- Takamine** (J.) The Japanese in America. (J. Race Development, Worcester, 1911-1912, II, 236-245.) Treats of education, occupation, religion, trade and commerce. T. calls attention to the "remarkable assimilation of American manners and customs" on the part of the Japanese. There is, e. g., "in no Occidental city a Japantown as there is a Chinatown." The 2,000 Japanese of New York are scattered all over the city. The Japanese are not unas-similable.
- Thalbitzer** (W.) Eskimomusik und Dichtkunst in Grönland. (Anthropos, St. Gabriel-Mödling, 1911, VI, 485-496.) Discusses the effect of contact with the whites (on the whole west coast, and even on the east coast,—Ammassalik, discovered 25 years ago is the only place where the population is still of pure Eskimo blood; in matter of language, however, the vanquished are victors, for Eskimo prevails), the character of the Eskimo (distrust of himself and reliance on his master, the white man; the old culture is dying out in Ammassalik, now under missionary influence since 1894, and Cape York was added in 1909), the spread of European songs and, melodies among the Greenlanders (p. 490), relics of old Eskimo "heathen" songs and music, dances, etc. (in the region of the great Umanak fjörd, on the west coast, the author was able to record many songs; at Umanatsiak the natives performed a *balear* dance in imitation of their ancestors, p. 489), the drum-songs, etc., of the east coast, etc. On pages 491 ff. are given native texts and music, with translations of 4 East Greenland (2 child-songs, a drum song, a mimic song) and 3 West Greenland songs.
- Trippe** (M. F.) After thirty years among the Iroquois. (Assembly Herald, Phila., 1912, XVIII, 79-81.) Notes cessation of pagan opposition to schools; progress in material conditions; increase in churches, etc.
- Uhlenbeck** (C. C.) Blackfoot names of months and days, etc. (Intern. Arch. f. Ethnogr., Leiden, 1912, XX, 204-205.) In connection with a brief review of Wissler's *The Social Life of the Black-foot Indians* (1911), Dr U. gives a list of month and day names,—native terms, translations and notes; also words for divisions of the day, o'clock, etc.
- Ward** (R. D.) Our immigration laws from the viewpoint of national eugenics. (Nat. Geogr. Mag., Wash., 1912, XXIII, 38-41.) Prof. W. thinks we ought to begin with "a proper eugenic selection of the incoming alien millions." We are "careful about importing cattle, careless about importing man."
- Warren** (M. R.) The land of the pine barrens. (Harper's Mag., N. Y., 1912, CXXIV, 440-452, 9 fgs.) Contains some notes on the "piney woodsmen" of this section of North Carolina, their social life, etc. Some are of Scotch ancestry.
- Williamson** (J. P.) After fifty years among the Dakotas. (Assembly Herald, Phila., 1912, XVIII, 75-77, 4 portr.) According to Rev. Mr W., "paganism is dead among the 30,000 Sioux Indians,"—only in a few remote corners has the conjurer's rattle any charms. And "the fearful sun-dance is no more."

Wilson (G. L.) As an Indian sees us. (Assembly Herald, Phila., 1912, xviii, 74-75, 2 fgs.) Conversation between Hidatsa Indians and white missionary on religion of white man, etc.

Wissler (C.) The sun-dance medicine bundle. (Amer. Mus. J., N. Y., 1912, xii, 24-25, 3 fgs.) Treats of the bundle for the medicine-woman in the Black-foot sun-dance and the ceremonials connected therewith.

— A story of decorative art. (Ibid., 66-67, 1 fg.) Illustrates from dress of buckskin of Plains Indians, "the adaptation of color and form to the contour of the decorated surface, the wide dis-

tribution of the motive because of its peculiar merit, and at last the touch of a refined personality who sees in it the symbol of some mighty thought." The Teton-Sioux women associate the turtle with this dress, the traditional belief being that the small U-shaped figure symbolizes a turtle's head as he emerges from the lake represented by the beaded body of the yoke.

Wood (W.) Animal sanctuaries in Labrador. (Science Progress, Lond., 1912, vi, 472-495.) Advocates preservation of animal life now being wantonly destroyed both on sea and land. Contains a few notes on the natives.

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REVIEWS

METHODS AND PRINCIPLES

The Mind of Primitive Man. By FRANZ BOAS. New York: The Macmillan Company, 1911. Pp. x, 294. (Price \$1.50 net.)

In this book, the substance of his Lowell lectures, Professor Boas gives us a more or less popular résumé of his scientific investigations in the field of anthropology. It may therefore not be altogether inappropriate that it should be reviewed by one who is a layman in this field.

Only one division of this book (Chapter VIII) deals directly with the "mind" of primitive man. The rest of the work is a closely reasoned argument against the prevailing facile division of peoples into inferior and superior races.

The first chapter is entitled "Race Prejudice." It does not deal with what is ordinarily understood by that phrase, *i. e.*, the more or less conscious aversion of the people of one race from those of another. It is devoted rather to the refutation of the supposed racial superiority of civilized over savage man. Why has the white race, for instance, developed a powerful civilization while the others have fallen behind? The answer generally given is that the white race has a superior aptitude. Professor Boas submits this assumption to a thoroughgoing criticism. He calls attention to the fact that in the march of civilization different peoples have at different times forged ahead and then fallen behind. Besides, "what does it mean if one group of mankind reached the same stage at the age of a hundred thousand years as was reached by the other at the age of a hundred and four thousand years? Would not the life history of the people, and the vicissitudes of its history be fully sufficient to explain a delay of this character without necessitating us to assume a difference in their aptitude to social development?" (pp. 9-10). The fact that many savage races do not seem to be able to acquire civilization as easily as did the ancestors of the present European races may be explained on the ground that the differences between civilized and un-

civilized man, in physical appearance and modes of production, are greater to-day than in ancient times and hence make intermarriage and assimilation more difficult now. Professor Boas also assumes that the people of the Old World were always in contact with one another and extensive migrations could not have produced the plagues which the contact between European and savage races to-day produces on the latter (p. 11).

If superior achievement is itself no proof of superior aptitude or anatomic superiority, it follows that we can no longer regard every anatomic deviation from the white type as characteristic of a lower type of humanity. Professor Boas points out that if we arrange the various races according to the degree to which they depart from the therial form and develop the specifically human features, the so-called higher races will not stand first in every respect. Thus the red lip, a specifically human characteristic, is more developed in the negro. It is admitted that the brain is larger among whites, but the correlation between size of brain and mental ability is small. Besides, "as poor nourishment reduces the weight and size of the whole body, it will also reduce the size of the brain" (p. 27).

Having thus removed the "racial prejudice," we are prepared for the inquiry how far the environment may change the anatomical structure of man and his mental make-up. Professor Boas shows that general phylogenetic considerations (as pointed out by Wiedersheim) unite with many empirical investigations to show that the human body varies with the direct influence of the environment. The changes in the cephalic index of immigrants are carefully discussed and shown not to be explicable on the principle of natural selection or any principle other than that of the direct influence of the environment. Just what it is in the American environment that causes the heads of some races to lengthen and others to shorten, Professor Boas does not venture to explain. He concludes the chapter by pointing out that the principal changes in the human form are the results of the progressive domestication of man incident to the advance of civilization. There is apparently no connection between this and the shortening of the skull of East European Hebrew immigrants. Possibly the changes in the diet of immigrants into the United States may be a factor in the cause of these changes.

Having proved that the human anatomy is plastic under the influence of the environment, Professor Boas does not jump to the conclusion that this plasticity is unlimited. He is quite ready to admit that the influences of the environment "are of a quite secondary character when

compared to the far-reaching influence of heredity" (p. 76). He finds the anthropologic evidence bearing out in the main the Mendelian rather than the Galtonian laws of inheritance. "There is, however, no evidence of the dominance of one type over another." We are also shown how in small communities the limited number of ancestors for any one individual produces the local type.

After these general considerations we enter, in the final chapter, on the discussion of the mental traits that are supposed to distinguish primitive from civilized man. After indicating that language, the use of instruments, and the power of reasoning belong to all races of human beings, the author disposes of the widespread belief that all primitive people are characterized by the fact that they have no power to inhibit impulses, no power of attention, and no power of original and clear thinking. He has no difficulty in showing how this impression arises among travelers who do not allow for the fact that the primitive people under observation have a different system of values than that according to which the traveler himself is used to measure the importance of things. No conclusive evidence can be found for the belief that the native mental faculty of the human race (as distinct from the content on which it works) has been increased by the process of civilization. There are actual differences in the anatomic structure of different races, and therefore we must believe in some differences in their mental make-up; but we have no right to dogmatize as to the hereditary traits of different races until we can prove that the traits in question are hereditary regardless of social and natural environment (p. 117).

The next chapter is devoted to showing that there is no necessary correlation between race, language, and culture. Language is moulded by the state of culture (but not *vice versa*) and cannot serve as the means of discovering differences in the mental status of different races (p. 154). Professor Boas' analysis of the economy of language is most thorough-going.

In the chapter headed "The Evolutionary Viewpoint" the author briefly—altogether too briefly—indicates his dissent from the classical view of the evolution of human culture as expounded by Tylor, Bachofen, Morgan, and Spencer. According to this view, the basis of so much easy popular learning regarding the "evolution" of social institutions, the forms of culture over the whole world differ only in the degree of complexity, and the primitive tribes of our times represent an older stage of cultural development through which the more advanced types passed in earlier periods (p. 175). Professor Boas, however, finds the archeo-

logical evidence for this theory of parallel cultural development insufficient. We do not always find industrial inventions following each other in the same order. Thus pottery is unknown among many peoples well advanced in the other arts of life. Similar facts can be advanced in regard to the use of metals, development of agriculture, domestication of animals, etc. The assumption back of the classical view is that similar cultural phenomena must always be due to the same causes. But this is not at all necessary. "Paternal families may have in some cases arisen from maternal institutions, in other cases in other ways." It is possible that in some cases maternal institutions may have arisen from paternal ones. To the classical view of parallel evolution Professor Boas opposes the theory of convergent evolution, *i. e.*, that similar ethnic phenomena may develop from different sources, and that a variety of causes may lead to results that to all intents and purposes appear identical (p. 188).

Professor Boas' disregard of cant phrases enables him to question the venerable dogma that evolution is always from the simple to the complex. It is so in industry, but not in all other features of culture. Language, for example, seems to develop from the complex to the simple. Professor Boas might have brought even more striking examples from the history of law.

Having disposed of the various assumptions as to the inherent backwardness of certain races Professor Boas gives us, in Chapter VIII, his own analysis of the mental traits of primitive man. The difference between the logical processes of primitive and of civilized man are found to be due to the character of the knowledge accumulated by preceding generations. Professor Boas thinks that the change from primitive to civilized society depends on the lessening of the number of emotional associations. It would perhaps be more accurate to say that the progress is in the ease of dissociation (see Thorndike's *Animal Intelligence*) and consequent generation of free ideas.

The last chapter, following the one entitled "Summary," is devoted to a discussion of the race problems in the United States. Professor Boas has the courage to admit that "not all the questions involved can be answered at the present time with scientific accuracy" (p. 251). To be able to answer some of the most pressing political questions concerning the treatment of immigrant races, negroes, etc., we need more definite knowledge than is now available. Thus the final result of race mixture will depend upon the relative fertility of the different types and the extent to which they will intermarry. But these we cannot as yet

determine. The critical spirit, however, does not prevent Professor Boas from applying here the logical conclusions of the considerations discussed in the body of the book. Thus, "though it would be erroneous to assume that there are no differences in the mental make-up of the negro race and of other races, and that their activities should run in the same lines". . . , our actual anthropological knowledge "does not permit us to countenance the belief in a racial inferiority which would unfit an individual of the negro race to take his part in modern civilization" (p. 272). Scientific anthropology certainly does not bear out the popular rabid assertions of race superiority. It teaches us rather "to look upon foreign races with greater sympathy, and with the conviction that, as all races have contributed in the past to cultural progress in one way or another, so they will be capable of advancing the interests of mankind, if we are only willing to give them a fair opportunity" (p. 278).

The book, as a whole, is an impressive example of scientific conscientiousness. As a teacher of logic, the reviewer is obliged to read diverse examples of scientific reasoning, and he has seldom read a book that impressed him so deeply with its admirable scientific self-restraint. The author manages throughout to keep clear the distinction between established fact and theoretic explanation. Against the prevailing tendency to accept any and every explanation in which the terms "evolution" or "natural selection" enter, Professor Boas insists upon examining the conditions under which selection or the direct influence of the environment are admissible explanations (*e. g.*, pp. 52-53). "Haphazard application of unproved though possible theories cannot serve as proof of the effectiveness of selection or environment in modifying types." Professor Boas' refusal to be seduced by beautiful hypotheses is heroic or saintly. He is not, of course, so inhuman as not to allow himself the luxury of an hypothesis; but whenever he does so, as in the case of his assumption that a race will revert to its old type when replaced in its old environment, he is careful to point out that this is a mere belief not as yet proved by actual anthropological evidence (p. 77, *cf.* p. 131).

While Professor Boas believes that many of the points discussed in this volume can be settled only by an appeal to actual history, his own historical references are not always fortunate. Thus the view that he seems to hold of the German migrations is one that since the days of Fustel de Coulanges no longer passes among students of history. Some of the historical reasoning in this book has the appearance of being too *à priori*. The assertion, for instance, that "in olden times there was certainly no such immense inequality in number as we observe in many

regions to-day" can be met by many examples from Roman and Carthaginian history. Curiously enough, there is not a single reference to a standard history in the valuable bibliography appended to the book.

In the present state of public interest in race questions this book is most timely and cannot but have a most wholesome influence. Unfortunately, however, along with its conscientiousness as to substance there is a marked carelessness as to the form that cannot but detract from its usefulness as a popular exposition. Occasional slips in syntax (*e. g.*, p. 143), pronouns without antecedents (*e. g.*, last line p. 29), the use of *but* for *and*, *type* for *race* or *anatomic type* (pp. 127, 137) are indicative of a certain looseness in the use of language that certainly does not help to give point to the argument used.

With a few minor changes, such as the insertion of an index and of a chapter on primitive ideas such as magic (of which no mention is made in this book), this volume might form an excellent introduction to anthropology,—a book sorely needed by the general public.

MORRIS R. COHEN.

Croyances, Rites, Institutions. By Comte GOBLET D'ALVIELLA. 3 vols., 9 $\frac{3}{8}$ × 6 $\frac{1}{2}$. Paris: Paul Geuthner, 1911. Tome I: Hiérogaphie; Archéologie et Histoire Religieuse. Pp. xx, 386. Tome II: Hiérologie; Questions de Méthode et d'Origines. Pp. 412. Tome III: Hiérosophie; Problèmes du Temps Présent. Pp. 386.

With respect to the capacious anthro-po-sociological treatises that make a large proportion of the mushroom literature of to-day, one is reminded of Steinmetz's observation: "*En déduisant un peu, on construit tout une série de lois en quelques heures. C'est très amusant, et cela ne fatigue que les lecteurs.*" These volumes, however, are not of the ordinary type, where the chief interest is to amass facts supposed—if the perpetrators really are so deficient in humor as to take themselves seriously—to prove or to disprove a theory. On the contrary, the author has no single aim or purpose, no doctrine to present or theory to prove. He frankly admits (I, p. v) that the material is a "*juxtaposition*" presenting almost as many interests and viewpoints as there are sections. In fact, we have little more than a collection of articles and addresses written or made during a period of thirty-five years. A large number of them are reviews of books, written soon after the respective publications. Most of the reviews are mere statements of the contents of the books and the views of their authors, so that we are seldom given anything to help in an understanding of their value.

The author certainly has a right to republish his articles in this chronological order, and many of them may have had real value in the day of their first appearance. But one will not find much value to-day in a mere statement of Max Müller's position or in speculations of two decades ago as to whether Herbert Spencer's or Auguste Comte's theory of fetichism is the correct one; seeing that neither of them possessed any considerable knowledge of the facts on which any induction of the present day must be based. One feels, too, in many cases that a reading of the works themselves is the desirable thing rather than a compendium of the views of other people.

The Count does not deal largely with first-hand information from anthropological sources, being concerned almost solely with the view of other theorists, who, in turn, we fear, have not always been diligent in scanning the ethnographical literature for themselves. Hence we fail to get what we feel to be most desirable,—results of a study of the source-material itself and a first-hand acquaintance with the vital issues.

As a critic, the reviewer feels himself open to the same objection lodged against the author—his labor seems a merely descriptive, accumulative one. After swallowing these three volumes, one is rather in the condition of the cobra that has had a sample of most of the animals in the zoological garden. Rouse him from his stupor and he is apt to say: "Who am I that I should judge? Let me wait a few decades until I have digested my meal."

We have chapters on "Magic Wheels and Circumambulations," "The Catacombs of Rome," "The Archeology of the Cross," etc., followed by such topics as "The Last of the Old Paganism," "The Ancient World and Christianity," "The Downfall of the Ancient Civilization," "Pagan Christs," "The Legend of Jonas," "The Problem of the Fourth Gospel," "The Mormons," "The Sociology and Psychology of Religions," comparative methods, the *L'Année Sociologique* school, etc., etc. (Envious must be the reviewer who referred to Hall's *Adolescence* as dealing with everything from infant mortality to the philosophy of Plato, and said that the author contributed new thoughts—or at least new words—on every topic!) Since intelligent estimates of such a variety of topics call for a many-sided specialization and erudition almost surpassing that of the Strenuous One himself, we leave a discussion of them to those who follow.

Some of the material might, we think, be dispensed with. We can vouch for the correctness of the description of Moncure D. Conway's stature and American physiognomy—whatever that may mean—"a

gentleman, carrying the title neither of reverend nor indeed of doctor" (III, p. 17). At the same time the reader who wishes to know of his work in London will gain a more valuable insight from his Autobiography than he will get from a reading of "Une Visite aux Églises Rationalistes de Londres" (III, pp. 1-30). So too,—to mention but one other instance,—from F. Harrison's *Philosophy of Common Sense* he will get a more vivid and entertaining idea of Harrison's thesis against Spencer's Unknowable than a reading of "Harrison contre Spencer" (III, pp. 73-94) can give him. What is still more to the point, he will thereby get Harrison's view itself.

The author's settlement of the difficulties he finds is not always all that might be desired. For example, a narration of some of the difficulties encountered in introducing the study of other religions, and of the one-sided view that has characterized many writers upon other religions than their own, are important chapters in Religious Prejudice (see vol. II). But they are only the preliminary chapters, and not the final ones around which interest centers. It is easy to say that we must look upon each religious system as of equal importance so far as we treat them scientifically, that is, purely descriptively. But how far we can estimate their truth and value, how far, when we come to more subtle points, we can even *describe* in an absolutely unprejudiced manner, is a question D'Alviella does not even touch upon; and just here is the crux of the whole problem, the more important as well as the more difficult for being subtle and almost impossible to determine. A similar observation may be made with respect to the author's division of the whole study of religion into the titles used for the respective volumes, viz. (1) a descriptive account of religious systems; (2) a science of religion—"comparative religion"; and (3) the philosophy of religion. (1) bears much the same relation to (2) as ethnography to ethnology (see the section on method in vol. II).

The most important contribution of the author seems to us to be the purely historical value which his work has in giving us accounts of various theories held by this or that writer during the last thirty-five or forty years. Those who have not inclination and opportunity to consult these for themselves will, perhaps, profit most from this work. If the author gives us little more than he promises, it is only fair to add that he pretends nothing more than he produces; and that he already has better things to his credit in previous volumes.

W. D. WALLIS.

The Encyclopedia of Religion and Ethics. Vol. IV. 1911. Edited by JAMES HASTINGS.

Anthropology is fast coming to its own if its sphere be taken to be that expressed in the old definition as all that pertains to man. From the ancient philosophies to the most recent political and educational theories no article is deemed complete that does not treat the anthropological aspect. Even when Mr Lang goes a-crystal-gazing he must needs thread the mazes of ethnographical literature; while the playhouse must be introduced through acquaintance with the dramatic activities of primitive peoples. If this is a foretaste, to be an anthropologist will soon become equivalent to being everything that pertains to human culture at whatever time; and, in that event, *divide et impera* must be the motto of all who hope in the coming generation to contribute their mite of real value to the advancement of the science.

The articles in the new volume are intensely individual, reflecting, as they do, as many different view-points and methods of presentation as there are contributors. Hence, no estimate of the value of the volume as a whole is possible and no criticism is generally applicable. Few of these writers, probably, would agree with Mr J. MacPherson in calling evolution a "*factor* in the development of society, as of the individual;" rather does it seem merely the resultant effect of various factors and itself merely a history of development. Neither would they state so dogmatically that, "the view which regards the pronounced antisocial members of a community as the survivals of a period when the race as a whole was comparatively primitive in its social development is the only scientific one" (art. on "Debauchery," p. 512). Too often, indeed, there is a flaunting disregard of the possibility of other alternatives in assurance that warrants no label of scientific modesty or philosophic attitude. It were better to appreciate in regard to most anthropological theories and interpretations what Mr L. H. Gray reminds us of with regard to primitive psychology, that "our knowledge of the mental processes of primitive man is by no means sufficient to warrant hard and fast conclusions" ("Drama," Introductory).

The article by Dr Lowie on "Cosmogony and Cosmology, Mexican and South American," and that by Dr Seligmann on the "Dinka" are deserving of especial attention as undoubtedly the best in the volume from the ethnologist's point of view. Unfortunately, there is in most of the articles a mere mechanical classification of rites and beliefs from unrelated ethnographic areas under convenient categories made by the writer, who utterly disregards the significance which these have for the

native in whose life and society they are vital. The result leaves rather the impression of a collection of rare and odd specimens picked up in various and remote portions of the globe and classified with a label based on some superficial resemblance that utterly ignores their intrinsic relations and social and psychological implications. Thus, the description of mortuary rites under titles gathering together all the beliefs as to future life representing practically the same state of the soul after death, all the areas where interment, or where cremation, etc., etc., is found, by this hacking apart and tearing loose from the proper setting, loses much of its sociological and psychological value. To point out in regard to various ethnographical areas the relation of belief to custom, of method of disposal of the dead to the social position of the deceased and to personal qualities manifested during life, its variation with sex and age, etc., would give us more nearly what these mean for the native and in the society where they are found. Such a method would, we believe, materially assist our understanding of the inwardness of savage life and the ethical value of savage customs. Nothing less than this should be the aim of an encyclopedia of religion and ethics. Worse still, the collector is likely to collect only material that fits his already selected shelves. When, for example, Mr Hartland infers the universal fear of a corpse among savages, he has omitted several exceptions to this supposedly instinctive fear ("Death and Disposal of Dead").

Amid these many categorical sins of omission and commission it is no small pleasure to find Dr C. S. Myers in his article on "Disease and Medicine" (Introduction, and Primitive, p. 724) dealing with his subject in what may be called an almost entirely original and unique manner of treatment. "We can," he says, "hope to arrive at the relationship between individual beliefs only by carefully comparing the entire cultures among which they are found; we can hope to arrive at the ultimate meaning and origin of a belief only by observing and 'directly' questioning the peoples among whom it is found and especially neighbouring and more primitive peoples who may reasonably be considered as connected, by race or by environment with them." Let those who look upon the whole of the efforts of British social anthropologists as a Nazareth out of which nothing good can come, take notice!

The most important ethnological articles are listed below.

"Cosmogony and Cosmology": Introductory (L. H. Gray); North American (L. Spence); Mexican and South American (R. H. Lowie).

"Crimes and Punishments": Primitive (J. A. MacCulloch).

"Cross" (G. d'Alviella); American (Lewis Spence).

"Crystal-Gazing" (Andrew Lang).

"Cross-Roads" (J. A. MacC.).

"Cursing and Blessing" (A. E. Crawley).

"Death and Disposal of the Dead": Intro. and Primitive (E. S. Hartland).

"Europe, Prehistoric" (R. Munro).

"Deluge" (F. H. Woods).

"Demons and Spirits": Introductory (L. H. Gray); Indian (W. Crooke).

"Dénés" (A. G. Morice).

"Descent to Hades": Ethnic (J. A. MacCulloch).

"Dinka" (C. G. Seligmann).

"Disease and Medicine": Introductory and Primitive (C. S. Myers); American (A. F. Chamberlain).

"Divination": Introductory (H. J. Rose); American (L. Spence).

"Door" (J. A. MacCulloch).

"Doubles" (A. E. Crawley).

"Drama": Introductory; American; Polynesian (L. H. Gray).

W. D. WALLIS.

Les Fonctions Mentales des Sociétés Inférieures. Par LÉVY-BRUHL. Pp. 352-421.¹
The Primitive Conception of Death. By W. H. R. RIVERS. Hibbert Journal, January, 1912.

In his fascinating book on primitive mentality Lévy-Bruhl has devoted considerable attention to the primitive conception of death. In his attempt to conceive death, and also birth, from the primitive point of view, he represents these two events as episodes in the cycle of an individual's life, of which birth is not the beginning and death is not the end. The phenomenon of physical birth is not sufficient to establish the individual as a member of the group. He is there but, as it were, only partially or incipiently alive. Hence the strange readiness with which the pseudo-lives of individuals in that stage are often disposed of in primitive communities. Only with the ceremonial naming of the child does it enter into social *rapport* with the group and henceforth constitutes an integral part of the latter. As the individual passes through the rituals and ordeals of a series of initiatory ceremonies extending over a number of years, his *rapport* with the group becomes more intimate. Finally, when the last initiation rite is left behind and the individual finds himself in full possession of the knowledge of the group and of the

¹For an extended review of the entire work see *American Anthropologist*, Vol. XIII, 1911, pp. 121-130.

secrets of his sex and status, he becomes a full-fledged member of the community. Then only is he—in the sense of his social participation—fully alive. Nor does the event of physical death sever this social participation. It persists with scarcely diminished intensity until the first and possibly the second funeral ceremony; and even then the bond persists. For the individual, now a full-fledged ghost, continues to participate in the life of the group, sometimes in no inobtrusive manner. After a certain period, in case of reincarnation, a re-birth occurs, and a new cycle begins.

Lévy-Bruhl is, of course, fully aware that facts such as these would not apply in an equal degree to all primitive communities; but we may perhaps agree with him that they are sufficiently representative of primitive mentality to serve as a basis for a general discussion. Let us then pursue his argument. For Lévy-Bruhl, the customs and beliefs associated with the "cycle of life" are eminently characteristic of pre-logical mentality. He is convinced that the "representations" and practices associated with death in primitive communities must remain incomprehensible unless our own concepts of life and death be laid aside. Whereas our concepts of life and death are determined by physiological, objective, experimental criteria, the corresponding concepts of the primitive man are essentially mystical. A dilemma insoluble for logical thought presents no difficulties to him. While for us life and death are mutually exclusive, he believes that an individual may be dead and yet, in a sense, alive; for his social participation embraces the realm of the living and also that of the dead; according to circumstances, he may be more or less alive or more or less dead.¹

Lévy-Bruhl's views are referred to and commented upon by Rivers, in the article cited at the head of this review. As will appear later, Rivers fully endorses Lévy-Bruhl's interpretation of the "cycle of life," but he takes exception to the latter's inference as to the pre-logical character of the mental processes involved. Says Rivers: "I hope to be able to show that much of the supposed contradictoriness of primitive thought with regard to this topic is the result of a conception of death widely different from our own, and that once this difference is recognized, not only do the apparent contradictions disappear, but it becomes even probable that the logical processes involved in the beliefs and activities connected with death differ in no essential respect from our own" (pp. 396-7). Rivers proceeds to point out that the contradiction involved in the savage's belief that an individual is dead and yet alive is only

¹Lévy-Bruhl, pp. 357-8; cf. also pp. 360 and 398.

apparent and is due to the fact that the two concepts as juxtaposed by Lévy-Bruhl are not comparable; for the one is permitted to carry our own connotations, the other those of the savage. The real difference between his attitude and our own lies in the different contents of the concepts of "life" and "death" in the two cases. If we grant the savage his categories, the beliefs and practices he deduces therefrom become plausible; nor do they involve any logical fallacy (p. 399).

I believe that Rivers' stricture on Lévy-Bruhl is fully justified. The savage reasons very much as we do, but he classifies differently. With the extension of our knowledge of primitive methods of classification, the study of which is advocated by Rivers, many apparent contradictions in primitive thinking will resolve themselves into just such differences in categories of thought as those referred to above in connection with the concepts of life and death. Rivers admits that a certain residuum of contradictions will even then remain unaccounted for. Here again, however, we must agree with him that the contradictions in question are not likely to prove characteristic of primitive thought. Our own psyche is full of such contradictions. It is a far cry from our principles and convictions to those emotional and intellectual complexes within ourselves that actually determine behavior. Nor are the more specifically individual of our emotions and beliefs ever quite in harmony with our socialized beliefs and emotions. Rivers speaks of the man who follows his inclinations six days a week and turns over a new leaf every Sunday. We may add the example of the gambler. He may be familiar with the laws of probability, he may be fully aware of the fact that if four men meet at the green table every night, the combinations of cards which, at the end of the year, will have passed through the hands of each, will be practically identical. He may know this; and yet he will persist in his belief in good and bad luck, he will not risk a penny the night the cards do not come his way, while the very next evening perhaps, when luck smiles at him, he will stake his all on a card. But let us return to our main problem.

It was noted above that Lévy-Bruhl's interpretation of the "cycle of life" is emphatically endorsed by Rivers, who bases his conclusions on the data brought to light by his own researches in Melanesia. While engaged in the study of sociology and religious beliefs of those islanders, Rivers came across the term *mate*, which he soon learned to associate with the concept of "death". He presently discovered, however, that this interpretation was not quite correct. For the term *mate* is used not merely to designate the dead but also the very sick as well as the

very old, those, in a word, who, if they are not dead, "ought to be" (p. 397). When a man or a woman is considered "sufficiently *mate*", the funeral rites are performed, and notwithstanding the movements or even groans of the *mate*, the burial takes place. "A person," continues Rivers, "who, through external interference, is rescued from this predicament may have a very unpleasant time, for it would seem that nothing would make such a man other than *mate* for the rest of what we call his life" (p. 398). The complementary term of *mate* is *toa*, "living," "alive." The latter term does not, however, embrace all those whom we class as alive, for those of the living (in our sense) who are *mate* cannot also be *toa*. Logic forbids. Rivers' observations refer to the Melanesians, but he tends to ascribe to them a wider bearing. While he does not assert with finality that the categories *mate* and *toa* "are universal in low stages of culture," he has "very little doubt that it is so" (p. 399). "I must be content," concludes Rivers, "to have indicated the possibility that to the primitive man death is not the unique and catastrophic event it seems to us, but merely a condition of passing from one existence to another, forming but one of a number of transitions, which began perhaps before his birth, and stand out as the chief memories of his life" (p. 407).

While fully admitting the theoretical importance of Rivers' and Lévy-Bruhl's arguments, we must, to my mind, take exception to the sweeping character of their conclusion. Not that they have extended their generalization, based on several groups of concrete data, into a general theory of primitive thinking. This is a relatively minor offense, for in any number of instances where their generalization would not apply it could be easily corrected or withdrawn. But it seems to me that the highly suggestive interpretation of the "cycle of life" given by the two authors does not justify their inference as to the exclusive predominance of the native categories of "life" and "death" even in those cultural complexes to which the "cycle of life" belongs. For the study of the phenomena of participation the greatest care must be exercised to ascertain the limits of each circle of participation. The fusion of emotional fringes—to speak with James—that determines such participation usually occurs with reference to a certain more or less definite set of beliefs, customs, or ceremonies. The circle may be narrow or it may be wide; but we may not, without specific justification, assume its predominance in the psychic life of a given group to the exclusion of all other circles of participation embracing perhaps the same objects, beings, and practices. The categories, *e. g.*, of *mate* and *toa* seem to apply to a circle of social and ceremonial participation. But does it therefore follow

that the phenomena of life and death may not also form part of a different circle of participation, possibly with its own categories, perhaps not unlike our own? An affirmative answer to this question would not, in my opinion, be justifiable, although it may not be easy to furnish a definitive argument for rejecting it. In introducing his discussion of *mate* and *toa*, Rivers makes the following remark: "Death is so striking and unique an event that if one had to choose something which must have been regarded in essentially the same light by mankind at all times and in all places, I think one would be inclined to choose it in preference to any other" (pp. 396-397). And the choice, Rivers' subsequent argument notwithstanding, would, I believe, be a felicitous one. The catastrophic character of birth and death must have forced these events upon the attention of man from the earliest times, and never since have these two phenomena, in their biological aspect, been lost sight of. The violent experiences of the mother before and during childbirth, and her multitudinous duties ushered in by the babe's first cry, are facts which persist in the face of any whimsical categories of thought; they are also indisputable evidence of the arrival of a new being into the family that was not there before, and that now gives irrepressible signs of its presence, although its social status may be *nil* until, with the ceremonial imposition of a name, official cognizance is taken of the existence of a new tribesman. The phenomenon of birth has at all times and among all peoples been an inexhaustible source of folklore, which fact would in itself furnish ample evidence of the powerful appeal which the first act of life always exercised and continues to exercise on the imagination of man. What is true of birth is true of death. To mention only one set of beliefs which center about the event of death, I choose the belief in ghosts. Whatever the social status of a ghost may be, he is not equivalent to an ordinary tribesman. No living individual, not even a *mate*, can have a ghost. The ghost is an individual after death, "death" in the sense of the savage and in our sense. The existence of the concept of death (in our sense) among primitive peoples may be illustrated in another connection. Westermarck in his *Origin and Development of Moral Ideas* discusses a large body of facts under the general heading of murder. We are inclined to take exception to his procedure on the ground that the data which would objectively fall into that category are not really comparable on account of the different psychological contents involved in the various instances. It is one thing to kill a clansman, another to kill a stranger, another to kill one's children in order to be able to support one's aged parents, another to kill one of two twins, another to kill the wives of a

chief at his burial, another to kill a slave in burying him under a newly erected house-post, another to kill the human victim in sacrifice to the gods, another to kill a man for dinner. The mere mention of the act of killing, in any of the above instances, would give no conception of the occurrence in its cultural bearings. And yet, there is one common element in the attitude towards murder the world over. Murder as such, the killing of man by man, without provocation, or specific justification, is everywhere an exceptional act, it is everywhere subject to moral judgment, and the judgment is everywhere condemnatory. If murder be defined as morally objectionable killing, then the killing of man by man is—everywhere and always—murder, unless there be good reasons to the contrary. These reasons differ with the times and peoples. Now, killing is a method of causing death, death in the biological sense. Here again, and in a most important connection, the savage draws the line between life and death where we draw it. No man can kill a ghost, but he can kill another man even if he is *mate*.

A. A. GOLDENWEISER.

NORTH AMERICA

The Tahltan Indians. By G. T. EMMONS. (Anthropological Publications of the University of Pennsylvania, Vol. IV, No. 1.) Philadelphia, 1911. Pp. 1-120, plates 1-19, and map.

In this publication Lieutenant Emmons has presented a description of the Tahltan habitat, a history of their intercourse with Europeans, a characterization of their physical and mental qualities, and a description of their former and present mode of life, together with some particulars in regard to their art, social customs, and religion. The text is accompanied by beautiful heliotype plates.

Their territory is not uniform in character, the lower Stikine being a region of great precipitation resulting in very deep snows, luxuriant vegetation, and meager animal life; while the country farther eastward has little rainfall, the forests are scanty or wanting, but the caribou and moose are abundant.

The neighborhood was first visited in 1799, but European influence did not make itself much felt until half a century later.

Lieutenant Emmons finds them to be of the Nahane or Déné type physically,—small but well developed. They are possessed of emotional warmth and gentleness, as is shown in their attitude toward their young and aged, and in their hospitality towards strangers. Their regard for the property rights of others is peculiarly developed so that caches are never disturbed.

The matriarchal system of the coast prevails with succession and inheritance in the mother's line. The chief, who is expected to possess wealth and personal character, is often succeeded by a sister's son.

The people fall into three grades: a rich aristocracy, the common people, and slaves captured in war or purchased of the Tlingit. The villages along the streams were used as dwelling places in the summer and for storage during the remainder of the year. The houses are described as consisting of two oblong "lean-tos" facing each other, covered with spruce bark and willow branches. Cribs resting on posts were used for caching food.

The clothing was of caribou or moose skin and consisted of a shirt and trousers. Caps of fur, mittens, and moccasins were worn when

required. The woman's upper garment was longer than that worn by the men.

Bags of skin and netting took the place of baskets and boxes. They were used for storage and for transportation purposes. Some of them were carried on the backs of members of the family or tied on the backs of the dogs. Another sort was used for a sledge, being dragged over the snow in winter. Snowshoes, which were much needed, were made with skill and good taste.

The Tahltan depended upon fishing and hunting for their food. The bow was provided with a point at one end, which at close quarters might be used as a spear. A separate spear and a knife were also used. Corrals with converging fences were made of brush on frozen lakes for securing caribou. They were also driven through the deep snow until confused by the shouting of the large band of hunters and then killed with spears by runners on snowshoes. Deadfalls and snares were employed in securing both large game like bears and such smaller animals as rabbits. Salmon were taken in the rivers by means of gaff hooks, spears, gill nets, traps, and weirs.

The chief gambling games were the guessing or grass game played by men, and the dice game played by the women. Marriage was by sale, the bride not being consulted. Polygamy, while not the rule, was sometimes practised. The rather usual customs of childbirth and puberty are mentioned,—the preservation of the umbilical stump, the use of the drinking tube, and certain taboos in regard to eating parts of game.

The dead were cremated and the charred bones preserved in boxes or cribs above ground. The religious ceremonies mentioned are ascribed to the Tlingit, from whom the author considers they have been borrowed. Only women are mentioned as having guardian spirits. Big Raven is the creator and culture hero.

The larger portion of the paper is devoted to the description and consideration of material culture. This is convincingly done and presents a rather complete view of a hunting and fishing people, nomadic in their habits, very distinct from the coast people so near them on the west and the buffalo-hunting Plains people to the southeast. They appear in this particular to be very similar not only to their near neighbors, the Nahane, and the Carrier, but to the greater Déné groups east of the Rocky Mountains.

In social organization they belong with the coast peoples. As has been generally believed of the Plateau peoples, they are lacking in art and, as it would seem, in ceremonies and mythology. However, there is

nothing more difficult to establish than a negative fact, that customs and beliefs do not exist. In the matter of shamanistic practices, at least, it seems that our author has lacked the point of view and perhaps also sufficient sympathy and interest to secure and present the information. One feels that this may also have been the case in regard to religious beliefs and practices generally. Superstition existing among enlightened peoples with ample opportunities of education and reading perhaps ought to produce a feeling of disgust, but with a primitive people it is necessary to cultivate a broad and tolerant sympathy. Aside from some phases of material culture, the key to such a people's whole view of life lies in their religious conceptions. It is possible that the Tahltan possessed these with as much variety and interest as has been found among the Thompson River Indians to the south.

It is evident that Lieutenant Emmons has included considerable folklore under the caption of history. It requires practice as well as keen attention to separate reliable historical traditions from ordinary folk beliefs concerning historical origins.

The reviewer is of opinion that not only Lieutenant Emmons, but also ethnologists making greater professions and more especially devoted to the subject, hamper their work by failing to consider that linguistic groups need not be coextensive with culture areas and that the particular location or type of culture of a people need not be a thing of recent origin when one is thinking in terms of years, generations of men, or periods over which oral tradition is trustworthy.

PLINY E. GODDARD.

SOUTH AMERICA

Universidad Nacional de La Plata. *Catálogo de la Sección Antropológica del Museo de La Plata* por ROBERT LEHMANN-NITSCHKE, Jefe de la Sección. Buenos Aires: Imprenta de Coni Hermanos, 1911. Pp. 128.

This catalogue gives in detail the materials in the collections of the Anthropological Section of the Museo de La Plata, as they were on the first of January, 1910. Besides data as to *provenance*, conditions of discovery, etc., bibliographical notes are added, where the specimens have been investigated, described, etc. This is a feature which might well be adopted in other museum catalogues in America and in Europe. The geographical division of Argentina, employed for classification purposes, is based upon that of Delachaux in preference to the scheme of Moreno, and is as follows: Region of the La Plata (Formosa, Chaco, Santiago del Estero, Santa Fé, Misiones, Corrientes, Entre Ríos), Mediterranean region (Córdoba, San Luis), Pampean region (Buenos Aires, Central Pampas), Andean region (Jujuy, Andes, Salta, Tucumán, Catamarca, La Rioja, San Juan, Mendoza, Neuquen), Patagonian region (Rio Negro, Chubut, Santa Cruz, Tierra del Fuego). Later Delachaux has put forward a somewhat different division, which Dr Lehmann-Nitsche reproduces on page 13. Here the different regions are: Littoral or Eastern, Mediterranean or Central, Sierran or Western, Patagonian or Southern. In this classification Buenos Aires is thrown into the northern region, Santiago del Estero and Central Pampas into the Central. The classification adopted by the International Institute of Bibliography is still different: Paranean, Mesopotamian, Chacoan, Central, Andean, Patagonian. The arrangement of the specimens in the cases is as follows: Crania, mandibles, casts of crania, notable osteologic specimens, mounted skeletons, non-mounted skeletons, bones belonging to crania, loose bones, miscellaneous objects and bones with anatomical or pathological peculiarities. For cranial nomenclature the terms *cranium*, *calvarium*, *calvaria*, *calota*, *careta*, after Barnard Davis, Ecker and Ranke, are employed; the determination of the age of skulls is after the method of Rüdinger. Among the Indian tribes represented from Argentina are: Tobas, Vilelas, Guaycurú, Chiriguano, Guaraní, Guayaquí, Araucanians, Calchaquí, Huarpes, Puelches, Patagonians, Tierra del Fuegians,—besides large numbers of prehistoric Indians of divers tribes. Bolivia and Peru are also represented; and North America by four skulls (from the Cessac and Pinart collection) from Limon Id., Santa Cruz, California. The Museum possesses, from outside America, besides minor

groups of specimens of various sorts, the Finsch collection of 100 masks of natives of Oceania. Plaster busts of a number of North and South American Indians, dried heads and bodies of Indians from Argentina, Bolivia, etc., death-masks of Araucanians, etc., and brains of Araucanians and Tierra del Fuegians are also catalogued. Among the notable specimens in the Museum are the original atlas of the "tertiary man" of Monte Hermoso, *Homo neogaeus* (p. 78); the skulls of several famous Indians, including those of Chipitíuz (p. 33), Callfú Cura (d. 1873); the skeleton of Margarita (d. 1887), daughter of the Patagonian chief made famous in Musters' book; skeleton of Incayal (d. 1888), famous Patagonian chief, whose brain, death-mask, and also many photographs are in the Museum,—likewise the skeleton of his wife (d. 1887); the cranium and vertebral column of the Italian Domingo Parodi, known as "El Jorobado, the famous robber, who figures in the folk-literature of Argentina,—see E. Gutiérrez's *El Jorobado* (Buenos Aires, 1893). Among those whose labors have contributed to the formation of the valuable collections in the La Plata Museum may be mentioned, besides Dr Lehmann-Nitsche himself and Dr Ambrosetti, the following: C. Spegazzini, F. P. Moreno, H. ten Kate, F. Ameghino, L. M. Torres, G. F. Gerling, C. Bruch, S. A. Lafone-Quevedo, et al. The Spegazzini gifts to the Museum include the cranium of an Araucanian-African *mestiza* (d. 1888), personally known to him.

ALEXANDER F. CHAMBERLAIN.

Universidad Nacional de La Plata. Museo. *Guía sumaria para la visita de la Sala XIX* (Calcos de antiguëdades Norte, Centro y Sudamericanas) por FÉLIX F. OUTES. Buenos Aires: Imprenta de Coni Hermanos, 1912. Pp. 53, 5 fgs.

This is a brief guide to Hall Nineteen of the Museum, which contains models of archeological specimens from the United States, Mexico, Guatemala, Honduras, Peru, and Bolivia obtained by exchange from the U. S. National Museum in Washington, bought from the Royal Ethnographic Museum in Berlin, or (in some cases) presented by Dr Robert Lehmann-Nitsche. Among those from the United States are models of cliff-dwellings, implements, weapons, ornaments, etc., also mound relics, sculptures, etc. The plastic art, statuary, ornaments, hieroglyphs, etc., of Mexico proper, Yucatan, Guatemala and Honduras are more or less represented; Peru and Bolivia rather sparsely. The amplifications illustrating the model of the great gate of Tiahuanaco the Museum owes to the generosity of Sr F. F. Outes.

ALEXANDER F. CHAMBERLAIN.

AUSTRALIA AND OCEANIA

The Tribe, and Intertribal Relations in Australia. By GERALD C. WHEELER.
London: John Murray, 1910. Pp. xii, 167.

The study of primitive law is one of the most obscure and least popular phases of the science of ethnology. The contributions made to the subject by Steinmetz and Post are now thoroughly out of date, while Kohler, who deserves credit for his laborious compilation of primitive juridical customs, remains open to the charge of reading law into primitive institutions rather than building it up from an analysis of the data.

Wheeler's book is furnished with a prefatory note from the pen of Edward Westermarck, who introduces the study as "the first in a series of sociological works published in connection with the Martin White benefaction at the University of London" and as "the first monograph on intertribal relations among uncivilized peoples" (p. vi).

In the course of the opening pages, Wheeler reaches the conclusion that an Australian tribe is a vague and indefinite ethnic aggregate, which fact is reflected in the loose use of the term "tribe" by the writers on Australian ethnology (pp. 16, 18, 22). The local groups, on the other hand, several of which are comprised in each tribe, seem to constitute the important social units, from more than one point of view (pp. 22, 32, etc.). This result is restated with considerable emphasis in the "General Conclusion" of Chapter II, as well as in the section on "Justice" (p. 116). In dealing with the ownership of property by individuals, families, local groups, the author adduces some evidence suggesting the existence of certain tribal rights in such matters. But the evidence is scanty, as the author himself points out (p. 45). In the short Chapter IV on "Territorial Sovereignty" Wheeler returns to this subject and adduces some additional facts which, so far as they go, seem to support his conclusions. In the brief discussion of "government" the importance of the local group is again emphasized, for the power of the headman is usually coextensive with such local units. The section winds up with the important observation that "the relations between such local groups within the same tribe are in general in no way different from those between local groups belonging to different tribes" (p. 56). On pp. 70-81 careful note is taken of the well-known facts referring to messengers, who are used in many parts of Australia to announce public meetings, the arrival of visitors, or a hostile expedition. The person of a messenger

is sacred. Further facts bearing on this important topic will be found in Chapters VI and VII (pp. 98-115), which deal with "Visiting, Messengers, Heralds, and Negotiations." Wheeler also notes the tribal gatherings, of which we have some excellent accounts, and explains the double function of such gatherings, of enforcing tradition and of stimulating reform. Due emphasis is also laid on the fact that throughout Australia the inhabitants of certain districts are known as experts in the manufacture of certain weapons or implements. "Very widespread intertribal bartering" (p. 94) is the natural result of these conditions, to a discussion of which Chapter IV is devoted. In view of some recent high-handed ethnologizing in Australia, Roth's statement quoted by Wheeler (p. 96) deserves notice. "This system of intercommunication, necessitated by exchange and barter, is one to which far too little importance appears to have been attached by European writers." Pp. 83-93 are devoted to an elaboration of the well-known facts referring to intertribal marriage-regulations of the Australians. In the chapter on "Justice," the author points out that in intra-group feuds, the solidarity of the clan asserts itself; while in feuds between the local groups, the groups themselves become the functional units. The data bearing on regulated combats consequent on various offenses are discussed with some care (pp. 128-147). Murder through magic seems to be the only offense followed by unregulated warfare. But here again our information is "obscure" (pp. 148-159).

Wheeler's book bears in more than one respect the stamp of a pioneer effort. Certain errors, however, could have been avoided. It is not obvious why the various contradictory discussions of the "tribe" (pp. 15-23) should have been quoted at all. To the uninitiated reader these pages may prove confusing. The references to linguistic facts (pp. 13-14, 18-19) are in part vague, in part incorrect. It must, of course, be granted, that Australian linguistics are in a most hopeless condition. Signal advances in our knowledge of this subject may, however, be expected, for the researches of the indefatigable editor of *Anthropos* seem to have reached a point where he feels justified in giving us an inkling of his results.¹

When referring to Tasmania, Wheeler himself notes that "of the tribal organization of these natives practically nothing is known" (p. 35). The subsequent "summary" from Walker could with profit be omitted, as it may, just as likely as not, present a totally distorted picture of the old conditions. The least satisfactory part of the book is the sec-

¹ P. W. Schmidt, "Die Gliederung der australischen Sprachen," *Anthropos*, 1912

tion on the "Organization for the Tracing of Descent" (p. 52). The heading itself, as well as the phrase "classification for the purpose of fixing descent," are misleading in so far as they seem to imply a hypothesis as to the origin of clans and classes. The statement about the Dieri is wrong (p. 54). While "totem-to-totem" marriage has been described among the Arábana, among the Dieri the phratry has long been recognized as the marriage-regulating unit.¹ The statements about clans, classes, and relationship terms (pp. 85, 92, 117, 123) are all vague, and seem to indicate an insufficient command of the facts.

It is perhaps worth noting that most of the facts presented in Wheeler's book refer to the local groups and to those intertribal relations which, as the author admits, in no way differ from the intratribal relations between the local groups. Thus, the title of the book, "The Tribe and Intertribal Relations in Australia," indicates, at best, an intention. But the author's conclusions with reference to the local groups are interesting and suggestive, and seem to be borne out by the evidence. As to the extent of the evidence, it leaves much to be desired; but through no fault of Wheeler's. This work presents the barest outline of a possible study of juridical customs in Australia, simply on account of the somewhat discouraging character of our Australian data. It is to be hoped that intensive ethnological work in this area will be undertaken before it is too late. Wheeler may then be able to carry out the larger work which his study suggests.

A. A. GOLDENWEISER.

Deutsch Neu-Guinea. Von Prof. Dr. Med. R. NEUHAUSS. In drei Bänden. Berlin: Dietrich Reimer (Ernst Vohsen), 1911. 11 × 7½; pp. xvi, 534, with map and 334 figures; vii, with map and 336 plates; xii, 572.

During a nineteen months' stay the author of this work traveled along the entire coast of German New Guinea, from the English to the Dutch boundary line, and at several points even succeeded in penetrating into the interior. He is sanely critical of the possibilities of ethnological achievement when covering so immense a territory in a relatively brief period of time. Accordingly, he has wisely induced five missionaries, Messrs Keysser, Stolz, Zahn, Lehner, and Bamler, to write out monographic treatises on the tribes with which they are respectively familiar, and has united their essays in the third volume. These contributions deal with the Kai of the Finschhafen hinterland; the natives of Sialum and Kwamkwam (near Cape König Wilhelm); the inhabitants of Jabim

¹ Among the Dieri "a man of, say, class A, may marry a woman of any of the totems of B, and *vice versa*" (Howitt, *Native Tribes of South-East Australia*, p. 176).

proper, at the entrance of Huon Gulf; the Bukaua of the northern shore of Huon Gulf; and the Tami Islanders. The wealth of information accumulated by Professor Neuhauss' collaborators is such that an extended review will be devoted to their efforts at some future time. At present it seems desirable to call attention only to Professor Neuhauss' own contribution to knowledge.

Naturally the author has paid considerable attention to somatology, and as an expert photographer he has taken a large series of pictures (constituting Volume II) that serve as a faithful record of the physical characteristics of the tribes studied. The individual variations are enormous, and the configurations of some faces are strikingly different from what one might expect: as the author notes, the Kai of Plate 197 bears a striking resemblance to Richard Wagner. The most interesting somatological observations relate to the Pygmies. These no longer form distinct tribes in German New Guinea, but from numerous instances of reversion to the Pygmy type in different localities the author infers that the race was formerly widely distributed, and that its members were gradually absorbed by the neighboring populations. At present they occur most frequently in the vicinity of Saddle Mountain. It may be well to note that Professor Neuhauss carefully distinguishes between Pygmies and pathologically stunted Papuans. Thus, he declines to regard a short-trunked, long-limbed individual 142 cm. in height as anything but a dwarfed Papuan. As Pygmies he recognizes men below 150 (and women below 140) cm. only if they clearly exhibit some additional racial symptoms, such as a long trunk with short extremities; a convex upper lip; a wide, short, lobeless ear; small feet and hands; or a greater tendency toward brachycephaly than is found among neighboring tribes (I, p. 91 ff.).

From an ethnological point of view the chapter enumerating the various tribes visited and classifying them linguistically as either Melanesian or Papuan (I, pp. 118-130) is of the highest value, especially as an excellent map at the end of the volume aids in their localization. The Papuans must be regarded as a relatively aboriginal people, while the Melanesians are fairly recent intruders from the north and east, who occupied the coast or neighboring islands and have pushed back the aborigines into the interior without the occurrence of much blending. The Melanesians are, accordingly, a coastal people, but many Papuan villages are still situated along the shore line. Politically, the Melanesians have gained the upper hand and levy tribute from the Papuan tribes. They are also in a favorable situation through their seafaring habits, which enable them to trade over a considerable extent of territory.

The greater part of Volume 1 deals topically with various aspects of New Guinea ethnography, all the areas visited being considered under each heading. As the author confines himself almost exclusively to his own observations, the result of this method of treatment is not altogether satisfactory inasmuch as the reader does not obtain a succinct up-to-date summary of ethnographical knowledge of German New Guinea. For example, in describing the stone adzes, Professor Neuhauss writes: "Die Form ist immer diejenige, wie wir sie in Figur 175 sehen: das sogenannte Kniebeil" (1, p. 260). Doubtless the statement is very nearly correct, but it might have been well to refer to the quite different club-shaped handles found by Finsch from Angriffshafen to Humboldt Bay (*Ethnologische Erfahrungen und Belegstücke aus der Südsee*, p. 211). It has also been foreign to the author's purpose to consider monographically any specific points of ethnographic interest. The reader must not expect an elaborate classification of arrow types such as Biró attempted for the localities visited by him, or a detailed description of Papuan technology. On the other hand, it would be unjust to ignore the numerous data recorded for the first time by Professor Neuhauss. Thus, stone-headed clubs, which Finsch did not find at all in German New Guinea, though noted by Hagen from the vicinity of Finschhafen, are now more definitely localized. Their center of distribution is near Huon Gulf, pineapple clubs and large flat stone heads being found near the British boundary line. Cape König Wilhelm is the northernmost point where stone clubs occur as a regular weapon, but isolated pieces were picked up much farther north, in Friedrich Wilhelmshafen and even among the Sissanu in westernmost German New Guinea (1, p. 303).

Like his predecessors the author has noted two principal forms of the ceramic technique, characterized respectively by hand-coiling and by the use of a stone and trowel. The distribution of these techniques is very interesting and rather irregular. Thus, the coiling process is shared by the Sissanu in the northwest and the Laukanu of Huon Gulf, while in Angriffshafen, in the extreme northwest, we find again the trowel method of Bilibili and Kelana (1, pp. 319-325). The most highly decorated pottery comes from the Augusta River, where the natives also excel in other forms of industry. Neuhauss recognizes three distinct cultural provinces along the lower and middle course of the Augusta (1, pp. 330 ff.). The region about the mouth is characterized by the use of cylindrical basketwork hair-envelopes; the natives of the next district, going upstream, excel in plaitwork and canoe carvings; while the third province is conspicuous for woodwork, pottery, temple-shaped ghost houses, and

the clay modeling and painting of human heads over real skulls. The spiral patterns painted on the head models strongly suggest Maori heads, as the author notes, though von Luschan has pointed out (*Baessler Archiv*, I, p. 115) that the Maori heads are quite different in showing actual tattoo marks.

Enough has been said to indicate that, in spite of the reservations made above, Professor Neuhauss' own work constitutes a useful source of information. The numerous illustrations in the first volume deserve the highest praise.

ROBERT H. LOWIE.

Eine Forschungsreise im Bismarck-Archipel. Bearbeitet von HANS VOGEL-Hamburg. Mit einer Einführung von Prof. Dr. G. THILENIUS, Direktor des Hamburgischen Museums für Völkerkunde. Hamburg: L. Friederichsen & Co., 1911. 10¼ × 8, pp. xvi, 307. Map, 106 ills., 6 pls.

During the first year of the Hamburg ethnographical expedition to Oceania (1908-1910) Herr Vogel accompanied the scientific workers in the capacity of artist. In accordance with the custom, frequently followed in Germany, of letting a popular account precede the technical contributions to knowledge in such cases, the author here gives vivid sketches of the trip and the external circumstances of the investigations. He has written a very entertaining narrative, which is not devoid of ethnographic interest, though naturally it would not be fair to expect full data with regard to any one point. Among the regions visited by the expedition were New Britain, the Admiralty Islands, St. Matthias, Squally Island, and German New Guinea. In confirmation of Parkinson's statements (*Dreissig Jahre in der Südsee*, p. 334 f.), Vogel describes and pictures a Squally Islander at her loom (p. 62). He describes at some length the boats of the Admiralty Islanders (p. 84 f.), refers to the complicated code of their signal drums (p. 86 f.), and records the pottery manufacture on one member of the group (Hauss Island). The implements used in the process are a stone and a flat wooden trowel, recalling one of the New Guinea techniques (p. 92). Fire-ploughing is described and pictured (p. 109) for the same group. The author gives some details as to the boats of the Tami and Siassi natives and enters into an enumeration of the most important designs, some of which are clearly realistic, while others are conventionalized (p. 172 ff.).

On the whole it is clear that while the expedition did not have an opportunity of making an intensive study of religious life, if only for the lack of good interpreters, much material was gathered on other cultural phenomena, and we may look forward expectantly to the publication of the complete reports.

ROBERT H. LOWIE.

MISCELLANEOUS

The Fairy-Faith in Celtic Countries. By W. Y. EVANS WENTZ. Oxford: University Press, 1911. Pp. XXVIII, 524.

Mr Wentz deserves our gratitude for a large collection of fairy lore and local traditions which he has gathered in his excursions abroad. The author has visited almost every spot of *terra celtica* in the four years during which he pursued his investigations in the British Isles and in France. The result is a volume of stories and descriptive material representing the actual beliefs in fairies as found to-day among the surviving Celts. The author has very properly allowed the evidence as given by his informants to speak for itself, giving usually almost a verbatim report of what was related to him. After this ethnographic taking of the evidence he uses the historical material, presents various parallels, makes "an anthropological examination of the evidence" (under which title he might have included "the testimony of archeology"), and concludes with a section in which he attempts to interpret the fairy faith in the light of modern science.

Mr Wentz seems disposed to take fairies for what they insist on being—real creatures—as real as ghosts, he assures us! If we do not see them it is only because by our long abstraction from the proper environment we have lost this sensibility. The degradation of civilization is responsible. The mind of the simple peasant "is ever open to unusual psychic impressions," whereas "the mind of the business man in our great cities tends to be obsessed with business affairs both during his waking and during his dream states, the politician with politics similarly, the society-leader's with society." "Are city-dwellers like these, Nature's unnatural children, who grind out their lives in an unceasing struggle for wealth and power, social position, and even for bread, fit to judge Nature's natural children who believe in fairies? Are they right in not believing in an invisible world which they cannot conceive, which, if it exists, they—even though they be scientists—are through environment and temperament alike incapable of knowing? Or is the country-dwelling, the sometimes 'unpractical' and 'unsuccessful,' the dreaming, and 'uncivilized' peasant right?" (p. xxvii). The argument is not convincing. Neither the astronomer nor the microscopist may be as capable to judge of the reality of space as the philos-

opher whose particular attention is engaged with interpreting experience. Just so, the civilized man may be able to interpret the experiences of savages and primitive folk better than the percipients themselves can do. Mr Wentz seems to confuse the fact of experience with the validity of interpretation.

It would not be just, however, to estimate the value of the work by the correctness of the theory which the author attempts to prove by it; on the contrary the ultimate worth of such a study should rest upon the value of its source material. Judged by this test, the author has, by his excellent presentation of these folk-lore beliefs, rendered a great service to anthropology, and has contributed to our knowledge of the psychology of Celtic peoples.

W. D. WALLIS.

Pennälersprache: Entwicklung, Wortschatz und Wörterbuch. Von RUDOLF EILENBERGER. Strassburg: Verlag von Karl J. Trübner, 1910. Pp. IV, 68.

Wörterbuch der deutschen Kaufmannssprache auf geschichtlichen Grundlagen, mit einer systematischen Einleitung. Von ALFRED SCHIRMER. Strassburg: Verlag von Karl J. Trübner, 1911. Pp. XLIX, 218.

Schelten-Wörterbuch: Die Berufs-, besonders Handwerkerschelten und Verwandtes. Von Dr. HEINRICH KLENZ. Strassburg: Verlag von Karl J. Trübner, 1910. Pp. III, 159.

The importance of jargons and the special languages of classes, professions, etc., in the study of the evolution of human speech and its manifold varieties has been long ago recognized. R. Eilenberger's *Pennälersprache* treats of a "special language" of the German Mittelschule. As compared with other "special" languages, the *Pennälersprache* "has little creative genius,—perhaps its uses are seldom creatively active." The Introduction, or first section, of this little book occupies pages 3–38 and discusses the development of the "language"; influence of the cloister-language, of the students' language (Latin, French, German, jargons, and other elements), of criminal jargons, of the soldier's language, of other "special" languages; the elements of the *Pennälersprache* itself,—Latin, Greek, modern languages (French, English, German), nicknames, "students' zoology," influence of dialects (Upper Saxon and Thuringian, Low German, faulty grammar), student wit and humor, figurative expressions, synonyms. On pages 41–47, the distribution of the vocabulary according to subjects is briefly discussed. The Vocabulary itself occupies pages 51–58 (2 columns to the page). Originally the word *Pennal* (now "school") signified in the 17th century "the

student in the first semester, so called by students of the older semesters from the zeal with which the 'foxes' attended exercises and carried with them their pen cases (med. Lat. *pennale* from *penna*),—from the plural *Pennäler*, came *Pennäler* = students, whence "das *Pennal*." Of the words listed here the following, among others, deserve special mention:

Buben, to know little; *Flohkommode*, bed; *Gänseauktion*, distribution of ladies at the school ball; *Hölle*, chemistry-room; *Kadinka* (from *Kadi*), wife of sick-attendant; *Pluto*, fireman; *Waschküche*, lecture-room. *Olymp* for the top-seats in the theater corresponds to the American "the gods" (the frequenters are "gallery-gods"), "the nigger-heaven," etc. *Kynes* (from Greek *κύν*), "sausage," corresponds to the American "dog" for a "Frankfurter." It is rather curious to find *full sein* for "to be drunk" (p. 10) taken over from the students' language.

The *Schelten-Wörterbuch* of Dr Klenz deals with abusive names of all sorts applied to the various professions (artisans especially). The material has been obtained partly from the mouth of the folk in northern, central and southern Germany and partly from German literature from the sixteenth century down to the present day. Particular attention has been given to the Low German element and to words of the thieves' jargon derived from Hebrew. Some 200 different professions, callings, activities, etc., are listed, from *Abdecker* (skinner) to *Zollbeamter* (revenue-officer); and the synonyms number all the way from one or two in certain cases to more than 100 for "policeman," besides those for "gendarme" and "turnkey." For actors and actresses there are 53 terms, for teachers (men and women) 61, for clergymen 71, for tailors about 60, for servant-girls over 40, for countrymen 65, and for *filles de joie* no fewer than 134. The source of these terms includes all forms of speech from 16th century slang to modern "newspaper German,"—from the very lowest to the highest literary reaches. One term appears sometimes in divers places. *Philister*, e. g., occurs as a seventeenth century Swabian word for a cooper; a modern word for a non-student, an opponent of learning (in the seventeenth and eighteenth centuries a policeman); a term for "horse-dealer" in the student-language of the end of the eighteenth century, etc. The term "soul-seller" (*Seelenverkäufer*, -in) has been or is applied to emigration-agents, lawyers, procuresses, etc. Here, as elsewhere in modern human languages at least, the invention of a new word out of hand is the rarest thing in the world, if, indeed, it ever occurs,—*omne verbum ex verbo* seems to be a linguistic rule corresponding to the *omnis cellula ex cellula* of the biologist. But in the making of new words out of old all kinds of devices are employed to vary the sound, the

meaning, etc. Quite ingenious are such "manufactures" as *Sodaliske* (from *Odaliske*) for the girl who dispenses soda-water; *Divette* (from *Diva*) for a variety-singer; *Schadvokat* (from *Advokat*), etc. Rather clever also are such compositions as *Tintenkuli* (i. e., "ink-coolie") for writer on a daily paper; *Grasnymphe* for a prostitute; *Bibelhusar* for a clergyman; *Suppendoktor*, a seventeenth century term for lawyer (with pun, *Jus* = "soup"). Metamorphoses of meaning count for a good deal; such are, e. g., *Kommerzienrätin* (procuress), *Blitzableiter* (gendarme), *Klapperschlange* (typewriter), *Polyß* (policeman), *Privatdozentin* (prostitute). One of the nicknames for academic persons, etc., is *Universitätsneffe*, which, not in meaning, but in category of origins should belong with the American "college widow." Some of the "folk-etymologies" are very interesting: *Professor* = "Brot-esser"; *Philosoph(us)* = "Philo-sauf-aus"; *Lackey* = "Lack-ei"; *Doktor in Absentia* = "Absinth-Doktor"; *Gendarm* = "Gänsedarm"; *Lehrer* = "Leerer"; *Gouvernante* = "Junfernante"; *Pedell* = "Pudel"; *Notar* = "Notnarr." From the Middle Ages, when Latin was so much in vogue, have come down a number of words and phrases,—the designation of a house of ill-fame as "fünfte Fakultät" is cognate with the seventeenth century appellation of a prostitute as "Schüler *ex collegio quinto*." A book like this throws not a little light on European manners and morals, besides being useful to the psychologist and the philologist.

Schirmer's *Wörterbuch der deutschen Kaufmannssprache*, on an historical basis, is provided with an excellent introduction treating of the history of the vocabulary of the German merchants' language, its style, etc.,—there is also a good bibliography. The work is confined to "words and expressions with which the merchant actually names the business activity of the exchange of goods in all its particulars," and excludes, therefore, "all terms relating to manufacture, all names of merchandise, also all names of coins, weights and measures, as well as the purely scientific economic terminology." The Introduction is a repetition of Chapters 4-10. of the author's dissertation, *Zur Geschichte der deutschen Kaufmannssprache*, published in 1911. During the Old High German period a number of characteristic words (e. g., *koufôn*, *mangâri*, etc.) were adopted from Latin,—the early trading activities being in the hands of Roman merchants, etc. Although such words as *Kram*, *feil*, *sellen* find cognates in other Aryan tongues, linguistics fail to reveal to us a primitive Teutonic terminology of trade. In the Middle High German period (i. e., up to ca. 1400 A. D.) the influence of the Latin of the city-chancelries is seen; also words like *Lumpart* (later *Lombard*). It was

during this period also that the Low German merchants' language of the Hansa developed. In the fifteenth and seventeenth centuries occurred the development of the merchants' language of the South German towns, etc., with draughts on French, Italian (also a few terms from Arabic). The period of the seventeenth to eighteenth century (up to *ca.* 1775) saw the addition of many French, Latin, Dutch words and phrases; from the end of the eighteenth century down to the present day French, English and American influences have been significant,—with the development of the terminology of the modern Bourse. Our own generation has been prolific in the development of "trade-mark words" running all the way from *Kosmodont* to *Bovril* and from *automors* to *Puro*; also of what the author terms "initial short words," such as the following imitated from English F. O. B., C. O. D., and the like: *Ibea* = Imperial British East Africa, *Hapag* = Hamburg-Amerikanische Paketfahrtaktien-Gesellschaft, *Ila* = Internationale Luftschiffahrt-Ausstellung. The commercial codes for telegraphing and cabling ought also to be mentioned here, as the author says. On pages XLV-XLIX merchants' slang, nick-names, etc., are discussed. Some of the more interesting words in the dictionary are: *Blüte* = counterfeit paper-money; *Gottesgeld* = earnest-money; *Musterbub* = commercial traveler. One is surprised to find how old some of these commercial terms and expressions are. One of the words borrowed from American English is *boom* (p. 36). Such terms as *Kohlenbaron*, *Hochfinanz*, *Kuponschneider*, etc., have a familiar sound.

The three books here reviewed, together with Dr Klenz's *Die deutsche Druckersprache* (1900), E. Göpfert's *Die Bergmannssprache* (1902), Dr F. Kluge's *Die deutsche Studentensprache* (1895) and *Rotwelsch* (1901), Dr H. Klenz's *Die deutsche Druckersprache* (1900), P. Horn's *Die deutsche Soldatensprache* (2. Aufl. 1905) H. Ostwald's *Lexikon der Gauner-, Dirnen- und Landstreichersprache* (1907), etc., represent recent activity in an interesting field of philological research. In connection with such works one should read R. Lasch's monograph on *Sondersprachen* in the *Mitteilungen der Anthropologischen Gesellschaft in Wien* for 1908, and A. van Gennep's comments on the same in the *Revue des Études Ethnographiques et Sociologiques*, 1908, I, 327-337.

ALEXANDER F. CHAMBERLAIN.

Populära etnologiska skrifter utgifna af Rikmuseets etnografiska afdelning under redaktion af Professor C. V. HARTMAN. Intendent vid Rikmuseets Etnografiska Afdelning. 1. *Utvecklingföreteelser i Naturfolkens-Ornamentik* af Professor HJALMAR STOLPE.—*Biografi öfver Hjalmar Stolpe* af Professor GUSTAV RETZIUS. Stockholm: Cederquists Grafiska Aktiebolag, i Kommission, 1911. Pp. 128, 63 figs., 2 portr.

- Ibid. II. *Velenskapen om Människan. Del I. 1. Etnologien, dess mål och uppgifter* af ALFRED CORT HADDON, Professor i etnologi vid universitetet i Cambridge. 2. *Arkeologiens problem* af GEORG EDUARD SELER, Professor i amerikansk etnologi och arkeologi vid Berlins universitet. Autoriserad öfversättning af C. V. Hartman. Pp. 52.
- Ibid. IV-V-VI. *Människans Förhistoria* af Med. Kand. GASTON BACKMAN. *Del I. Den äldre Stenåldern.* Med 8 färg- och 138 textbilder. Pp. 310.
- Ibid. IX. *Cha-no-yu. Japanernas Teceremoni* af IDA TROTZIG. Med förord af doctor SVEN HEDIN. Med 6 färgtryckta taflor och 100 illustrationer texten. Pp. 120.

We heartily welcome the appearance of these *Popular Ethnological Writings* published by the Ethnological Section of the Royal Museum at Stockholm under the able editorship of Dr C. V. Hartman, formerly of the Carnegie Museum in Pittsburgh, and well-known through his researches in Central American archeology, etc. Nos. 1, 3, 4-6 and 9 have already been issued. The first number consists of a reprint from *Ymer* for 1891-1892 of H. Stolpe's classic monograph on "Developmental Phenomena in the Ornamentation of Primitive Peoples" (pp. 1-108) and a "Biography of H. Stolpe" (pp. 111-128) by Professor G. Retzius. For Americanists Stolpe is best remembered by his magnificent *Studies in American Ornamentation*, published in 1896, which gained the Loubat prize. The second number includes an essay on "Ethnology, its Object and Problems" (pp. 1-30) by Professor A. C. Haddon, and a discussion, "The Problem of Archeology" (pp. 33-52), by Professor G. E. Seler. Both embody the well-known views of these authorities on the matters in question.

Nos. 4-6 are devoted to a profusely, but at the same time excellently, illustrated monograph (with a good index) on *The Older Stone Age*, forming Part I. of *Prehistoric Man* by Dr G. Backman. After a brief introduction and discussions of the age of the human race and the first appearance of man (archeological systems, prehistoric chronology), the author considers in succession the oldest human races: Heidelberg race (*Homo heidelbergensis*), Neandertal race (*H. neandertalensis* sive *primigenius*), Galley-Hill-Aurignacian race (*H. aurignacensis*), Grimaldi race (*H. grimaldiensis*), the Solutrean period and its human races, the Cro-Magnon race (*H. cro-magnonensis*), etc. In the matter of prehistoric chronology the author seems to be most influenced by Penck, as the table given on page 53 indicates. The time estimated to have expired since the beginning of the Neolithic period is 6,000 years, since that of the Magdalenian epoch 25,000, Solutrean 50,000, Mousterian

150,000, Chellean 400,000. This makes the Magdalenian and Mesolithic culture last some 18,000 to 20,000 years; the Solutrean and Aurignacian 25,000; the Mousterian alone some 100,000 years. Rutot's Fagnian of the eolithic is reckoned in millions of years. Concerning the age of man on the earth Dr Backman says (p. 52), "the probable time during which man has dwelt upon our earth must thus reach about 25,000,000 years," but he very wisely notes "the very relative character of these figures." The oldest known race of man in Europe is represented by the lower jaw of Heidelberg, concerning which Dr Backman accepts the conclusions of Schoetensack and Klaatsch as to the significance of the dental system for the evolution of man. Judged by the teeth, the *H. heidelbergensis* is fully human, certain other features mark him out as much nearer the stem-form of man and the anthropoids. To the consideration of the *H. neanderthalensis* sive *primigenius* pages 67-143 are devoted, the views and theories of Kollmann, Schwalbe, Walkhoff, Klaatsch, etc., being discussed at some length. The Neandertal skull itself, and the cognate human remains down to the skeletons of Le Moustier and La Chappelle-aux-Saints, are figured and compared with the lowest races now existing. The connection of the *H. neanderthalensis* with the Chellean-Acheulean-Mousterian culture is pointed out. The development of the Neandertal race *per se* must have taken place after its distribution in western Europe. The *Homo aurignacensis*,—the ancient Englishman of Galley Hill and the ancient Frenchman of Aurignac, with whom belong also the men of Brünn and Brück,—is discussed on pages 144-177; and the *H. grimaldiensis*, the negroid race of the Grottes des Enfants at Mentone, evidence of the intrusion into prehistoric Europe of the variety of man peculiar to the African continent. Pages 186-207 are taken up with the consideration of the Solutrean period and the human races belonging to it, its characteristic forms of culture, etc. The *H. cro-magnonensis* and his remains of all sorts are given pages 207-285,—the Magdalenian art-products being treated with special attention. For this variety of man the most important finds have been made at La Madelaine, Laugerie Basse, Laugerie Haute, Baoussé-Roussé, Mentone, Baumes-Chaudes, L'Homme-Mort, Schweizersbild, Littau, etc. The reproductions (after Cartailhac, Breuil, etc.) of the colored paintings of the caves of Altamira, etc., are very good. Interesting also are the colored plates (imaginative paintings by Kühnert after Klaatsch) representing a paleolithic cave-bear hunt (p. 96), a Magdalenian bison-hunt (p. 272), and (after Bölsche) execution of a wall-painting in Magdalenian times (p. 144). On page 275 is a detail of a Magdalenian mam-

moth-hunt from a ceiling-painting by W. M. Wasnetzoff in the Stone Age Hall of the Imperial Russian Museum in Moscow.

In the history of European man in the early stone period there are not a few moot points, for the satisfactory decision of which more evidence is needed.

No. 9, to which Dr Sven Hedin furnishes a very brief Preface, is an interesting and well-illustrated account by Mrs Ida Trotzig of the *Cha-no-yu*, or "tea-ceremony," one of the most important and peculiar social events of Japan. History, significance, art and symbolism, tea-houses and tea-rooms, tea-gardens, flower-decorations, the various divisions, etc., of the ceremony and its typical course of procedure,—the first charcoal and smoking ceremony (Shosumi), midday procedures, interruption in the ceremony (Nakadachi), ceremony for the strong tea (Koicha), smoking and charcoal ceremony (Gosume), ceremony for the weak tea (Usucha), etc. On pages 96-117 are described variations of the *Cha-no-yu*, the *furō* or summer ceremonies. Tea-ceremonies are closely connected with the Zen sect; tea-drinking may have been resorted to as a means of preventing sleepiness during the long midnight services, etc.

Other essays and monographs promised for the future issues of this ethnological series are: Evolution and present condition of the study of ornament (F. Boas), Primitive religion (E. Lehmann), Greenland tales (W. Thalbitzer), Snake-dance of the Hopi Indians (O. Sohlberg), Fishing and fishing-implements of primitive peoples (F. Wallem), Origin of art (Y. Hirn), Religion and magic (L. Sternberg), Chinese studies (B. Laufer), Japanese flower-esthetics (I. Trotzig), Religion of the Lapps (E. Reuterskiöld), Lapp medicine (K. B. Wiklund), Slavonic folk-beliefs (J. A. Lundell),—also ethnographic treatises on the natives of East Africa (J. Lindblom), Rhodesia (G. M. E. Leyer), South Africa (A. R. Kempe), Congo (F. Ceder and R. Sundström), Abyssinia (J. Iwarson), India and Ceylon (J. Sandegren), Bataks of Sumatra (J. R. Gierdda), Chorote Indians of Bolivia (E. von Rosen), Mexican Indians (C. Lumholtz), Delaware Indians (A. Johnson), Natives of the West Indies (A. Öström), Religious-historical material (S. A. Fries) and North American religions (F. Udden). A number of translations will also be included in the series.

ALEXANDER F. CHAMBERLAIN.

SOME NEW PUBLICATIONS

BRABANT, REV. A. J. Catholic Prayers and a Short Catechism in the Nootkan Language, as Spoken at Hesquiat, West Coast, V. I. [Victoria: T. R. Cusack Press, 1911.] $3\frac{3}{4} \times 6\frac{1}{4}$, 16 pp.

DUCKWORTH, W. L. H. Prehistoric Man. Cambridge (England): University Press, 1912. $4\frac{3}{4} \times 6\frac{1}{2}$. viii, 156 pp., 28 fig., 2 tables.

ESCUELA INTERNACIONAL DE ARQUEOLOGIA Y ETNOLOGIA AMERICANAS. Año Escolar de 1910 a 1911. Informe del Presidente de la Junta Directiva. Mexico: Tip. y Lit. de Müller Hnos., 1912. $7 \times 10\frac{3}{4}$. 32 pp.

— Año Escolar de 1911 a 1912. Exposicion de Trabajos en la Sala de Conferencias del Museo Nacional de Arqueologia, Historia y Etnologia, del 8 al 15 de Abril de 1912. Mexico: Tip. y Lit. de Müller Hnos., 1910. $7 \times 10\frac{3}{4}$ 20 pp.

GERLAND, GEORG. Der Mythus von der Sintflut. Bonn: A. Marcus und E. Weber's Verlag, 1912. $5\frac{3}{4} \times 9$. 3 ll., 124 pp.

HADDON, A. C. The Wanderings of Peoples. Cambridge (England): University Press, 1911. $4\frac{3}{4} \times 6\frac{1}{2}$. vii, 124 pp., 5 maps.

HOLBROOK, FLORENCE. Lake, Mound, and Lake Dwellers and other Primitive People. Boston, New York, Chicago: D. C. Heath & Co., 1911. $4\frac{1}{4} \times 6\frac{1}{2}$. 5×7 . vii, 130 pp., ill. [Juvenile.]

HRDLIČKA, ALEŠ. The natives of Kharga oasis, Egypt. (Smithsonian Miscellaneous Collections, vol. 59, no. 1, 118 pp., 38 pl., 12 figs., Washington, 1912.)

HUTTON, S. K. Among the Eskimos of Labrador. A Record of Five Years' close Intercourse with the Eskimo Tribes of Labrador. Philadelphia: J. B. Lippincott & Co., 1912. $5\frac{1}{2} \times 7\frac{1}{2}$, 344 pp., 47 ill., 2 maps.

JOYCE, T. A. South American Archæology. An introduction to the archæology of the South American continent, with special reference to the early history of Peru. With a coloured frontispiece, numerous illustrations in half-tone and line, and a folding map. Demy 8vo. ($8\frac{3}{4} \times 5\frac{1}{2}$ in.), cloth gilt, 12s. 6d. net. (Postage 6d.)

KEITH, ARTHUR. Ancient Types of Man. London and New York: Harper & Brothers, 1911. xix, 151 pp., 1 pl., 29 figs.

— A description of the Dartford skull discovered by Mr W. M. Newton in the figure stone pit referred to in the pamphlet on figure stones—sent herewith. [See NEWTON.] [Letter dated, London, 1910.] $7\frac{3}{4} \times 5\frac{3}{4}$. 3 ll., 3 pls.

NEWTON, W. M. Man-worked flints of the Palæolithic period resembling animal forms and named by Boucher de Perthes figure stones. [n. p., n. d.] $5\frac{1}{2} \times 6\frac{1}{4}$. 1 l., 26 pp., figs. See KEITH, ARTHUR.

OUTES, FÉLIX F. Universidad Nacional de La Plata. Guía sumaria para la visita de la Sala XIX (Calcos de antiguëdades Norte, Centro y Sudamericanos). Buenos Aires, 1912. $4\frac{3}{4} \times 6\frac{3}{4}$, 53 pp., ill. [Pages 7-29 refer to the United States.]

— Cráneos indígenas del Departamento de Gualeguaychú (Provincia de Entre Rios). Buenos Aires, 1912. (Reprinted from *Anales de la Sociedad Científica Argentina*, t. LXXIII, p. 5-37.)

— La Controversia sobre las Escorias y Tobas Volcánicas de los Sedimentos Pampeanos y la Critica Europea. Edición privada. Buenos Aires, 1911. $4\frac{1}{2} \times 5\frac{3}{4}$, 16 pp.

POSNANSKY, ARTHUR. Tihuanacu y la Civilización Prehistórica en el Antiplano Andino. 2^a ed., aumentada y corregida. La Paz, Bolivia, 1911. $5\frac{3}{4} \times 8$, 2 ll., 50 pp.

SAINTYVES, P. Les reliques et les images légendaires. Paris: Mercure de France, 1912. $4\frac{1}{2} \times 7\frac{1}{2}$. 334 pp., 1 l.

RANDALL-MACIVER, D., and WOOLLEY, C. LEONARD. Buhen. University of Pennsylvania. Egyptian Department of the University Museum. Eckley B. Coxe Junior Expedition to Nubia: Vols. VII (Text)—VIII (Plates). Philadelphia: Published by the University Museum, 1911. $8\frac{1}{2} \times 11$. x, 243 pp., 1 l.; ix pp., 96 pl., 7 plans, many text figures.

STARR, FREDERICK. Congo Natives. An ethnographic album. 1 volume, large 8° ($12\frac{1}{2} \times 9\frac{1}{2}$ inches), 38 pp. of descriptive text. 130 plates. Buckram. Privately published. (Price \$15.)

WEULE, KARL. Leitfaden der Völkerkunde. Mit einem Bilderatlas von 120 Tafeln und einer Karte der Verbreitung der Menschenrassen. Leipzig und Wien: Bibliographisches Institut, 1912. viii, 152 pp., 120 pl., map.

PERIODICAL LITERATURE

By ALEXANDER F. CHAMBERLAIN

[Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology will greatly aid this department by sending directly to Dr Alexander F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., copies or reprints of such studies as they may desire to have noticed in these pages.]

BIOGRAPHICAL AND BIBLIOGRAPHICAL

August Henry Keane. (Amer. Anthrop., Lancaster, Pa., 1912, N. S., XIV, 197-198.) Reprinted from *Man* for April, 1912.

Brabrook (E. W.) A. H. Keane, B.A., LL.D. (Man, Lond., 1912, XII, 53.) Brief account of life and works of late English ethnologist.

Catalogo delle pubblicazioni italiane di Antropologia, Anno 1911. (Riv. di Antrop., Roma, 1911, XVI, 465-470.) First of a series of annual bibliographies of Italian anthropological publications. The present one for 1911 contains 82 titles, the more prolific contributors being De Blasio, Giuffrida-Ruggeri, Niceforo, Sera, Sergi (G.), Sergi (S.), etc.

Chamberlain (A. F.) Periodical literature. (Amer. Anthrop., Lancaster, Pa., 1911, N. S., XIII, 625-721.)

— Periodical Literature. (Curr. Anthrop. Lit., Lancaster, Pa., 1912, I, 39-91.)

Chervin (A.) Dr. Paul Topinard. (Man, Lond., 1912, XII, 33-34, portr.) Sketch (in French) of life and scientific activities of the late P. Topinard. See Sergi (G.), Verneau (R.).

Dr David Boyle. (Ann. Arch. Rep. Ont., 1911, Toronto, 1911 [1912], 7-8, portr.) Sketch of life and activities of late Superintendent of Provincial Museum.

Dr Paul Topinard. (Amer. Anthrop., Lancaster, Pa., 1912, N. S., XIV, 196-197, portr.) See Chervin (A.), Sergi (G.), Verneau (R.).

El Señor Profesor de Anthropología del Museo Nacional. (Bol. Mus. Nac. de Arqueol., Mexico, 1911-1912, I, 41-50,

portr.) Brief appreciation of Dr N. León, who has resumed his chair of anthropology at the Museum, list of his publications, syllabus of lectures, etc.

El Señor Profesor de Arqueología y Historia. (Ibid., 17-34, portr.) Brief sketch of life and activities of J. Galindo y Villa, list of publications, syllabus of lectures, etc.

El Señor Profesor de Idioma Mexicano en el Museo Nacional de Arqueología, Historia y Etnología. (Ibid., 61-62, portr.) Brief appreciation of Mariano T. Rojas, Professor of Aztec in the National Museum since 1908.

Emerson (E. W.) Charles Eliot Norton, the man and the scholar. (Bull. Arch. Inst. Amer., Norwood, Mass., 1912, III, 83-118.) Account of life, character, etc. See Harris (W. F.).

Harris (W. F.) Charles Eliot Norton. (Ibid., 119-128.) Treats of characteristics, genius for friendship, willingness to sacrifice to help, influence in art, etc. See Emerson (E. W.).

International Congresses. (Amer. Anthrop., Lancaster, Pa., 1912, N. S., XIV, 203-204.)

Olrik (A.) The "Folk-Lore Fellows": their organization and objects. (Folk-Lore, Lond., 1912, XXIII, 111-114.) "FF" is a society of folklorists scattered in different countries, whose aim is "mutual aid in making folk-lore accessible, partly by private contributions to central collections and partly by publications." There are local centers in each country. A periodical, *FF Communications*, is financed by the Finnish Academy of Science, also a series of large works, *FF Publications*. The chief enterprise hitherto undertaken is

- a classification of *märchen*-types according to the system of Aarne. Of the *FF Publications* so far only a *Northern Series* has appeared, "comprising five volumes of ballads and folk-music from Scandinavian and Finnish sources." On p. 113 are some notes on the organization of folklorist work in the Scandinavian countries.
- Sergi (G.)** Florentino Ameghino. Paul Topinard. I. L. Pic. Paul Girod. (*Riv. di Antrop.*, Roma, 1911, xvi, 461-463.) Brief notes of appreciation of these four anthropologists recently deceased. See Chervin (A.), Verneau (R.).
- Smith (T. L.)** Supplement to Bibliography of articles relating to the study of childhood and adolescence, which have been published in the Pedagogical Seminary and American Journal of Psychology. (*Pedag. Sem.*, Worcester, Mass., 1912, xix, 116-122.) Lists 92 titles, with subject-index.
- Übersicht der bisherigen Leistungen** der auf die Geisteswissenschaften angewandten Psychoanalysis. Bis Ende 1911. (*Imago*, Lpzg., 1912, I, 91-99.) This bibliography contains sections on child-psychology and race-psychology, the latter including: Mythology, 12 titles; religious psychology, 8; linguistic psychology, 5; social psychology, 5; criminal psychology, 9.
- V. gemeinsame Versammlung der Deutschen und Wiener Anthropologischen Gesellschaft** zugleich XLII. allgemeine Versammlung der Deutschen Anthropologischen Gesellschaft in Heilbronn vom 6. bis 9. August 1911, etc. (*Stzghr. d. Anthropol. Ges.*, in Wien, 1912, XLII, 3-139, 57 fgs., 2 pl.) Account of proceedings, texts and abstracts of papers, addresses, etc., at meeting of German Anthropological Society at Heilbronn, Aug. 6 to 9, 1911. See *Curr. Anthropol. Lit.*, 1912.
- Verneau (R.)** Paul Topinard. (*L'Anthropologie*, Paris, 1912, XXIII, III-114.) Sketch of life and scientific activities of Dr. P. Topinard, the noted French anthropologist, 1830-1911. See Chervin (A.), Sergi (G.).
- Virchow (H.)** Bericht über den Stand der Rudolf Virchow-Stiftung für das Jahr 1911. (*Z. f. Ethnol.*, Berlin, 1911, XLIII, 985-990.) Of the 11,300 marks expended for investigations, etc., Dr Theodor Kluge was given 700 for the study of the Mingrelian language;

R. R. Schmidt 2,000 for a comprehensive review of paleolithic finds and sites; W. Müller 5,000 for his voyage to the eastern part of the Malay Archipelago on behalf of the Royal Museums, particularly the Museum für Völkerkunde; Hr Carthaus 100 in connection with his excavations, etc., in the Veleđa cave; Hr Neuhaus 3,500 to aid in the publication of his great work on German New Guinea, of which three volumes have appeared. Hr Hantzsch continued his work among the Eskimo of Baffin Land; Hr Hubert Schmidt is busy with the results of his excavations at Cucuteni; Hr Wiegiers' work in connection with diluvial finds, etc.; Dr Kluge's study of the Lazi language is to appear in the Transactions of the "Göttinger gelehrte Gesellschaft."

GENERAL

- Acton (H. W.) and Harvey (W. F.)** The increase in the number of erythrocytes with altitude. (*Biometrika*, Cambridge, 1912, VIII, 280-291.) Data from more or less healthy natives of India at the hill-station of Kasauli in the Punjab. Authors find increase, apparent within a few weeks (also higher erythrocyte content in permanent residents at high altitude, than in those dwelling at lower altitudes).
- Angelotti (G.)** Osservazioni morfologiche sulla base del cranio. (*Riv. di Antrop.*, Roma, 1911, xvi, 295-335, 3 fgs.) Discusses the morphology of the basis of the skull, particularly the inclination of the *planum* and the *clivus*, with résumés of previous investigations by various authorities (Fick, Virchow, v. Lucae, Welcker, Landzert, Papillault, Sera, Ranke, Rivet, etc.). Measurements of 30 modern (normal) Roman skulls, Sumatran, and a number of pathological crania and some anthropoid are given. Dr A. concludes that even the best of the measurements intended to express the variations of the basis of the skull, the angle of Landzert, is useless; the two sides of this angle follow variations independent of the *clivus* and the *planum*, and it can always happen that to equal angles there do not correspond equal dispositions of the basal bones. There seems to be no constant relation between the inclination of the *clivus* and prognathism, nor does this inclination

vary according to the cephalic index or the height of the skull. The dependence of the cranial form on the degree of flexion of the basio-occipital remains to be proved.

Anthony (R.) Modifications crâniennes consécutives à la synostose prématurée d'une portion de la suture coronale gauche chez un Mandrill. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., 2, 190-196, 3 figs.) Treats of effects of the premature synostosis of a part of the left coronal suture in a young male mandrill, in the anatomical collections of the Museum, the skull is plagiocephalic. There are compensations in the parietal and the frontal regions. The deformation "is exactly of the same type (reniform) as would occur in a human skull in the same circumstances," but less marked, by reason of the different mode of growth of the skull in man and the monkey. A macaque studied by Chudzinski in 1889 presented a like partial synostosis.

Avebury (Lord) Lord Avebury on Marriage, totemism, and religion: a reply to Mr Lang. (Folk-Lore, Lond., 1912, XXIII, 103-111.) The author still maintains his belief in original "communal marriage," "marriage by capture," etc., holding that the final ceremony in "expiation for marriage" was very generally a mock marriage by capture. Also that exogamy was a consequence of marriage by capture. He insists likewise that the lowest races have nothing that can be called a religion (Australian belief in Baiame, e. g., is not such).

Bally (W.) Über die Herkunft des Weizens. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 9-13.) Treats of the history of wheat, according to the investigations of Koernicke (1885-1908), Aaronsohn (1909), Solms-Laubach (1899), and other recent authorities. The origin of the wheat-plant is probably to be sought in Asia Minor, the *Triticum dicoccum* of Koernicke, being perhaps a primitive type.

Bell (J.) Tables to facilitate calculation of the rhinal indices. (Biometrika, Cambridge, 1912, VIII, 338-339.) Tables for mesadacrypal indices. See Benington (R. C.), under AFRICA.

Berkusky (H.) Vernichtungszauber. (Archiv f. Anthrop., Brnschw., 1912, N. F., XI, 88-112.) Treats of the

various forms of destructive magic in all parts of the globe: Simple imprecation, spoken, or thought and accompanied by a threatening gesture,—then more complicated and ceremonial cursing, etc.; poisoning the food of the victim; making sick or killing animals or human beings by means of objects of all possible kinds placed near them after having been "charmed" or filled with "magic power" (witchcraft, etc.); "the evil eye," etc. Without having recourse to "supernatural" means mankind has at its disposal an abundant series of destructive magic.

Brodersen (—) Modell des Gehirns eines menschlichen Fetus vom Anfang des sechsten Monats. (Anat. Anz., Jena, 1912, XLI, 104-105, 2 figs.) Brief account of the model (work of the sculptor A. Mazzotti of Münster i. W.) of the brain of a human fetus of about the beginning of the 6th month. The 4 models represent a whole brain, left half, right half (except cerebellum, etc.), right temporal and occipital lobes with *Hippocampus* and *Calcar avis*.

Bushee (F. H.) Science and social progress. (Pop. Sci. Mo., Lancaster, Pa., 1911, 236-251.) Discusses the results, effects, etc., of scientific knowledge, the methods of its achievement, etc. Prof. B. sees a succession of physical, biological, and social science, solving respectively the problems of environment, of life, and of society.

Carus (P.) The divine child in the manger. (Open Ct., Chicago, 1911, XXV, 705-707, 3 figs.) Treats of two scenes from a sarcophagus and another from a vase, in which are represented the child Dionysus, etc. Dr C. thinks that "the tradition that the Christ was cradled in a manger is a recollection of a very ancient pre-Christian belief."

— See Schoff (W. H.)

Cook (O. F.) Definitions of two primitive social states. (J. Wash. Acad. Sci., Baltimore, Md., 1912, II, 125-129.) Treats of the *choripedic* (children of different families kept apart from each other, remaining associated with the parents and other members of the family) and *sympedic* (children of a community are associated in groups with others of similar age, etc.) states. The first provides complete, the second only partial and imperfect contacts with the parents. The *sympedic* state is well illustrated by certain Negro

tribes of W. Africa, the *choripedic* by the Kekchis of Guatemala ("poor relations of the Mayas"). The failure of civilization to develop in tropical Africa, as compared with America, C. thinks, is due not to physical and mental inferiority, but rather to the existence of the *sympedic* condition, which prematurely socializes the children, restricts contacts between the generations, and interferes with progress toward civilization. The *sympedic* conditions appear also among the higher races, "whenever the family organization is weakened by crowding people together in villages, or cities, becoming most intensified among urban populations that have ceased to practice any of the agricultural arts." The home still supplies food, lodging and clothes, but "other parental responsibilities are disregarded, or transferred to the school," and "the child really belongs to a group of school children of his own age, rather than to a family group," own age, rather than to a family group." In fact, "he spends all his active hours with other children, thinks their thoughts, speaks their language, and sees the world entirely from their point of view." Herding young children together does not advance civilization, and "compulsory instruction of parents in the interest of home-rearing of children would be a much wiser measure than compulsory attendance at schools."

Cosquin (E.) Le conte du Chat et de la Chandelle dans l'Europe du moyen-âge et en Orient. (Romania, Paris, 1911, XL, 371-430, 481-531.) Well-documented comparative study of the tale of "the cat and the candle" and its variants and cognates in medieval Europe and the Orient. *Salomonis et Marcolphi Dialogus* and its various forms, pp. 373-392; French writers of the 13th century and more recent German writers; old Russian literature; present oral European literature (p. 396). Indian tales obtained from India itself (pp. 398-411); Indian tales from Ceylon, Tibet, Indo-China and Annam (pp. 421-430); Arab tale from Tunis (pp. 481-505); Tamazratt Berber tale, Arab tale from Algeria, tales from Palestine, the Caucasus and Central Asia; in modern Europe, etc. The tale is studied in both its forms, apologue and simple folk-lore recitals,

particularly as imbedded in the *Salomonis et Marcolphi Dialogus*, the oldest Ms. of which (in Berlin) dates from ca. 1424 A.D. Outside of Europe, the tale does not, apparently, occur in the didactic and moralizing form, the cognate Oriental tales not emphasizing these *motifs*. In the comparative study of folk-tales, their origin, migration, etc., what is really important, according to C. (p. 517), "is not the general ideas upon which they are constructed, but the *mise en oeuvre* of these ideas"; in other words, "not the abstract, but the concrete elements." In *Solomon and Marcolphus*, not merely the frame, properly speaking, of the theme of *The Cat and the Candle* is altogether Indian, but many of the episodes closely connected present likewise well-marked Indian folk-lore elements.

Crooke (W.) The scientific aspects of folk-lore. (Folk-Lore, Lond., 1912, XXIII, 14-32.) Urges as first duty "the collection of popular beliefs, cults, institutions and customs which survive in this country,"—Mr C. thinks that "much more of the ancient tradition than is generally believed will reward the patient inquirer" (examples of survivals noted, pp. 17-18); points out the attempt to confuse the spheres of comparative religion and comparative theology; the vague use of the term "primitive"; the progress made by "the replacement of the meteorological by the anthropological method of interpreting myth"; the concentration of study on ritual; the influence upon the future progress of the science of folk-lore of related sciences, such as psychology (cf. Dr Myers' study on the uniformity of belief among savage races and the peasantry of Europe; the book of Lévy-Bruhl, the studies of Marett, Frazer; much may be expected from psychology as to "the abnormal working of the mind of primitive man, as it is exhibited in phenomena like those of hallucination, shamanism, or lycanthropy"), sociology, ethnography, or ethnogeography (the question of the identification of race-elements in European folk-lore, etc.); "the controversy between the traditionalists and the casualists, the advocates of the vertical as opposed to the lateral transmission of beliefs" (cf. Rivers' Address, B.A. A.S., 1911), etc.

- Deniker (J.)** "Homo sapiens" et "Homo sylvestris." (Biologica, Paris, 1911, I, 365-372, 8 fgs.) Compares anthropoids and man (fetus in particular) with special references to Robert Tyson's *Orang-outan, sive Homo sylvestris* (Lond., 1699)—from which two cuts are reproduced, the author's own investigations (1885) on the resemblances of fetuses of man and anthropoids, the Uhlenhut serum-tests, Friedenthal's study of the hairy system (1908-1910), Metchnikof's demonstration of simian syphilis, G. Retzius' recent proofs of differences between the spermatozooids of man and the anthropoids (pp. 370-371), etc. *Homo sylvestris*, if by that name one designates, with the older writers, the anthropoid group, is now recognized as "a distinct family in the Order of the Primates, viz., that of the Simians, more closely related to the Hominians than to the monkeys proper (platyrrhine and catarrhine)."
- Dornoy (G.)** Sur un cas d'hypertrichose de la région sacrale. (Bull. Soc. d'Anthrop. de Paris, 1911, v^e s., II, 258-262, 2 fgs.) Describes a case of sacral hypertrichosis in a soldier from Vendée (weight 69 kgr. 500; height 1 m. 66), of normal and lively intelligence, with no marked defective heredity, no malformation (radiogr.) of sacrum.
- Fiske (A. K.)** The mythical element in Christianity. (Open Ct., Chicago, 1912, xxvi, 48-60.) Points out that "from Judaism Christianity inherited a strain of myth, but more from other sources." Judaism itself had been modified by Persian influence, and later some Hellenic elements and the atmosphere of the Roman myths, etc.
- Freud (S.)** Über einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker. I. Die Inzestscheu. (Imago, Lpzg., 1912, I, 17-33.) Treats of ontogeny and phylogeny, totemism and exogamy, marriage-classes (phratries), classificatory relation-names, taboos (particularly father-in-law, mother-in-law, etc.). F. concludes that the fear of incest shown by primitive peoples "is an infantile trait occurring again in neurotics."
- Friedenthal (H.)** Über die Behaarung der Menschenrassen und Menschenaffen. (Z. f. Ethnol., Berlin, 1911, XLIII, 974-980.) The author who has already discussed part of the subject in his *Das Haarkleid des Menschen* (Jena, 1908), after pointing out the apparent failure of certain biological tests for human and anthropoidal racial resemblances and distinctions, emphasizes the value of the hair for such purposes. Judged by the hair the gorilla, chimpanzee and orang are all three very closely related to man, and more removed from the lower monkeys (a "hair-index" is given on p. 977 and certain particular resemblances and differences in hair of the head, body hair, facial hair, etc., noted). Baldness and lack of hair on the new-born are known among the anthropoids as well as in man. S. recognizes three fundamental hair-types, corresponding to three great human races viz.: Europe, western Asia, Australia, a great part of Oceania; Hotentots, Bushmen, Akkas, Negroes, Papuas, Melanesians, Tasmanians, Negritos; natives of northern, eastern and southeastern Asia, Eskimos. The oldest type of hair, S. thinks, was the hair-type of the Australians. The Negro type of hair may have had a larger extension formerly, as the middle-type has now and the other type may have in future. The character of the hair of the American aborigines, according to S., indicates race-mixture, with predominant rapprochement with the Asiatic type. In the matter of hair the human range of variation is greater than the racial and the individual.
- de Gaultier (J.)** La présomption sociologique. (Mercure de France, Paris, 1912, xcvi, 250-276.) Replies to arguments and discusses the sociological theories of Novicow, who charges de G. with "universomorphism," with respect to ideas of good and evil, finality, justice and progress. N.'s fundamental error (with respect, e. g., to justice) becomes from the sociological presumption which takes what is subjective for objective. The progress of humanity does not appear to have fixed relations with human happiness and ideological belief.
- Giuffrida-Ruggeri (V.)** Controversie intorno all' azione dell' ambiente sull' uomo. (Riv. di Antrop., Roma, 1911, xvi, 211-223.) Discusses recent views of Ridgeway (Mediterranean physical type is primitive in

Europeans only, Semites and Hamites showing effects of convergence), Bloch (Negroids changed to whites, etc., mutation of ancient Egyptians), Morselli, Boas (changes in descendants of immigrants into United States), etc., concerning the effects of environment on man. According to G.-R. *polytypic isomorphism* may occur, either by mutation (i. e., through change of one or more determinants), or by simple fluctuation. Mimetic convergence, repeated variation, sporadic isomorphism, endemic forms, arrest of development (ethnic infantilism), diminution of variability, etc., are also considered.

— L'uomo primordiale come tipo indifferenziato, a proposito di *H. Philippinensis*, Bean. (Arch. p. l'Antrop., Firenze, 1911, XLI, 271-280, 1 fig.) Discusses primordial man as an undifferentiated type, with critique of the views of Bean, *Racial Anatomy of the Philippine Islanders* (Phila., 1911), etc. Bean's use of the term "primitive" and the migrations attributed to that type are criticized; also the idea that the "Iberian (i. e., Mediterranean)" type had a "phenomenal" extension in Asia, N. Africa and the Pacific Ocean. Bean's search for the primordial type with the methods of Hagen is also condemned.

Godin (P.) Essai d'explication du rôle de la puberté chez l'homme. (Bull. Soc. d'Anthrop. de Paris, v^o s., II, 1911, 267-279.) Treats of determination of the appearance of puberty, seasons, classification of tissues and organs after modality of growth, pubic and axillary hairs, change of voices, acceleration, retardation and arrest of growth, disappearance of organs, involutions, classification of tissues and organs according to blastodermic origins, unequal growth (twins, etc.). Puberty "is the moment of the maturation of the germ factor with its transformation of the soma," and nubility "is the term of the maturation of the somatic factor." Dr G. is of opinion that there are indications of an increase in the variation-age of the appearance of puberty.

Goldenweiser (A. A.) Exogamy and totemism defined: a rejoinder. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 589-597.)

Harrington (J. P.) Notes on certain usages relating to linguistic work. (Ibid., 1912, N. S., XIV, 186-191.)

Harris (J. A.) Assortative mating in man. (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXX, 476-492.) Discusses briefly the problem of intra-racial sexual selection, the measurement of assortative mating, etc.; assortative mating for physical characters (stature, other bodily features, complexion and eye and hair color, physical defects and pathological aspects, influence of numerous local races, etc.); assortative mating for duration of life; for physical characters; preferential mating and assortative mating for social attributes; homogamy and fertility, etc. Dr H. concludes that the evidence in hand indicates that "a great variety of physical and mental characters influence human mating, and in such a way, that, on the average, similar individuals tend to marry."

Harvey (W. F.) See Acton (H. W.)

Hayes (J. W.) Prehistoric and aboriginal pottery manufacture. (J. Roy. Anthr. Inst., Lond., 1911, XLI, 260-277.) Treats of hand-made pottery among primitive peoples and in prehistoric Britain (manufacture in sections, basket-work moulds and patterns, methods of toughening the raw material, sun-drying, "firing," etc., kilns and furnaces, primitive methods of glazing, etc.). According to H., "much of our British barrow pottery and cooking utensils has been made in sections, afterwards pressed together and joined by what is known as 'slip' (or liquid clay), but he does not consider that there is sufficient evidence to prove the adoption of the coil method in our islands." Also "vessels can actually be beaten out, and thus increased in diameter some inches after they have left the wheel." On p. 260 is a brief account of pottery-making at Verwood, Dorsetshire, in 1909.

Hermann (R.) Knochenfunde und Klima. (Z. f. Ethnol., Berlin, 1911, XLIII, 973-974.) Points out the danger of inferring from the occurrence of bones of animals to-day associated with a certain climate the existence of a like climate in prehistoric times.

Knowles (F. H. S.) The correlation between the interorbital width and the other measures and indices of the human skull. (J. Roy. Anthr. Inst.,

- Lond., 1911, XLI, 318-349.) Treats of correlation between the fronto-interorbital width and inter-dacryonic width (less reliable than fronto-interorbital for purposes of correlation); between fronto-interorbital width and cranial, facial and nasal measurements and indices. Of the 4 cranial measurements selected the frontal diameter has the most influence on the width between the orbits; next comes breadth of head, then head-length, basi-bregmatic height last; between interorbital width and cranial indices the correlation is slight. Of nasal measurements the greatest correlation is with nasal width and nasal capacity. Of facial measurements inter-frontomalar width shows high correlation, inter-zygomatic width fairly high, inter-malar width higher than inter-zygomatic, facial length slight, basi-nasal length fairly high. The series of skulls studied belonged to 13 races (British, Eskimo, Chatham Islanders, New Zealanders, Chinese, Andamanese, New Caledonians, New Britain, Fijians, Australians, Tasmanians, West Africans, Kafirs,—in all 966, the races running from 21 for the New Caledonians to 202 for the Australians).
- Kolkin (N.)** Ethnic nomenclature. (Amer. Antiq., Benton Hrbr. Mich., 1912, XXXIV, 11-16.) Author, by means of manipulations of consonants and vowels in an impossible "law," finds "evidence of the existence of a primitive or archaic system of ethnic nomenclature," which started in southwestern Asia.
- Laski (H. J.)** A Mendelian view of racial heredity. (Biometrika, Cambridge, 1912, VIII, 424-430, 3 fgs.) Criticises Dr R. Salaman's attempt in *Journ. of Genetics*, 1, 273-290, to apply the Mendelian theory to problems of Jewish heredity,—the "Jewish facial type" in particular. Both his categories and his conclusions are objected to by L. The author's data disagree with those of Dr S.,—"the non-Jewish-looking Jew cannot possibly be regarded as a recessive." The method of biometry and quantitative analysis alone can solve the problem.
- Lindhard (J.)** The seasonal periodicity in respiration. (Skand. Arch. f. Physiol., Leipzig, 1912, XXVI, 221-314.) Gives results of experiments with 6 subjects (aged 21 to 40), carried on in essentially the same manner as the author's previous work published in the *Meddelelser om Grønland* for 1910. According to L. the only tenable theory is that "the seasonal periodicity in the respiratory functions is due to the varying intensity of the sunlight." The changing seasons "exercise a profound and manifold influence on the respiratory functions."
- Loth (E.)** Über die Notwendigkeit eines einheitlichen Systems bei der Bearbeitung der Rassenweichteile. (Verh. d. Ges. Deutscher Naturf. u. Aerzte, 83. Vers., 1911 Karlsruhe, Repr., pp. 7, 7 fgs.) Argues for a unitary system in the manipulation of the soft parts in the various races, etc. Types of the face-plasma (6 are distinguished), neck plasma (*M. mentalis*), *M. risorius*, *M. brachio-radialis*, *M. gastrocnemius*, etc., are discussed.
- Lowie (R. H.)** Convergent evolution in ethnology. (Amer. Museum J., N. Y., 1912, XII, 139-140.) Notes that hitherto in ethnology the emphasis has been almost entirely on divergent evolution, and resemblances have been interpreted "as genuine homologies due to a common cause." The independent development of resemblances has been much overlooked. Two forms of convergence may be distinguished, viz., the independent development of identical customs or other cultural features; and "merely a tendency toward superficial resemblances which, however, are at first mistaken for genuine homologies." So far, there has been "very little evidence of genuine convergence in the sense of independent development of identical forms from distinct points of departure," but "apparent convergence" due to erroneous modes of classification, "proves to be one of the most stimulating subjects for discussion at the present day."
- Lucas (W. P.) and Prizer (E. L.)** An experimental study of measles in monkeys. (J. Med. Res., Boston, 1912, XXVI, 181-194, 5 fgs.) Gives results of inoculation of 4 subjects. Concludes that "measles can be experimentally reproduced in *Macacus rhesus*, and, so reproduced, it is a disease of definite incubation period."
- Lüthy (A.)** Die vertikale Gesichtprofilierung und das Problem der Schädelhorizontalen. (Archiv f. Anthrop., Brnschw., 1912, N. F., XI,

1-87, 22 fgs., tables, bibliogr.) After a historical sketch (pp. 1-16) from Camper in 1768 to Rivet in 1909, Dr L. gives the results of his own investigations on Swiss, Veddä, Tamil, Singhalese, Burmese Chinese, Battak, Wajaga, Cameroons Negroes, Negroes of Northeastern Africa, Papuas, Australians, ancient Egyptians,—skulls of children and senile persons being excluded (in all 387 crania, of which 87 were ancient Egyptian and 99 African Negroes). Numerous measurements were made and indices calculated (pp. 68-87 give details of measurements). The most serviceable plane for measurements of the facial cranium is the ear-eye, the one which is least variable giving also the greatest race-differences. The next most valuable plane is that of the basis of the skull; after this come next in order Klaatsch's glabella-lambda plane (here the lambda is the most variable point) and Rivet's prosthion-nasion plane. For determining prognathism, the best method is angular measurement in relation to the ear-eye plane,—the linear method does not yield comparable results. Nor are the jaw-index results for high- and low-faced forms intercomparable. Important racial differences appear in the complete profile angle, the middle-face and the alveolar angle, the latter showing the largest. The profile angle of the roof of the nose is of value in race-diagnosis in connection with the vertical facial profile. The angle formed by the roof of the nose with the prosthion-nasion line (the profile-line of the face) deserves still greater attention. No certain correlation can be shown between the profile-angle and the clivus-angle.

Major (A. A.) The folk-lore of earthworks. (Folk-Lore, Lond., 1912, xxiii, 115.) Note, calling attention to the "scantiness of folk-lore recorded in connection with earthworks as compared with that of megalithic monuments, and requesting information concerning folk-lore of any description relating to ancient earthworks or burial-mounds, etc."

Mannu (A.) A proposito delle variazioni delle doccie dei seni venosi occipitali. (Riv. d Antrop., Roma, 1911, xvi, 415-417.) Notes that Dr A. Romagnano, in his recent article fails to mention Dr M.'s two contributions to

the subject, in 1903 and 1907. Two types are recognized, differences indicated, etc. In new-born infants and children, the *Sulcus sag. sup.* rarely leaves deep traces on the internal surface of the occipital.

— Solco suturale del parietale di un bambino di 3 anni. (Ibid., 427-428, 1 fg.) Treats of a *sulcus* of the parietal in the plagioccephalic skull of a child, 3 years old,—an incomplete sutural *sulcus* of the right parietal, representing traces of a primitive bipartition of that bone.

Mollison (T.) Über das Lageverhältnis des Femurkopfes zu der Spina ossis ilii anterior superior und der Symphysis ossium pubis mit Rücksicht auf die anthropometrische Messung. (Archiv f. Anthrop., Brnschw., 1912, N. F., xi, 140-144, 4 fgs.) Gives results of investigation of 37 skeletons (of which 25 male), belonging to various human races, including 16 Australians, 7 Chatham-Islanders, etc.). Dr M. finds that the absolute difference in height between the *Spina ossis ilii anterior superior* and the head of the femur averages 33.8 mm. (range 18 to 52 mm.)—making the assumed 50 mm., and especially Topinard's 60 mm. a too high average. Dr M.'s average (range 19 to 54 mm.) for the difference between the symphysis-height and that of the head of the femur is 38.1 mm., closer to Topinard's 43 mm.

Pösch (R.) Zwergvölker und Zwergwuchs. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1912, lv, 304-327, 2 pl.) Valuable résumé of the subject of dwarf races and dwarfism: Pathological and other dwarfs; variation in human stature; dwarf-races of men not mere island forms (Bushmen, African dwarfs, etc.); relative smallness of Japanese not due to island-environment, but to mixture with Ainos, etc.; child-like characters of dwarf-peoples (not all); influence of secretory glands on production of dwarfs; position of dwarf-peoples on the edges of other races; not degenerate or *Kümmerformen*; theories of Virchow, Schmidt, Martin, Haacke, Kollmann, Schwalbe, etc.; no one theory yet satisfactory; range of human stature-variation accounts for some dwarfs; probability of prehistoric dwarf-people in Europe; small races of man show among one another differences like those found among the tall races;

bibliography (pp. 324-327, 45 titles). Dr P. recognizes the following dwarf and dwarfish peoples: (1) Negritoid peoples, ca. 148-152 cm. (Aetas, Andamanese, Semang,—others in Indonesia, New Guinea); (2) Central African pigmies, less than 150 cm.; (3) Bushman, av. 144 cm., formerly widely distributed; (4) Lapps, av. (men) 150 cm.; (5) Veddas, Senoi, etc. To these may, perhaps, be added the Aino of Japan. Dr P. thinks that the dwarf races of man "are in no sense degenerate but adaptive forms of mankind, whose bodily structure shows a higher economy than that of the tall races." They are all "*bodenständige* people in the full sense of the term." The Bushmen are a well-adapted steppe-form, the Central African pigmies a well-adapted forest-form of man. The dwarf races may be older than the tall races, but such peoples as the Australians, certain Melanesian and Negro races, etc., are more primitive in bodily form. Dr P. rightly doubts the presence of real dwarf races in America.

Prizer (E. L.) See Lucas (W. P.).

Rank (O.) *Der Sinn der Griselda-Fabel.* (Imago, Lpzg., 1912, I, 34-48.) Freudian discussion of the paternal incest-complex in the Griselda-tale.

Redlich (E.) *Nochmals Epilepsie und Linkshändigkeit.* (Epilepsia, Lpzg., 1912, III, 250-262.) Holds that recent statistics confirm the view expressed by Lombroso and Tonnini and by Dr R. himself, in his article in the *Archiv f. Psychiatrie* for 1908, as to the greater prevalence of lefthandedness among epileptics.

Regnault (F.) *L'origine des gauchers.* (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., 2, 180-181.) On the basis of his detailed observation of a woman (relatives all normal, except a daughter of one sister, who had married a cousin-german,—this niece, and her daughter were both left-handed), markedly right-handed, but with visceral inversion, Dr R. considers disproved the theory of Dareste that persons having inversion of the viscera are all left-handed. He does not accept the theory that right-handedness is due to congenital greater development of the right side of the body (Vaschide's autopsy of two xiphophages invalidates this); and Gratiolet's theory attributing right-handedness to a better vascularized

and more rapidly developing left brain is "only a hypothesis." We are in the dark still in this matter.

— *Mécanisme des déformations crâniennes consécutives, à la synostose prématurée.* (Ibid., 181-184, 2 figs.) Discusses trigonocephaly, scaphocephaly, acrocephaly, etc., in relation to "the law of Virchow" concerning cranial deformations resulting from premature synostosis, in accordance with which the arrest takes place in a direction perpendicular to the ossified suture. The law applies strictly only in so far as the connected rays are concerned.

Rothacker (E.) *Zur Methodenlehre der Ethnologie und der Kulturgeschichtsschreibung.* (Vrtlhrsschr. f. wiss. Philos. u. Soziol., Lpzg., 1912, XXXVI, 85-106.) Discusses the methodology of modern ethnology with special reference to the views and theories of Gräbner, etc., as to the character of human evolution historically considered. No complete picture of history can be got by ignoring the genetic side altogether. It is necessary to free the ideographic inquiry from all illegitimate natural-history relics.

Ryno (W.) *Comparative mythology.* (Amer. Antiq., Benton Hrbr, Mich., 1912, XXXIV, 41-46.) Author objects to terms "Semitic" and "Hamitic," preferring, e. g., "Syro-Arabic" for the former. Compares Hebrew and Egyptian mythology. Thinks Noah "a rehabilitation of Nu or Nun," and the story of Noah "an allegory of the earth and year." The sons of Noah typify "a year of three seasons and a little month."

Sapir (E.) *The history and varieties of human speech.* (Pop. Sci. Mo., Lancaster, Pa., 1911, 45-67.) Treats of differences and changes of language, common fundamental traits of all language (use of some organic apparatus for the production of speech; definite phonetic and grammatical systems), families of speech, theories of the origin of language and of languages (onomatopoeic, exclamatory,—all such are merely speculative doctrines; "the existence of onomatopoeic and exclamatory features is as little correlated with primitiveness as we found the use of gesture to be"); phonetic laws (a historic concept, and not one comparable to the laws of natural science);

grammatical developments on the basis of phonetic changes (very frequent,—cf. English); phonetic change on the whole a destructive or at best transforming force in the history of language; analogy a preservative and creative force; influence of borrowing; varieties of human speech and their classification (genetic and psychological methods); derivational elements and linguistic morphology as a classificatory criterion; form, pure and simple (juxtaposing, compounding, affixing, prefixing, suffixing, duplication; internal vowel or consonantal change; accent). According to Dr S., three main types of linguistic morphology are generally recognizable, isolating, agglutinative, inflecting, but these terms "make no necessary implications as to the logical concepts the language makes use of in its grammatical system, nor is it possible to definitely associate these three types with particular formal processes." Moreover, there is little evidence to support the theory of an evolutionary order of development of these three types from the isolating to the inflecting. Chinese, e. g., possesses, perhaps, the most perfect, not the most primitive, linguistic form; and English is "an isolating language in the making."

Schoff (W. H.) and Carus (P.) Migration of a primitive sailing craft and its name. (Open Ct., Chicago, 1912, xxvi, 350-355, 2 figs.) Treats of the *sangāra* (from Skt. *samghādam* "raft"), mentioned in the *Periplus of the Erythraean Sea* (ca. 60 A.D.). This is the *jangāra* of the Malabar coast (in 1847), Tulu *jangāla*, Malayalam *changhādham*, etc. This sort of log-raft and its name has traveled far. It is found in Brazil (on beach at Macció, with the name *jangāra*). The Spanish and Portuguese languages both have the name, etc.

Schück (A.) Ueber zwei Kinderschädel mit verschiedenen Nahtanomalien. (Anat. Anz., Jena, 1912, xli, 89-99, 8 figs.) Treats of a male skull (3 to 4 mos.) from Modena, and one (ca. 6 mos.), also male from Bologna. The first shows an anomaly corresponding to the "supranasal triangle of Schwalbe (out of 50 skulls examined by the author 4 exhibit this anomaly in marked fashion; 2 have indications merely) and a finely developed parietal suture. The Bologna skull has indica-

tions of the triangle; premature ossification of part of the coronal suture; supernumerary suture on right parietal (cf. suture in *Macacus rhesus* reported by Hrdlička).

Sergi (G.) Presente e avvenire dell' antropologia. (Riv. di Antrop., Roma, 1911, xvi, 355-363.) Discusses the present condition and future of anthropology in Italy. Notes increase in number of devotees of the science, influence on other sciences, growth of criminal anthropology, laboratory investigations, etc. Anthropology, according to S., is in its initial or "pre-historic" stage, and "the Homo sapiens of Linnaeus has had its day, and anthropology must take its new direction from zoology, the mother-science."

— *Ossa interparietali e lambdatiche.* (Ibid., 423-424.) Critical note on nomenclature, etc. Interparietal bones, constituting an integral part of the occipital squama are identical with the *Os incaë*. The accessory interparietal bones of Ficalbi, or pre-interparietal of Chiarugi, correspond to the *Os incaë medium* in most cases.

Skeat (W. W.) "Snakestones" and stone thunderbolts as subjects for systematic investigation. (Folk-Lore, Lond., 1912, xxiii, 45-80.) Treats of fossils, etc., as charms, mascots, etc. "Snakestones" (stone supposed to come out of head of snake, ancient belief in England and the East; the "snake's head" of the Gaulish druids, possibly a sort of fossil *echinoderm*; the marble called *ophites*; "snake's tongue," and other stones set in rings; ammonites or Ammon's horns,—pp. 49-61; belemnites (known as "devil's fingers," "thunderbolts," etc.); other "thunderbolts" (*echinus*; stone axes, arrowheads, "fairy darts," "elf-shots," etc., used for charms and medicines); belief in various parts of the world (pp. 67-80) that stone axes, etc., are "thunderbolts" (Yoruba *adura*, Gold Coast *Srāmanbo*, Malay *batu lintar*, etc. At pp. 78-79 is given an account of "lightning" taken down by the author in 1899 from Malays in Ulu Pahang.

Snow (E. C.) Biometric workers and statistical reviewers. (Biometrika, Cambridge, 1912, viii, 456-460.) Reply to criticism of author's memoir on *The Intensity of Natural Selection in Man*, in the *Journal of the R. Statist. Soc.*, for December, 1911.

Stummer (A.) Zur Urgeschichte der Rebe und des Weinbaues. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 283-296, 9 fgs.) Treats of the history of the grape and its cultivation, wine-making, etc. Discusses *Vitis silvestris* and *V. vinifera*, the grape and wine-making in prehistoric times (Europe, Africa, Asia). The conclusion reached is that "only in southern Europe is the cultivation of the vine really prehistoric; in Greece vine-cultivation begins, at the latest in the bronze age (about the middle of the 2d millennium B.C.); in the Italian peninsula in the iron age (at the beginning of the 1st millennium B.C.); the central European finds of the grape, those of the Neolithic, and of the whole bronze age of Italy and Bosnia, as well as, finally, those of the earliest bronze age of Greece, belong in all probability all to the wild-grape, *Vitis silvestris* Gmel." The high antiquity of viniculture in Egypt is rather against the Schrader-Hehn theory of its origin from Asia Minor. One of the centers of distribution may be found in the region of the Caucasus and the Caspian. In Gaul viniculture is generally attributed to the coming of the Greeks to Massilia, but there is some good evidence of its previous existence there. Italian viniculture arose independently of Greek, and its modern culture is based upon the former viniculture in the Roman provinces (its spread was encouraged by the veterans who settled away from Rome) suffered much from the Lex domitiana, abolished in the 3d century by Probus. From the end of the 3d century Christianity took over the protection of viniculture, etc.

Thomas (W. I.) Education and racial traits. (So. Wkmn., Hampton, Va., 1912, XLI, 378-386.) Notes distinction between racial traits and cultural conditions; human faculties regardless of race; brilliant and stupid individuals in all races; no improvement of natural endowment by education of parents; a savage and a civilized mind can be spoken of only in a social sense; fate of child not decided before but after birth; after single generation, highest cultural life in reach of any race; race-prejudice most serious and oppressive form of isolation and cause of mental backwardness of Negro; backward race

tends to imitate weakest side of so-called civilization.—luxury, vices, leisure, classical learning. There are three important factors: Absolute quality of mind of individual; state of knowledge in his group success or unsuccess of individual in coming into connection with this state of knowledge.

Thurnwald (R.) Über ethno-psychologische Untersuchungen bei Naturvölkern. (Verh. d. 83. Vers. deutscher Naturf. u. Aerzte, Karlsruhe, 1911, Repr., pp. 5.) Treats of ethno-psychological investigations among primitive peoples, plans and suggestions. The ethno-psychological investigation includes intelligence-tests of individuals and experiments along that line; and the examination of culture-complexes as such with the view of discovering cultural intelligence-types; the fixation of ethnic differences in psychic fields; the investigation of the psychic bases of human culture in all its varied forms, etc. What is now most needed are psychological monographs, studies of individual peoples and tribes.

Verneau (R.) Le rôle de la mer dans la dissémination des races humaines. (Biologica, Paris, 1912, II, 65-73, 9 fgs.) Treats of reed raft of natives of L. Chad (C. Africa), canoe with outrigger (Sta. Cruz, New Hebrides, etc.), double pirogue of New Caledonia, balsa of America (Peru, etc.); Chinese and Japanese shipwrecks in the Pacific; the distribution of the Negro type, skull of Pericu of S. California compared with that of Papuan of Lafu (Loyalty Is.), Malay and Papuan element in Madagascar.

Villemin (F.) Abouchement anormal de la veine mésentérique inférieure dans la veine mésentérique supérieure après un trajet terminal à l'intérieur du mésocolon transverse. (Bull. Soc. d'Anthr. de Paris, 1911, VI^e s., 2, 197-201, 3 fgs.) Treats of a case of this anomaly in a man of 50 years, in whom the abdominal organs and the peritoneum were perfectly normal.

Voit (—) Die äussere Nase des Menschen. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 4-6.) Treats of the development of the outer nose among the mammals and in the individual man and the races of man, its variations, etc. Photographs are of value in determining the

- distribution of types of noses, e. g., Luschan's "Armenoid" in the Tirol, etc.
- Wallis** (W. D.) The methods of English ethnologists. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 178-186.)
- White** (E. M.) The woman-soul. (Intern. J. Ethics, Phila., 1912, XXII, 321-334.) Treats of the physical, mental and instinctive characters of woman (views of Dr E. Denmore, F. J. Gould, Bergson, Mill, Buckle, Havelock Ellis. Woman exemplifies the preservation of the intuitional, man the development of the intellectual at the expense of the intuitional. At present, man is judged as a human being first, then as a father; woman, unfairly, first as mother, then as a human being. In the end both must be judged first as human beings, and the ideal human being must possess both male and female traits. Men and women must act together, and not apart as nowadays,—male domination must be displaced by human domination.

EUROPE

- Abbott** (W. T. L.) On the classification of the British stone age industries and some new, and little known, well-marked horizons and cultures. (J. Roy. Anthr. Inst., Lond., 1911, XLI, 458-481, 20 pl.) Treats of different methods of working, development of implements, etc., in the stone age (p. 466); nomenclature of flint working (celoclastic, clinoclastic, holoclastic, meroclastic, homoclastic, heteroclastic, megistoclastic, megaclastic, mesoclastic, mioclastic, microclastic, dolichoclastic, brachyclastic, monohedral, holohedral) pp. 466-466. The remarkable Baker's Hole deposit, or Southfleet chalk-pit (the mass of relics, etc., "must have contained not only hundreds of thousands, but probably millions of the works of man"): the Prestwichian industry (author terms the monohedral tool, giant flints, etc., prestwich, after the analogy of the watt, ohm, etc.); the evans; the boucher or hâche, heavy axes, triangular axes, heavy rude side choppers monohedral working, beautiful dolichoclastic blades and flint knives the lanceolate group, cleavers, hollow scrapers, drills, spatulate scrapers, etc.; the Ebbsfleetian industry (descendant of Prestwichian but showing clinoclastic work of a very high order), and
- relics of other industries. On p. 480 is a list of the chief characteristics of the two chief industries (Prestwichian and Ebbsfleetian) represented at Baker's Hole.
- All-Slav Congress.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 200-201.)
- Baglioni** (S.) Contributo alla conoscenza della musica naturale. IV. Ulteriori ricerche sulle launeddas. (Riv. di Antrop., Roma, 1911, XVI, 391-413, 3 figs.) After general discussion of the sound, nomenclature (some traces of influence of classical lute), treats of modifications of respiratory rhythm (pneumograms, pp. 396-397), musical constitution of various examples of launeddas. These last *launeddas* differ from the former ones studied in having not a heptatonic, but almost a pentatonic gamma. The individuality of the *launeddas* is due to diverse tonality. The Sardinian *launeddas* are the direct continuation of the *aulos* of Græco-Roman civilization. In an appendix (pp. 410-413) are given the number of vibrations corresponding to the sounds of the instruments (*marimba*, *sansa*, *panpipes*, *launeddas*) analyzed in the two earlier memoirs.
- Bates** (W. N.) The purification of Orestes. (Amer. J. Archeol., Norwood, Mass., 1911, 2d s., xv, 459-464, 3 figs.) Treats of the representation on a vase from Lower Italy (ca. 430 B.C.), in the Louvre and known since 1841, of the purification of Orestes through the sacrifice of a pig. Another representation is on an Etruscan mirror (bought in Perugia in 1893), now in the University of Pennsylvania Museum.
- Baudouin** (M.) Comparaison de l'usure des dents de l'ère dentition chez l'enfant néolithique et le jeune cochon. (Bull. Soc. d'Anthr. de Paris, 1911, VI s., 2, 186-190.) Dr B. maintains that the wearing away of the teeth of the first dentition, as studied in the jaws of children's skeletons and those of young pigs (3 specimens from a Gallo-Roman burial-pot at Nérès-les-Bains),—the skeletons belonged to the neolithic period,—“are absolutely comparable,” and really due to the same mechanical cause, viz., “the mode of alimentation.” There is no need to have recourse, as Dr Siffre does, to “some custom peculiar to children of the neolithic period.”

— Début et mécanisme de l'usure

- des dents de la seconde dentition avant la dent de sagesse chez les néolithiques. (Ibid., 211-219.) Treats of the great molars of the second dentition (before the appearance of the wisdom tooth), i. e., on the average, before the 20th year) in the neolithic population, as observed from the examination of 30 lower jaws of children and young people (over 7, and under 20) from an undoubtedly neolithic burial-place at Vendrest, S.-et-M. This neolithic wearing is very constant, and may be of considerable service in determining the age of individuals, etc.
- Beltz (R.)** Die Latènefibeln. Nachträge und Berichtigungen. (Z. f. Ethnol., Berlin, 1911, XLIII, 930-943, map.) Adds and corrections to the monograph on La Tène *fibulae*. The large map accompanying the article shows the distribution throughout the German Empire and part of Austria of the different types and variants.
- Bloch (A.)** De la taille actuelle chez la femme française. (Bull. Soc. d'Anthrop. de Paris, 1911, 7^e s., II, 221-225.) Discusses the article of Marie and MacAuliffe on the height and general morphology of the French woman (*Acad. d. Sci.*, 1er mai, 1911). The authors seem to have omitted reference to B.'s résumé of Dr Parent-Duchatelet's measurements of over 11,000 French women (1831), in the *Bull. Soc. d'Anthrop. de Paris* for 1906 (see *Amer. Anthropol.*, 1907, N. S., IX, 212). It seems that the stature of women in France has increased more than that of men since the beginning of the 19th century.
- Bonnet (—)** Der Kiefer von Mauer bei Heidelberg. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 8-9, 2 figs.) Discusses the jaw of the *Homo Heidelbergensis* in comparison with that of the Neandertal man of Chapelle-aux-Saints (Corrèze), pointing out the differences between the two. The *Homo H.* represents probably an ancestral form of jaw of both man and anthropoids.
- Brepohl (F. W.)** Die Ziegeuner im Byzantinischen Reich. (Intern. Arch. f. Ethnogr. Leiden, 1911, XX, 7-14.) Discusses the evidence in Mazari's account of a stay in Hades as to the presence of Gypsies in the 14th century in the Byzantine Empire; their evil character is early noted and ascribed to their coming from Egypt.
- Breuil (H.)** Dessins rupestres d'Espagne. (Rev. d'Ethnogr. et de Sociol., Paris, 1912, III, 61.) Notes on prehistoric rock-paintings in Spanish caverns, etc. Two regions are known: Eastern (Cogul, Calapata, Albarracín, Ayora, Alpera), southern and western (Lubrin, Velez Blanco, Jimena, Fuencaliente, Garcibuey, Las Batuecas). In the first group relations with the Cantabrian and Magdalenian French art are noticeable. Some of the other group shows marked affinities with the pebbles of Mas d'Azil (Ariège), "the work of a people not derived from the Magdalenian artists, although following them immediately." In all probability the frescoes of Andalusia and Estramadura "are in great part the work of the Azilian people, in its original habitat, before the migration toward the north due to the pressure of the first neolithic peoples."
- *et* **Obermaier (H.)** Les premiers travaux de l'Institut de Paléontologie Humaine. (L'Anthropologie, Paris, 1912, XXIII, 1-27, 24 figs.) Gives results of the investigations carried on in 1909, 1910, 1911, by the authors lately under the auspices of the Institut de Paléontologie humaine recently founded by Prince Albert I of Monaco. Investigations in the province of Santander; cave of Valle (late paleolithic; rude pottery fragments; painted pebble; stone, bone and horn implements; Azilian, Magdalenian harpoons; Tardenoisian microliths; engravings in horn and bone (Magdalenian); bones of reindeer,—the first reported from this section of Spain); Hornos de la Pena (Mousterian, Aurignacian, Solutrean Magdalenian,—surface evidences of Neolithic; posterior of horse engraved on frontal bone of horse, Aurignacian, of same type as most of the wall-pictures of this cave; Magdalenian horn sculptures, etc.); Castillo, Puente Viesgo (Mousterian, Aurignacian, Solutrean, Magdalenian, Azilian, Neolithic, and later; Magdalenian harpoons and javelins; horsehead on deer's shoulder-blade, Magdalenian, etc., of same type as cave-sculptures); new cave with paintings at La Pasiega, (226 paintings, 36 engravings,—50 does, 51 horses, 47 tectiform and 45 other signs, 16 cattle, 15 bisons, 12 stags, 9 goats, 1

chamois and 16 others; the paleolithic art represented here does not go beyond the old Magdalenian—it is akin to that of the caves of Covalanas and la Haza; notable is the abundance of antlered stags; rock-paintings in Spain: Batuecas and Garcibuey, Salamanca (the paintings of Batuecas have been previously described in *L'Anthropologie*; at Garcibuey are paintings, including pectiform, calaviform, stelliform signs, barres with marginal fringes of points, etc.,—also a small human figure), Alpera (160 figures, 130 in the shelter of la Vieja alone,—70 human figures, 26 stags, 4 cattle, 1 horse, 40 goats, 7 wolves or Canidae, 1 elk, 2 deer, 17 signs of various sorts, all painted in red of divers kinds), petroglyphs of Andalusia and southern Murcia (most interesting here are the numerous conventionalized human figures), excavations and drawings at Gargas, Hautes-Pyrénées, of Aurignacian type). The paintings of Alpera belong as to age with Cogul (Lerida), Calapata and Albaracin (Teruel), i. e., are Magdalenian, but the work of people differing from those of southern France and Cantabrian Spain. The abundance and precision of the human figures are noteworthy.

Chase (G. H.) A Praenestine cista in the collection of James Loeb, Esq. (*Amer. J. Archeol.*, Norwood, Mass., 1911, 2d s., xv, 465-481, 1 pl., 4 figs.) Describes cista of ca. 3d century B.C. (the fish-legged giant motif is not earlier than 300). On the body of the cista is represented the battle of the gods and giants. The art of Latium is an art dependent on the decadent Greek art of the S. Italian cities.

Coulon (H.) et de Chavagnes (R.) La séduction dans l'ancienne France. (*Mercure de France*, Paris, 1912, xcvi, 280-298.) Based on M. Fournel's *Traité de la séduction* (Paris, 1781), which contains much interesting information concerning the crime of seduction.

Déchelette (J.) Une nouvelle interprétation des gravures de New-Grange et de Gavrinis. (*L'Anthropologie*, Paris, 1912, xxiii, 29-52, 20 figs.) Treats of the figures carved on the Irish megaliths of New Grange, Gavrinis, etc.,—described by G. Coffrey, in his *New Grange (Brugh na Boinne) and other incised tumuli in Ireland, etc.*

(Dublin, 1912), in connection with D.'s study of the "reduced" female figure so common on the neolithic monuments of western Europe, going back to an Egean prototype, a funerary deity, whose cult was sometimes closely associated with that of the axe. Groups of monuments of this series are found in Greece and Asia Minor ("Amorgian idols" of the Egean Is. and Hissarlik II figurines; face urns, etc., of Hissarlik II), Italy (anthropomorphic stelae of Fivizzano), Sardinia (2-teated menhirs), Iberian Peninsula (schistose plates, cylinders, engraved and painted bones; vases of Millares), France (menhir statues and sculptured slabs of Aveyron, Hérault, Gard; sculptures of the artificial caves of Marne and of the covered ways of the valley of the Seine and the Oise; fragments of vases of the Charente region), British Isles (cylinders of Folkton Wold, Yorkshire), Scandinavia (vases ornamented with lenticular eyes),—and in addition to these certain sculptures on the Breton megaliths and others on Irish megaliths, together with all the ornamentation of the stones of Gavrinis, hitherto unexplained. The petroglyphs of the Breton dolmens are divided by M. Closmadeuc into 7 classes: cupuliform, pediform, jugiform, pectiniform, celtiform, scutiform, asciform,—most of these are probably deformations of the human figure, and the same is to be said of many of the figures to be found on the stones of New Grange, Gavrinis, etc.

De Geer (S.) Storstäderna vid Östersjön. (Ymer, Stockholm, 1912, xxxii, 41-87, 5 figs., 1 pl.) Treats of the situation, population, etc., of the cities on the Baltic: Stockholm, Helsingfors, St Petersburg, Revel, Riga, Libau, Königsberg, Dantzig, Stettin, Lübeck, Kiel, Copenhagen, Malmö.

De Michele (R.) Su alcune anomalie dell'orbita. (*Riv. di Antrop.*, Roma, 1911, xvi, 419-422, 1 fig.) Treats (with measurements, p. 419) of a number of anomalies in the left orbit of a male skull (modern Roman) in the Anthropological Museum of the University of Rome,—cran. cap., i, 485 cc., ceph. ind., 78.7.

Duckworth (W. L. H.) Cave exploration at Gibraltar in September, 1910. (*J. Anthr. Inst.*, Lond., 1911, xli, 350-380, 4 pl., 2 figs.) Treats of Forbes' Quarry

- and its surroundings, the brecciated talus, the exploration of a cave with neolithic remains (from Sewell's cave were obtained pottery, stone implements and objects, shell armet, perforated *Cypraea*, charcoal, incinerated bone, burnt stones, bone implements and splinters, broken shells of *Purpura haemustoma*; human and other mammalian and animal remains, of which a number had not before been recorded as occurring in the cave fauna of the Rock,—the fauna are described on pages 363–370, the human bones being referable to a single adult male of powerful physique (stature calculated as 1,650 mm.). The pottery "is distinctly neolithic in its relations, and indeed of an early type." Polished implements and metals are entirely absent. The human bones also suggest the neolithic period. The confusion of the remains suggests "a sort of cave kitchen-midden." In an appendix (pp. 377–378) is a report on the collections exhibited at the Garrison Library, Gibraltar (specimens, bones, etc., from various caves). Since the report a landslip has almost entirely filled Forbes' Quarry, rendering the mouth of the cave practically inaccessible.
- Elderton (E. M.)** On the relation of stature and weight to pigmentation. (*Biometrika*, Cambridge, 1912, VIII, 340–353.) Gives, with numerous tables, results of investigation of data concerning 72,857 Glasgow school-children of 1905, combined with the data of Mr Tocher's survey (hair and eye color) of Glasgow school children of 1903. The author finds that, "as far as this material goes, types of hair and eye-color are not associated to any substantially significant extent with divergencies in height and weight in children between the ages of 7 and 14 inclusive." Also in blended races (cf. Tocher's data from schools with foreign elements), "there exists little correlation between pigmentation and weight or stature." See Saunders (A.M.C.).
- Fenwick (W.)** Antiquarian southern England. (*Amer. Antiq.*, Benton Hrb., Mich., 1912, XXXIV, 3–6.) Notes on Romney and Beaulieu Abbeys.
- Feuerstein (A.)** Die Entwicklung des Kartenbildes vom Tirol bis um die Mitte des 16. Jahrhunderts. (*Mitt. d. K.-K. Geogr. Ges. in Wien*, 1912, LV, 329ff., 2 fgs., map.) Sketches the map-history of the Tirol up to the middle of the 16th century.
- Frankl (O.)** Bericht über 1910 für die Bezirke St. Veit, Völkermarkt und Wolfsberg in Kärnten. (*Sitzgb. d. Anthr. Ges. in Wien*, 1911, XLI, 22–23.) Notes on investigations of a "Brautbett" near St Leonhard, the "Römerweg" of the Koralpe, the so-called "Mundi-Acker" southeast of St Paul a.d. Lavant, etc.
- Galloway (A. R.)** Notes on the pigmentation of the human iris. (*Biometrika*, Cambridge, 1912, VIII, 267–279, 1 pl.) After discussing Hurst's conclusions (*Proc. R. Soc.*, B., 1908, LXXX, 85) Dr G. notes own observations (Aberdeen Eye Institution) differing from Hurst's, giving pedigrees of iris pigmentation (chart, p. 276) of 6 families. He concludes that "the classification of duplex and simplex eyes is erroneous, and there is no discontinuity or Mendelian inheritance between them."
- Giuffrida-Ruggeri (V.)** L'uomo moustieriano e l'ipotesi pan-anthropoide. (*Riv. d'Italia*, Roma, 1911, XIV, 242–251, 3 fgs.) Treats of the man of La Chapelle-aux-Saints and the new polygenistic theory of Klaatsch, which correlates the race of Neandertal with the gorilla, the Aurignacian man with the orang, and other human races with the chimpanzee and the gibbon. To the Neandertal race Klaatsch assigns an African, and to the Aurignacian an Asiatic, origin. According to G.-R., this "polyanthropoid polygenism" is "both new and defunct at one and the same time." Keith's criticisms of Klaatsch's comparison of the Aurignacian man with the orang are referred to. G.-R. was the first to point out the weakness and absurdity of this theory.
- Harbort (E.)** Ein menschliches Skelett aus dem Kalktufflager von Walbeck in Braunschweig. (*Z. f. Ethnol.*, Berlin, 1911, XLIII, 994–998, 3 fgs.) Treats of finding, in July, 1911, of a human skeleton (conditions of discovery indicated, pp. 995–996; skull is figured, p. 997) in the calcareous tufa deposits of Walbeck in Brunswick. The accompanying animal and plant remains indicate an alluvial age, but there seems to be some doubt as to the actual finding-place of the skeleton. The skull is dolichocephalic with no ab-

- normalities, nor do the other bones reveal peculiarities of any consequence. The find is probably neolithic, or perhaps mesolithic.
- Harmon** (A. M.) The paintings of the Grotta Campana. (Amer. J. of Archeol., Norwood, Mass., 1912, xvi, 1-10, 1 fig.) Treats of "the earliest mythological representation in Etruria (Petersen)," one of the four archaic paintings which decorate the Etruscan chamber-tomb near Veii, known as the Grotta Campana, thought to portray the return of Hephaestus to Olympus under the escort of Dionysus. According to H., the Campana paintings are not Etruscan but Greek and the picture in question "is copied from an Ionic model," and "is exactly parallel to the Tragiatella vase on which we find a rider with an ape behind him." The Campana animal is a hunting-leopard, clinching the Oriental source.
- Kinnaman** (J. O.) Roman archeology. (Amer. Antiq., Benton Hrbr, Mich., 1912, xxxiv, 21-27.) Treats of the Palatine city.
- Krebs** (N.) Die Verteilung der Kulturen und die Volksdichte in den österreichischen Alpen. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1912, LV, 243-303, 3 pl., 2 figs.) Treats of the distribution of culture in relation to density of population in the Austrian Alps, pages 268-303 containing statistics. Density of population does not depend only on natural conditions, but to a considerable extent on other factors, including man himself. The author is of opinion that the ethnographical-historical factor has been too much neglected.
- Laloy** (L.) L'infibulation et la ligature du prépuce chez les Grecs et les Romains. (Biologica, Paris, 1911, I, 232-236, 10 figs.) Treats of infibulation and ligature of the prepuce as represented in works of art, etc.; use by actors; corresponding customs, among New Zealanders, Brazilian Indians, etc. It is rather the gland, than the penis itself that is covered, etc.
- Lambton** (C. D.) The development of Christian symbolism as illustrated in Roman Catacombs painting. (Amer. J. Archeol., Norwood, Mass., 1911, 2d s., xv, 507-522.) Notes progress of study since Wilpert's *Corpus* in 1903. Catacombs art is very symbolic,—the period as such covers the first four centuries. L. gives list, based on Wilpert, etc., of themes (132, of which 20 belong by origin to the 1st century, 34 to the 2d, 22 to the 3d, 45 to the 4th, and 7 to the 5th and later), with the number of times each is treated,—the total number is 1,465. The commonest themes are: Birds, 100; decorative patterns, 11; Good Shepherd, 110; deceased as saints, 157; Daniel and the lions, 39; Noah, 35; Moses striking the rock, 68; raising of Lazarus, 54; orants, 54; virgin and child, 25; Christ as judge, 15, etc. In the 1st century nature-subjects common in pagan art and used largely for decorative purposes are prevalent; in the 2d, the frame and ground-work of Christian catacombs symbolism was evolved, and its character fully determined early in the century; the 3d century repeats mainly what had been originated in the 2d, and the great majority of themes continued in increasing ratio in the 4th.
- Lewis** (A. L.) Megalithic monuments in Gloucestershire. (Man, Lond., 1912, xii, 40-41.) Notes on the "Longstone" at Minchinhampton (children are passed through the holes to cure whooping-cough); the "Tinglestone"; the Redmartin chambered tumulus, and, particularly the chambered barrow at Uley, known locally as "Hetty Pegler's Tump."
- Linden Museum (The) at Stuttgart.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., xvi, 201-202.)
- Löwenhöfer** (J.) Funde in der inneren Stadt Budweis im Jahre 1909. (Stzgb. d. Anthr. Ges. in Wien, 1911, xli, 26-34, 7 figs.) Treats of the finds of an early settlement,—house-foundations, pottery (some belonging to the first centuries, A. D., some medieval remains, etc., made in 1909 at Budweis).
- Matiegka** (H.) Ueber den Körperwuchs der prähistorischen Bevölkerung Böhmens und Mährens. (Ibid., 348-387.) Treats, with 4 tables of measurements, of the stature, asymmetry of the limbs, proportions of limbs, physical constitution and head-form of the prehistoric people of Bohemia and Moravia, representing the Neolithic and transitional period, the bronze period with the Aunetitz, Hallstatt and Bylan cultures, the culture of La Tène and the Roman Imperial period, the Merovingian culture, the late Slavonic and early Christian culture in Bohemia and Moravia (9th to 12th cent.). Refer-

ences to and resumes of other investigations, in central Europe, etc. In the Neolithic and transitional period, according to Dr M., western and central Europe was occupied by a people of lower stature than the present population, while in the east (and north) a tall race was to be found, and also in places (Switzerland, Silesia) tribes of dwarfish growth,—on the whole the distribution of statures already showing differences like those existing to-day; toward the commencement and during the first centuries of our era, the stature of the protohistoric and early medieval population in western and central Europe showed an increase in stature to over the middle size, due doubtless to the influence of tall Teutonic and Slavonic peoples; further in western Europe from the protohistoric period to the first half of the Middle Ages, in central Europe from the older Teutonic *Reihengräber* to the 12th century, and in eastern Europe from the Scythic domination to beyond the 10th century, a small decline in stature seems to have occurred, followed, from the early Middle Ages to the present in central Europe by another increase in the average height, due in part to the dying out of the small-statured population, and in part to better conditions of living, etc. The typical crossed asymmetry (right arm, left leg) of man existed already in the stone age, and is not an acquisition due to the influences of civilization. In bodily proportions the prehistoric population suggest, partly the so-called primitive peoples, but this is not a necessary mark of inferiority; the change in bodily proportions since the early Christian period is explicable in part through altered conditions of living. Already in prehistoric times there seems to be no fixed relation between head-form and body-growth, various combinations of head-form and face-form occurring at diverse periods, etc.

Mayet (L.) Les néolithiques de Montouliers. Étude sommaire d'un ossuaire néolithique à Montouliers, Hérault. (*L'Anthropologie*, Paris, 1912, XXIII, 53-91, 25 figs.) Treats of the ossuary of Montouliers investigated in 1910,—the funeral cave contained the bones of some 30 individuals of both sexes and all ages. Measurements of

15 crania and a number of long bones are given. The ossuary dates from about the beginning of the neolithic period. No objects of human workmanship were found with the osseous remains, which consisted of crania and bones of the members only. Of 12 crania the indices run from 72.1 to 77.9; the indices of two others are 80 and 82.2, indicating thus a dolichocephalic people with some infiltration of brachycephalism. The stature, calculated from the long bones, was about 1,600 mm. Pilastered femur and platycnemic tibia,—also grooved peroneum. The Montouliers neolithics belonged to the great autochthonous dolichocephalic race (Chancelade, Cro-Magnon, Bauoussé-Roussé in part, Baumes-Chaudes, L'Homme-Mort) that peopled Southern France from the end of the quaternary to the neolithic, a type gradually disappearing by brachycephalic infiltration, but still occurring to-day here and there through Mendelian heredity, representing one of the very oldest ethnic elements of the modern French population.

Mazegger (B.) Fundbericht aus Tirol, (Stzgb. d. Anth. Ges. in Wien, 1911, XLI, 23-34.) Account of investigation in 1909-1910 in Tirol. Remains of primitive dwellings, etc., at Stufels, near Brixen; pottery, etc., at the Laugen between Elvas and Natz; bronze ornaments at Saben (ancient *Sabiona*); urns at Wilten; remains of pre-Roman age at Lochau.

Menghin (O.) Zur Urgeschichte des Venostenlandes. (*Mitt. d. Anth. Ges. in Wien*, 1911, XLI, 297-322, 20 figs.) Treats of the prehistoric terrain-finds of the Meran basin, the Tartsch Bühel, and of the Venostes (pp. 313-322), with résumés and criticisms of the various authorities on the subject involved (Tappeiner, Frankfurth, Mazegger, Clemen, Tarneller, Heierlei and Oechsli, Tille, Stolz, etc.). According to M., the Venostes of the Vinschgau, in the upper end of the Etsch valley, kept best their old, possibly proto-Italic race-character, and here the Celtic and Etruscan influence was only small." A little to the south Etruscan influence is in evidence.

Mentzel (E.) Die Pflanzenkenntnis bei den Kindern unserer Elementarklassen. (*Beitr. z. Kinderf. u. Heilerz. Langensalza*, 1910, H. 85, 1-35, 4 pl.) Dis-

cusses children's knowledge of plants. The school-children in question know on the average 40 names of plants. Children do not analyze, synthesize or abstract enough.

Mochi (A.) Faune Riss-Würmiana, Würmiana e post-Würmiana e industria paleolitica superiore nella grotta di Cucigliana Monti Pisani. (Riv. di Antrop., Roma, 1911, XVI, 259-273, 1 pl.) Treats of the upper paleolithic industry of the grotta di Cucigliana (explored in 1878-1879 by Acconci, and in 1895 by Incontri and Bergigli and its connection with the Riss-Würmian, Würmian and post-Würmian faunas. The four strata of the cave are considered. The Cuciglian is probably a facies Italiana of the Aurignacian (upper) with some Magdalenian influence, it being probable that in Italy the Aurignacian lasted longer than elsewhere, substituting the Solutrean and in great part the Magdalenian.

— Le ricerche del Dott. Marchesetti nella grotta Pocala presso Aurisina sul Carso Triestino. (Arch. p. l'Antrop., Firenze, 1911, XLI, 205-223, 1 pl.) Discusses the investigation of Prof. C. Marchesetti in the Pocala grotto. The stone implements, etc., indicate a "station" younger and less Mousterian than Krapina, and different from and more recent than La Quina (Charente). It is Mousterian on the way to Aurignacian.

— Industria paleolitica (aurignaziana) della Grotta Romanelli in Terra d'Otranto. (Ibid., 281-288.) Lists and describes the paleolithic (stone and bone) implements, etc., from the Romanelli cave, probably upper Aurignacian in age, now in the National Anthropological Museum in Florence.

Nelson (H.) Om kulturgeografien i skolan. (Ymer, Stockholm, 1912, XXXII, 88-103, 5 fgs.) Treats of the teaching of geography in the public schools with special reference to Ölan and the mining regions of west Västmanland, etc.

Niceforo (A.) La eterogeneità delle provincie italiane. (Riv. di Antrop., Roma, 1911, XVI, 191-209.) Treats of the heterogeneity of the 69 Italian provinces (north and south) with respect to criminality, culture (analphabeticism, post-office statistics, education-expenditures, etc.), consumption of tobacco, economic data, statistics of

birth, marriage, death, suicide, cephalic index, stature, etc. As compared with past years, heterogeneity (both absolute and relative) has rather increased for criminality, as likewise the culture-indexes (absolute and relative), particularly the distribution of alphabeticism; greater homogeneity is noticeable in the consumption of tobacco and in personal property; natality shows greater heterogeneity, but morality and marriage more homogeneity. The Italian provinces are, with respect to one another, more homogeneous as to theft, than as to robbery, extortion, etc.; less homogeneous as to alphabeticism, than as to expenditure for public education; more homogeneous as to the consumption of salt than as to personal property, industrialism, etc.; the heterogeneity as to vital statistics is greatest for suicide, lowest for marriage, low for mortality. For stature the homogeneity (both absolute and relative) is greater than for the cephalic index. Certain differences between the North and the South are also pointed out.

— Qualche questione di metodo nelle ricerche di antropologia criminale. Le correlazioni in criminologia. (Ibid., 225-257.) Treats of statistics, technique, method, etc., in investigations in criminal anthropology, particularly the questions involved in correlations in criminology. Correlations between number of thefts and prices of goods in Italy and in France; between homicide and suicide in Italy, 1887-1905, 0.207; between transatlantic emigration and homicide, 0.035; between the geographical distribution of homicide and that of alphabeticism, 0.593; between distribution of suicides and illiterates in southern Italy, 0.265; between the geographical distribution of all crime and alphabeticism in Italy, 0.726; etc. The importance of "new facts" in interpolational method is emphasized and prevision in statistics discussed. The incidence of homicides is forecasted for 1911 as 7 per 100,000 inhabitants.

— Qualche osservazione sulle curve di distribuzione della mortalità e della natalità in Francia. Nota preventiva. (Ibid., 275-293.) Based on the statistics of births and deaths in 713 French cities and towns of over 5,000 population, published in 1906. The hetero-

geneity is greater for natality than for mortality. There appear to be two zones with very high mortality (97 small cities; Brittany) and one with low mortality (North); and for births, groups with very high natality (North, Brittany, primitive regions, poor zones) and groups with very low natality (cities of less than 5,000, and cities of from 20,000 to 100,000 population). Sensible and significant differences occur between the North (with very low mortality) and the other groups; and also, less marked between Brittany (high mortality) and the other groups. As to natality Brittany marks itself off from the other groups, as does the North, by its high natality. The differences between some of the groups of cities are probably accidental or non-significant both as regards mortality and natality.

Nopcsa (F.) Sind die heutigen Albanesen die Nachkommen der alten Illyrier? Ein Kommentar zu E. Fischers gleichnamigem Aufsatz. (Z. f. Ethnol., Berlin, 1911, XLIII, 914-921.) Discusses etymology, etc., of 23 place and 11 personal names of Illyria (northern Albania in particular). Of these many show Phrygian, Thracian, Messapian identities and resemblances, but Baron N. hesitates to draw F.'s inference of racial continuity.

Obermaier (H.) Le limon hesbayen de la Hesbaye, Belgique. (L'Anthropologie, Paris, 1912, XXIII, 118-121.) In opposition to Rutot (rise of Meuse and glacial *barrage*), O. maintains that the sand-deposit of Sainte-Walburge is a geological facies due to local *ruissellement* and of very variable character,—its age can be determined only by the human implements contained in the mud and pebbles, and these are Mousterian (a few traces of Achulean in the lower level).

— See Breuil (H.).

Patroni (G.) L'archeologia italiana e le sue relazioni con le altre scienze nel momento attuale. (Arch. p. l'Antrop. Firenze, 1911, XLI, 224-256.) Treats of Italian archeology and its relations at the present time with geology (here collaboration is very necessary), physical anthropology (the dispute between Orsi and Patroni concerning the distinction between Sicani and Siculi, and as to the passage from the Sicilian

eneolithic to the bronze age, pp. 229-232,—illustrates the difficulties here), the philological-historical sciences (the mistakes of Kretschmer, in the matter of Greek vases, their inscriptions, etc., is in evidence), ancient history (examples of the misuse of philology and misinterpretation of history are affording in the treatment of the Etruscan question by various writers, e. g., E. Meyer, in his *Ancient History*). The need for an understanding between archeology and ancient history in Italy is evident and there are signs of its coming about. The harmony and coöperation of all the sciences in question is necessary for the right development of archeology in Italy.

Peake (H.) Suggestions for an anthropological survey of the British Isles. (Man, Lond., 1912, XII, 55-59.) Advocates preparation of distribution-maps, monographs; headquarters-staff, etc.

Pearson (K.) On "cancer houses," from the data of the late Th. Law Webb, M.D. (Biometrika, Cambridge, 1912, VIII, 430-435.) Prof. P. thinks that the data for 1837 to 1910 of 377 cases of cancer occurring in the Madeley registration district, "provide some evidence, of more value than mere impression, that the hypothesis of cancer houses is worthy of a fuller consideration."

— On the appearance of multiple cases of disease in the same house. (Ibid., 404-412.) Prof. P. finds that "with a high degree of probability cases of enteric do tend to repeat in the same houses." But at the same time, "the caution given by Troup and Maynard as to the influence in houses of sex and age must have full weight, and the problem of the number of inhabitants to the house requires further consideration."

Roberti (G.) Bericht aus dem tridentischen Gebiete im Jahre 1910. (Stzgr. d. Anthr. Ges. in Wien, 1911, XLI, 24-26.) Notes on finds in the Vezzano region described in detail in the journal *Pro Cultura*; "ai Gardini"; Povo (Roman graves of 2d and 3rd cent., A.D.), S. Maria Maddalena (cemetery), Castel Tierno; Lutteri collections presented to the town museum.

Robinson (D. M.) Two Corinthian

copies of the head of the Athena Parthenos. (Amer. J. Archeol., Norwood, Mass., 2d s., 1911, 482-503, 2 fgs.) Treats of a terra-cotta head from Corinth found in 1908, and a Roman marble medallion found in 1907, copies of the famous work of Phidas, 438 B.C. On pages 498-503 is given a list of all published copies,—statues, heads, reliefs in marble, minor objects, etc.

— The Panathenaic amphora with the archon's name Asteius. (Amer. J. Archeol., Norwood, Mass., 1911, 2d s., xv, 504-506, 2 fgs.) Treats of amphora now in Ashmolean Museum, Oxford,—on reverse two wrestlers; on obverse Victory and Athena.

Roeder (H.) Einfluss von Gebirgs-wanderungen auf die körperliche Entwicklung unserer Volksschuljugend. (Beitr. z. Kinderf. u. Heilerz., Langensalza, 1910, H. 72, 1-17.) Notes effect of mountain-travel upon city school-children,—girls increase in weight more than boys. The whole effect is very favorable.

Saunders (A. M. C.) Pigmentation in relation to selection and to anthropometric characters. (Biometrika, Cambridge, 1912, VIII, 354-384.) Treats, with numerous tables, etc., of pigmentation and disease (data from medical survey of school-children in Birmingham under the Act of 1907,—measles, whooping-cough, scarlet fever, diphtheria, mumps and chicken-pox); pigmentation and height and weight (Birmingham data and Tocher's data in his "Survey of the Pigmentation of the Scottish Insane," in *Biometrika*, v, 298). According to S., "no obvious systematic connection can be discovered between any one category of pigmentation and disease." These results "make it unlikely that pigmentation is a basis of selection, but definite results can only be obtained from data which include not merely the surviving members of the population, but those which have died as well." The apparent opposition between the author's results and those of Macdonald "may possibly be explained by the fact that the data used in the two inquiries are derived from very differently composed populations." Except suggestions of a slight possible association with dark brown and height and weight in excess of the mean, the data for height and

weight show no correlation of significance with pigmentation. See Elderton (E. M.).

Schmidt (R. R.) Die Grundlagen für die Diluvialchronologie und Paläethnologie Westeuropas. (Z. f. Ethnol., Berlin, 1911, XLIII, 945-973, 42 fgs.) Discusses, with several tables, the basis of western European diluvial chronology and palethnology (paleolithic implements are considered in particular, pp. 945-968). The table facing p. 972 gives, in parallel columns, the succession of fauna, culture-epochs, chief types of implements, retouch-procedures, and distribution of culture for western Europe. The cultural order is: Pre-Chellean, early Chellean, full Chellean; early Achulean, full Achulean, late Achulean; early Mousterian (primitive Mousterian, Combe-Capelle), full Mousterian, late Mousterian, Abri-Audit; early Aurignacian, full Aurignacian, late Aurignacian; transition from Aurignacian to Solutrean; early Solutrean, full Solutrean, late Solutrean; early Magdalenian, full Magdalenian, late Magdalenian; Azilian-Tardenoisian. Of these the Chellean and Achulean belong to the last and second last interglacial periods, the Mousterian to the last glacial (Würm), the others to the post-glacial. With the early Magdalenian sets in a decadence in stoneworking. The artistic productivity characterizing in so high a degree the late paleolithic population of southern France and northern Spain does not seem to include Belgium and England. According to S., "the late paleolithic (beginning) marks culturally a complete turning-point in the development of diluvial man in western Europe."

Schuchardt (H.) Ausgrabungen neolithischer Häuser bei Lissdorf, Kreis Naumberg. (Z. f. Ethnol., Berlin, 1911, XLIII, 998-999.) Brief account of investigations made in September, 1911. The outline of the neolithic houses of Lissdorf is rectangular like those of Gr.-Gartach. The pottery from the pits showed preponderatingly a simple "Hinkelstein" style, in small part only spiral. Models of the houses have been prepared by a Naumberg sculptor on the spot.

Vauville (O.) Alignements de pierres de Cuisny-en-Almont (Aisne) et dolmen de Vauxrezis, canton de Soissons.

(Bull. Soc. d'Anthr. de Paris, vi^e s., II, 1911, 171-178, 4 fgs.) Brief account of recently discovered standing stones, etc. (several groups of from 3 to 25; fragments of pottery, neolithic, Gallo-Roman, Gaulish), probably prehistoric; the dolmen of Vauxrezis was examined in 1850, or thereabouts.

— Quatres rangées doubles de grès ayant été dressés et alignés du département de l'Aisne. (Ibid., 279-282.) Notes on a double row of standing stones (24 in each line) to the south of the Château de Pinon, canton of Aisny-le-Château; and three double rows of standing stones in the forest of Vaudesson, canton of Vailly-sur-Aisne. Of these groups 3 are oriented from east to west, one from n. e. to s. w. The Pinon stones are described as "allée druidique" in an article by M. Peigne-Delacourt, in the *C. R. d. Acad. d. Inscr. et Belles-Lettres*, 1864, p. 214.

Verworn (M.) Die neusten Funde diluvialer Höhlenbilder und die Entwicklung der figuralen Kunst in der älteren Steinzeit. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 6-8.) Discusses the cave-art of diluvial man in connection with the author's "physioplasmic" and "idioplasmic" theory of the development of primitive drawing, etc.

Welter (O. A.) Über die Herkunft des Nephrits. (Ibid., 13-14.) Discusses briefly various theories, particularly the discoveries of Kalkowsky in 1906, etc. It is now recognized as native in prehistoric Europe.

Westropp (T. J.) A folk-lore survey of County Clare. Folk-Lore, Lond., 1912, XXIII, 88-94.) Section XIX (Rocks, Caves, and Stones), treating of rock-markings due to saints and warriors, caves (one has "an underground river that makes old people young"), dolmens,—"giants' graves," associations of indecency, etc., basin stones, pillar stones and rocks ("petrified boys and men").

AFRICA

Avelot (R.) Notes sur les pratiques religieuses des Ba-Kalé. (Bull. Soc. d'Anthr. de Paris, 1911, vi^e s., 2, 282-296, 3 fgs., map.) Treats of the practices of the Bakele (an intensely religious people) as observed by the author and as recorded by Du Chaillu. Absence of anthropomorphic idols;

abundance on all hunting-grounds of several sorts of ex-voto altars, that suggest the Semitic *bail-il*, *ashera* and *masseba*; feather-circles; bamboo barrier; gate (with palisade, wooden statues, geometric designs, etc.), before which circumcision rites are performed; native signs on meeting the "red men (whites)"; sacredness of fig-tree; "medicine-village" of M'pindi. The data given by Du Chaillu are discussed on pp. 290-296: name of divinity (a list of the peoples using the term *N'zambe* and its cognates, with map of distribution, is given), animism, clans and taboos, magic, etc.

— Capitaine Aymard: Les Touareg. Notice bibliographique. (Ibid., 202-205.) Review and critique of Capt. Aymard's *Les Touareg* (Paris, 1911), noting organization, manners and customs, social and family life, etc. In the journal *Afrique Française*, Capt. Aymard has published (vol. XIX, 1910, pp. 399-401) a Touareg census, and also (vol. XX, 1911, *Rens. col.*, pp. 200-205) a note on the Tamachek language, to which, as Dr A. points out, should be added a notice of the Aouellimiden vocabulary of Barth, which has there escaped mention.

Barrett (W. E. H.) A Kikuyu fairy tales. (Man, Lond., 1912, XII, 41-42.) English text only of "The seven warriors who traveled to the home of the sun."

Benington (R. C.) and **Pearson** (K.) A study of the Negro skull with special reference to the Congo and Gaboon crania. (Biometrika, Cambridge, 1912, VIII, 292-337, 4 pl., 1 fg., many tables.) Gives results of investigation of crania from the Gaboon (50 m. and 44 f. from Fernand Vaz; 18 m. and 19 f. from Fernand Vaz), Zulu (20 m., eastern group of southern Bantus), Angoni (38 m.), Kaffir (38 m., chiefly Arnampondo), Northern Negro (39 m.), Congo (50 m., 27 f., 5 non-adult Bate-tela). Details of measurements, descriptive notes, etc., cephalic, upper facial, nasal, orbital, palatal, occipital, foraminal and dacryal indices. Comparisons with other races are added. The data here considered do not justify the differentiation of the Congo from the Gaboon crania. The less cranial capacity of the Gaboon-Congo and Northern Negro groups as compared with modern European races is largely occipital in origin (i. e., the European

- occipital is greatly developed). In differentiating European and Negro crania, the ordinary cephalic indices are of little service, but the acroplatic and the gnathic serve well, the upper facial is less clear. Nasal characters "provide a perfectly good scheme of classification." The occipital index is important, the orbital and palatal of little account. The profile angle "justifies its existence even on the small data available." As far as physical characters are concerned, "the Negro is at least as variable as the European, if not more so." On p. 337 is given a genealogical tree of the races concerned. The author suggests that "the Egyptian and Congo-Gaboon types are possibly lower branches of the respective stems which link European and Negro together through some trunk type in itself closely related to our prehistoric and primitive races."
- Biasutti (R.)** Africa. (Arch. p. l'Anthrop., Firenze, 1911, xli, 288-290, 1 fig.) Notes on the African collections in the National Museum (Florence), particularly a series of polished stone axes (4 are figured) from various parts of British Nigeria.
- Blanchard (P.)** Les troupes noires en Algérie et la santé publique. (Bull. Soc. d'Anthrop. de Paris, 1911, v^o s., II, 212-258.) Author treats of filariasis (*Filaria Bancrofti*), F. Loa, F. pentans, yellow fever, malaria, bilharziosis, etc. He considers that the introduction into Algeria of Senegal troops has no real danger for the natives of N. Africa, nor for Europeans located there; nor is the climate of N. Africa to be feared for the Senegalese blacks.
- Clerc (M.)** Grammaire Sango. (Bull. Soc. d'Anthr. de Paris, 1911, vi^e s., II, 303-306.) Brief sketch,—nouns, adjectives, pronouns, adverbs, verbs. No grammatical gender, plural expressed by *min'gui* ("many") or *kête* ("few"), demonstrative follows noun, verbs keep infinitive form with preceding pronoun, one verb serves both for "to be" and "to have." Personal names are often common names of animals, etc. (list of 8, p. 303.) Since this sketch was presented an extensive work on the Sango has appeared, viz., Calloch (J.), *Vocabulaire français-sango et sango-français* (Paris, 1911. Pp. viii, 86), which also contains a brief sketch of the grammar. The Sango is the commercial language of the Oubangui-Chari region.
- Glossaire sango. (Ibid., 306-319.) French-Sango (alphabetical) vocabulary of some 500 words, with phrases (pp. 318-319); also, p. 319, forms of oath.
- Langues de l'intérieur du Congo, Haut-Chari. (Ibid., 320-325.) Mandjia vocabulary of 107 and Banda of 57 words.
- Czekanowski (J.)** Ethnographie des Nil-Kongo-Zwischengebiets. (Peterm. Geogr. Mitt., Gotha, 1912, 23-25, map.) Brief account of the various ethnological groups of the region between the Nile and the Kongo, based on the author's own researches of 1907-1909 and the other literature of the subject. Northern Kongo-Bantu groups (Basoko, Babua, Mobenge, Mabali and Mabudu), Northwestern Kongo-Bantu (Babira tribes, whose peripheric colonies possess the upper part of the Lindi and Ituri basin), inter-lake Bantu (Baganda, Banyoro, Barundi, Bakondjo); Sudan-tribes of the Nile-Kongo intermediate region: Mangbetu group (Mangbetu proper, Makere, Melele, Maberu, Popoi, Barumbi), Mundu group (Mundu, Bangba-Madjaga, Mayogu, and probably also Babukur and Medje), Abara-Pambia-Akare group (including also probably the Abiri and Angadu), Madyo or Niapu (scattered on the south bank of the Uele and about the station of Niapu), Nsakara (region between Koto Chinko and Bomu, etc.), Azande (north of Uele, also in south and west), Momvu group (Momvu, Mombutu, Bambuba, Balese), Madi group (the Nile-Madi, Lendu, Logo, Lugware, Kaliko, Avokaya, Moru), Mattu and Baka (n. w. of Madi), Acholi group (Acholi or Gang, Alur, Shifalu, Beri, Lango), Niloto-Hamites (Bari, Kakwa, Fadjulu, Yambara, Liggi, Kuku, and probably also the Latuka), pigmies and pigmoid Batwa. The large colored map shows the distribution of all the groups and tribes and is valuable addition to the literature of this region of Africa.
- Beiträge zur Anthropologie von Zentral-Afrika. (Bull. Acad. d. Sci. de Cracovie, Cl. d. Sci. Math. et Nat. Ser. B., Sci. Nat., 1910, 414-432, 1 fig., 3 maps.) After discussing briefly various race-schemes and race-theories (Deniker, Johnston, Shrubbsall), the

author gives the results of his own investigations of 1907-1909 (individuals examined 4,517, skulls and skeletons 1,018), on which the maps are based. The "observation-net" system of map-construction is explained on pages 423-427 (on pages 425-426 the average cephalic indices of 71 tribes, from the Bahamba to the Bari, are given). The Nile-Kongo intermediate regions the following: Bahima territory of extreme dolichocephaly, extreme Hamito-Niloto dolichocephaly, Bantu dolichocephaly, Mangbetu dolicho-mesocephaly, south-Nilotic mesocephaly, Sudan brachycephaly, of the primitive forest. The population in the east of the great African dyke is darker than in the west. Rivers and lakes, not mountains form the anthropological boundaries in the regions studied. Seven anthropological provinces (with seven corresponding types) are distinguished, outside the dwarf peoples. Some connection exists between ethnic and cultural groups on the one hand and anthropological types on the other. One colored map shows the distribution of head-forms, and another the distribution of the anthropological observations. The other plate gives anthropological types. See also the author's article on "Anthropologische Arbeiten in Zentralafrika," in *Nord und Süd*, 1910.

Dayrell (E.) Further notes on 'Nsibidi signs, with their meanings, from the Ikom district, Southern Nigeria. (J. Roy. Anthr. Inst., Lond., 1911, xli, 521-540, 19 fgs., 3 pl.) Lists and figures, with meanings, explanations, etc., 283 'Nsibidi signs (of which quite a number are tattooed on women),—"many of the signs reproduced are connected with one another, and form short stories" and "when these signs are drawn by the natives they are grouped together, but in no regular order, and their positions relative one to another do not seem to alter their meanings." In Ikom the 'Nsibidi is intimately connected with the Egbo society,—and the Ukpotio, Ukwa and Isong Esil societies also use and practice 'Nsibidi. The various societies which play 'Nsibidi have many of their own particular signs which strangers belonging to another society would not understand. In Ikom women are not allowed to know 'Nsibidi, as sign No. 118

indicates; but some, e. g., the singing and dancing girl, Ennenni, of Okuni, and Abbassi, an old woman of Inde, knew much about it,—the former was well-versed in native folk-lore. The members have "a secret pantomimic code by which they can communicate with one another."

Deyrolle (E.) Les danseurs tunisiens. (Bull. Soc. d'Anthrop. de Paris, 1911, v^o s., II, 262-267, 2 fgs.) Treats of Tunisian dancers from Hamamet, region of Cape Bon. Clothing, musical instruments (flute, drum, bagpipe), also of Tunisian Negro dances. The Tunisian dancers (having nothing in common with their Aissaou confreres) gain a living by their art,—the social status of dancers is higher in Tunisia than in Morocco.

Evans (M. S.) Education among the Bantu of Southeast Africa. (So. Wkmn., Hampton, Va., 1912, xli, 363-368.) Points out rather unsatisfactory results of education hitherto. The missionaries, however, are beginning to see the mistake made in the mere copying of European methods, etc.

Gaden (H.) Du nom chez les Toucouleurs et Peuls islamisés du Fouta sénégalais. (Rev. d'Ethnogr. et de Sociol., Paris, 1912, III, 50-56.) Treats of newborn child, naming-ceremonies, various names given ('inde, conferred by marabout, represents the child; sowôre, or surname given by parents, and clan-name or yellôde, employed especially as a form of salutation). Many are named after their parent, i. e., "son of . . ." For each day of the week there are corresponding Koranic names (list, p. 52) from which the marabout must chose for the birth-day. Certain names in use indicate order of birth, sex, etc. On p. 54 is given a list of names with the corresponding sowôre most commonly in use. There are name-taboos,—husband's, father-in-law's are tabooed to wife, and, not so generally, mother-in-law's to man. Sometimes, however, the sowôre can be used. The use of the name of his mother-in-law by a man in the dangers of battle, or of that of her father-in-law by a woman finding child-birth difficult, has an excellent effect. These name-taboos are said to be of Islamite origin and not native to the pagan Peuls and Wolofs, etc.

Garbutt (H. W.) Witchcraft in Nyasa, Manganja, Yao, Achawa. (J. Roy. Anthr. Inst., Lond., 1911, xli, 301-304.) Notes, from communication of a native on witchcraft (teaching how to be a wizard, deeds of wizards, etc.). Four classes of witch-doctors: *waula*, or bone-thrower (finds out who is bewitching a sick person); *mapondela*, or ordeal-poison pounder; *mabisalila*, or the witch-hider (acts at funeral, etc.); *mabvumbula*, or the pointer (who points out the witch, etc.). There is also the *namlondola* (theft doctor or pointer, who finds goods taken away by the chitaka or magic thieves. The punishment of youths for stealing is noted on p. 304.

— Native customs in Nyasa, Manganja; Yao, Ajawa. (Man, Lond., 1912, xii, 35-40.) Notes on witchcraft,—confined to men (5 classes of doctors: *waula*, *mapondela*, *mabisalila*, *mabvumbula* and *namlondola*, description of each), circumcision, marriage, child-birth, etc.

— Natives from northwestern Rhodesia on the Congo border. (Ibid., 59-60.) Notes on treatment of children, mutilation of teeth, tattooing, funeral ceremonies, sacred trees (4 in number), etc. No ceremonies on attainment of manhood by boys,—for girls mothers brew beer and women dance. Tattooing as soon as children can bear the pain,—either sex officiates. Teeth-mutilation when boys can walk.

Germann (P.) Das plastisch-figürliche Kunstgewerbe im Graslande vom Kamerun. Ein Beitrag zur afrikanischen Kunst. (Jhrb. d. Städt. Mus. f. Völkerk. zu Leipzig, 1910 [1911], 1-35, 4 fgs., 7 pl.) Figures, describes and discusses 62 carvings, etc., of wood (figures of ancestors, amulet-figures, human beings, door and house-posts, bowls with animal and human figures, masks of human beings and animals, carved animal figures, stools, head-dress, pipe-head, etc.) chiefly, with a few of clay and ivory, from the tribes of the grass-land of the Cameroons (Bamum, Bakembat, Banyo, Batscham, Banyang, Bambulewe, Bameta, Babanki, Babungo, Bandeng, Bamenung, Bafut, Bamenda, Bansso, Mayumbe, Babanki-Tungo, Babessi, Bafreng, Tinto, Bali, etc.). The art handiwork of the region, its products (use and significance), the objects and

their representation, the treatment of the figures, the influence of intellectual ideas and of family professions, the elaboration of forms, the relations of this art to that of Benin and that of the Congo basin, are briefly considered. According to Dr G., West Africa (including the Congo basin) stands off markedly in many respects from East and South Africa as a separate culture-area,—the latter lacks a real art, while in West Africa, the whole material culture has been artistically influenced. The art industry here considered seems to have come into the country with the Adamaua tribes retreating from the north under pressure of the Fulbe and Hausa; carving and the highly developed ceramics came with an older stream from Bafum by way of Bekom going as far south as Bangangte; brass-casting came with another wave from the northeast (Tikar). The transplanted art of the grass-land of the Cameroons is in close relationship with the old art-center of Benin,—the parallels are many and interesting. What the Bakuba are for the Congo the Tikar country is for Benin. The Bakuba art in the Congo country came into contact in the southeast and the northwest with two foreign cultures, those of the Baluba and of the Bakussu-Lomami tribes. The Tikar-cultures had to deal with the conquest of an older Sudan-culture by the absorption of various northern elements, etc. The more recent Adamaua culture represents a modern Islamic wave, under whose destructive influences all border-peoples, and even the adjoining Tikar towns had to suffer. In the last few years the great influence of Islam on the grass-land of the Cameroons is very noticeable, especially among the higher classes.

Hobley (C. W.) Further researches into Kikuyu and Kamba religious beliefs and customs. (J. Roy. Anthr. Inst., Lond., 1911, xli, 406-457, 1 pl.) Treats of *thahu* and spirit belief in Kikuyu (6 items) and Ukamba (10 items), and among the little-known Thaka or Theraka people in the Tana valley, S. E. of Kenia (3 items),—*thahu* or *makwa* is the visitation or curse for violations of taboo, etc.; the oath of the sacred bead (*chuma cha mchugu*) in Kikuyu,—a debt ordeal; curse for

disobedience to a judgment by the court of elders; Kikuyu death-ceremonies, pp. 417-419; the *itwika* ceremony (a final initiation at which only fully qualified elders are allowed to attend; last great *itwika* was at the end of the big famine of 1898-1899), pp. 419-422; laws of murder-compensation in Kikuyu and Ukamba, pp. 422-427; the kirume, or dying curse in Kikuyu and Ukamba, pp. 427-433; evil eye; the magic of the *eithaga* (clan whose members all belong to the Kikuyu circumcision guild; two sections, "rain-makers" and "wizards"), pp. 435-437; a Kikuyu oracle, pp. 437-439 (account of an elder named Kichura, of south Kikuyu-land and his doings); names (every child receives two proper names; and another, a nickname, at circumcision; names are derived from animals, natural objects, weapons, etc.); the Kikuyu *kichandi*, or gourd of song, a great institution among the Kikuyu, and gives untold amusement to the younger people,"—the gourds are inscribed with conventional designs from the neck to the rounded end, and "it is considered a considerable accomplishment for a young man to be an adept at guessing the significance of the designs on a *kichandi* and be able to sing the appropriate song for each." On pages 440-447 is given a list of the designs on a *kichandi* with translations of the songs sung (the 27 designs are in this case: hartebeest's rump, cicatrization of young women, rain, arrows, road, morning-star, Pleiades, holes in the *kichandi*, name, acacia thorns, sewing-needle, leather strap and wooden nail, beans of the *msekese* tree, bark, snake, cloth, bees, marabou stork, bracelet, oryx-horn trumpet, council, inside (the hut), tortoise, elder's ivory armlet, ant-bear, mist, snail). Some traces of an archaic dialect appear in the *kichandi*-songs. On pages 448-456 are figured with names and interpretations the pictographs on a *kichandi* Kikuyu dancing gourd. Some of these designs have more than one meaning, etc.

Lowell (P.) Precession and the pyramids. (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXX, 449-460, 7 fgs.) Treats of the astronomical observations ruling the construction of the Egyptian pyramids. At that time α Draconis

was pole-star and the great pyramid of Cheops records this fact in stone. The great pyramid is really a great observatory,—about 3430 B.C., α Centauri, the brightest and nearest of the fixed stars shone down the great gallery of the pyramid.

Marquart (J.) Über einige Dolche und Schwerter mit arabischen Inschriften aus Nord-Africa. (Intern. Arch. f. Ethnogr., Leiden, 1911, xx, 103-108.) Treats of more or less pious Arabian inscriptions on 4 daggers and swords from North Africa.

Mecklenburg (A. F., Duke of). A land of giants and pigmies. (Nat. Geogr. Mag., Wash., 1911, xxiii, 369-398, 16 fgs. map.) A chapter from the author's book on *German East Africa*. Treats of the tall Watussi and the pigmy Batwa of Ruanda. Totems, lip-ornaments, presents and etiquette of calling, high-jumping by natives (8 ft., 5 in.), weapons, hunting, oarsmen, etc.

Mohn (—) Das deutsche Tschadseegebiet, Land und Leute. (Jhrb. d. Städt. Mus. f. Völkerk. zu Leipzig, 1910 [1911], 57-74, 8 pl.) Treats of the country and people of the German Lake Chad region. Religion (Islam prevails), canoes (of planks, of straw), fisher-folk of the Kotoko, women, head-dresses, Diagara (the Sultan of Gulfei and his warriors, house, clothing, harem, games and sports of horsemen, etc., agriculture, cattle-raising, ostrich-raising, swimming, the town of Kusseri, sultanate of Logone, the Musgu and Bana heathen of the Kusseri country (houses, women, lip ornaments, etc.).

Morel (E. D.) The future of tropical Africa. (So. Wkmm., Hampton, 1912, xli, 353-362.) Emphasises difference between American and African Negro; notes existence of African Negro cities and civilization; absence among Latin peoples of race-prejudice against colored races; commercialism and missionary schools have often caused loss of racial pride to disadvantage of Africans; over-Europeanizing of Africans great evil; Africa "must be kept free from the failure-side of our civilization; change of African social system must come from within not without.

Offord (J.) Letters from Egypt. Amer. Antiq., Benton Hrbr, Mich., 1912,

- xxxiv, 17-20.) Notes on the Elysian field of Egyptian and the ship of Ra.
- Pearson (K.)** See Benington (R. C.).
- Poutrin (Dr)** *Pygmées et Négrilles du centre africain.* (Biologica, Paris, 1912, II, 97-109, 9 fgs.) Treats of Babinga, etc. Based on author's monograph in *L'Anthropologie* for 1911. See *Curr. Anthropol. Lit.*, 1912, I, 68.
- Prietze (R.)** *Pflanze und Tier im Volksmunde des mittleren Sudan.* (Z. f. Ethnol., 1911, XLIII, 866-914.) Gives Haussa and Bornu folk-lore concerning plants and animals,—*kirari*, the natives term the phrases and saying in question. Native text, translation, explanation, etc., are given. The plant-items number 46, those relating to animals of all sorts from the elephant to the bed-bug, III. In addition on pages 904-914 are given native texts and translations of: The conversation of the fish with the goat; How the swallow and the raven competed in flying with a falling stone; Song to the birds; Bornu song to the stork. The tamarind is called the "cow of the poor," the water in which it has been softened being drunk as milk; of tobacco, the saying runs "better than a mother." A sort of ground-squirrel plays in the central Sudan the rôle of our fox; the hare is a very cunning beast; the elephant is noteworthy only on account of his size; the dog is poorly esteemed; the female ass is the symbol of maternal love; monkeys were originally men; the stork is the holy one among birds, as is the banyan among trees. The author has published other articles on Haussa topics, including his *Haussasprichwörter und Haussalieder* (Leipzig, 1907).
- Puccioni (N.)** *Appunti sull' antropometria dei Somali. Nota preventiva.* (Riv. di Antrop., Roma, 1911, XVI, 425-426.) *Résumés anthropometric observations* (color of skin, hair, eyes; stature, cephalic index, etc.) of a troupe of Somali,—25 male adults, 3 youths of 16-17, and 4 boys of 12-13 years, at the Turin Exposition. The skin-tint varies from 25 to 32 of Luschan, i. e., 28-30 to 43 of Broca; eyes 55 per cent. in 1 and 2 of Broca's scale; stature high, av. of 25 adults, 1,759 mm., range 1,682-1,876; av. cephalic ind., 75.5; av. nasal ind., 70.6; av. facial ind., 88.3. The prevalent type is a "fine" one, approximating the Mediterranean in features of face, etc. In a few cases the Semitic type is noticeable; also traces of the Negroid type, etc.
- Schachtzabel (A.)** *Die Siedelungsverhältnisse der Bantu-Neger.* (Intern. Arch. f. Ethnogr., Leiden, 1911, Suppl. Bd., XX, 1-79, 4 pl., 36 fgs., 2 maps.) Treats in detail of the settlement-arrangements (houses, villages, etc.) of the Bantu-Negroes, with Bibliography (pp. 71-79) classified by geographical sections, distribution-maps, etc. Situation (simple without compulsion; satisfaction of needs, fertility of soil, nearness of drinking-water, climate, presence of natural products of the earth; fish, etc.; lack of one or others of these; transforming effect of so-conditioned settlement on the daily life, etc., of Negro; further influencing of situation of villages by protective needs, trade, sociological reasons, etc.); plans and structure of houses, arrangement, grouping of huts, yards, etc. (round type, "street village," grouping close together, arrangement for protection against enemies); hut-types and methods of construction, etc. (round and square types, pile-dwellings, etc.). Among the Ogowé (Lower) tribes is to be found the classical example of the influence of all factors. In East and South Africa social reasons are of importance; water and pasture among the Herero; fish with several Bantu tribes; richness in game Wanderobo; fruits primitive forest-tribes of Congo. The higher forms of factors come later. The Bantu street-village has been compared with the old Teutonic "street village." According to Dr S., the pile-dwelling first arose on land (the variety over water being secondary),—the causal principal of African pile-dwellings is geographical (i. e., the nature of the land, condition of the soil, etc.). The map shows the distribution of the varieties of houses, etc.
- Sergi (S.)** *Ossa sopranumerarie della faccia in una centuria di crani moderni del Tigre.* (Riv. di Antrop., Roma, 1911, XVI, 429-432.) Lists cases of supernumerary bones of the face in 105 Tigré skulls in the Virchow collection of the Berlin Anthropological Society. Spheno-ethmoido-palatino-frontal, maxillo-naso-lacrimo-frontal, ethmoido-palatino-frontal, spheno-ethmoido-palatino, spheno-zygomatic, supranasal, bipartite nasal, maxillo-fronto-lacri-

mal, spheno-ethmoido-palatino-maxillary, zygomatico-malar, fronto-zygomatic (Maggi's post-frontal). Anomalies of the facial bones were noted in 12 crania.

Smith (H. D.) A study of pygmy crania, based on skulls found in Egypt. (*Biometrika*, Cambridge, 1912, VIII, 262-266, 18 pl.) Figures and describes, with detailed measurements (compared with female and normal size, specimens from Hesa and Dakka, Akkas and Andamanese), 9 adult small crania (all but 1 definitely sexed as female) of the Egyptian Third Dynasty. The capacity ranges from 1,072.5 to 1,200 c.cm.; the cephalic indices from 75.6 to 80.3. The occurrence of adult individuals of small stature "was fairly common in Egypt at the period of the third dynasty," although from the evidence afforded by these specimens it is not possible to assert that all such pigmies were of "Negrillo race." While the character of the teeth favors ethnic dwarfism here the possibility that they are cases of "infantile type" is worthy consideration.

— Observations on the occipital bone in a series of Egyptian skulls with especial reference to the persistence of the synchondrosis condylo-squamosa, Zaaier, Synchondrosis intraoccipitalis posterior, B N A. (*Biometrika*, Cambridge, 1912, 257-261, 6 pl.) Gives results of examination of 1,038 adult and 62 young crania (comparisons with anthropoid crania, p. 259) of the Egyptian Third Dynasty, for peculiarities of the occipital bone, etc. Persistence of the S. condylo-squamosa occurred in 5.7 per cent. of the adult and 41.9 per cent. of the young,—the adult figure is close to that of Zaaier, 5.3. Adult anthropoids showed 13.3 per cent. and young anthropoids 54.5 per cent. in varying degrees of persistence. The author concludes that "while the conditions of these specimens would indicate that the obliteration of the S. condylo-squamosa begins during the third or fourth year of life (Zaaier)," it would appear also that "there is a greater range of variation in the age at which the fusion takes place than is generally stated, and in certain cases the synostosis is not completed even in the adult."

Talbot (P. A.) The Buduma of Lake Chad. (*J. Roy. Anthr. Inst.*, Lond.,

1911, XLI, 245-259, 2 pl.) Notes on the Buduma (3 principal tribes: Madjagodia, Maibulua, Guria) of the islands of L. Chad. Houses, *ambach*-floats, cattle-lifting, dances, drink (intoxicants unknown; milk only drink even at festivals), legends of tribal origin (pp. 246-247), illegitimate children (regarded as disgrace and drowned), birth of twins (occasion for feast, etc.), marriage (a great "play" lasting for 3 days is held), wedding-gifts, polygamy and slave-wives, inheritance, religion (many old pagan beliefs, etc., survive alongside nominal Mohammedanism; worship of *karrika*-tree by southern Buduma), wooing, death and funeral, slaves, industries (cattle-herding and fishing, the latter chiefly by slaves), lake-monsters and spirits (*djinns*, giant fish; all supernatural beings water-born), first men earth-born, dreams, etc., dress and ornament, wonderful *papyrus*-stem boats, great curved *ambach*-shields (used as wind-shelter as well as in fighting). At pages 251-253 (two columns to page) is given a Guria (Buduma) vocabulary; and on pages 254-259 measurements of 32 Buduma, 4 Kanembu, 20 Kotoko, and 35 Kanuri.

Torday (E.) Der Tofoke. (*Mitt. d. Anthr. Ges. in Wien*, 1911, XLI, 189-202, 8 fgs.) Treats of the Tofoke or Topoke, a people (improving upon closer acquaintance) on the left bank of the Lomami in the Congo State, belonging linguistically and culturally with the Bazoko and the Lokele. Situation, government, character (cruel, treacherous, malicious), slavery, theft-ordeal, inheritance, trade (not great), plays and games (*sengo* or cat's cradle,—toes used as well as fingers; tops, dolls; cruel play of *toya*; war-play, etc.), musical instruments (horn, drum, rattle, metal-tongued shell), weapons (spear, knife, shield; no bow and arrow), terms of relationship (p. 194), sex-relations and life of women, child-birth, soul-lore, death (3 causes: disease, violence, witchcraft), food, cannibalism (said to be due more to feeling of revenge than to hunger), fire-making (friction), hunting and fishing, agriculture, houses (rectangular), circumcision (common), scarifying, body painting, clothing, seasons and times, diseases (sleeping-sickness not yet prevalent), lore about gorilla, skin-

dressings (work of men, as also basketry and matting), etc.

- Zaborowski** (S.) Du Congo au Tchad. Observations et documents recueillis par M. Clerc en 1910. (Bull. Soc. d'Anthr. de Paris, VI^e s., II, 1911, 297-325.) After geographical and ethnographical introduction (Brazzaville in particular), gives M. Clerc's sketch of Sango grammar, Sango vocabulary, vocabularies of Mandjia and Banda. See Clerc (M.).

ASIA

- Baglioni** (S.) Contributo alla conoscenza della musica naturale. III. Strumenti musicali di popoli Asiatici. (Riv. di Antrop., Roma, 1911, XVI, 365-390, 6 fgs.) Treats of the musical instrument (sounds, vibrations, intervals, etc.) of Asiatic peoples.—Burmese (xylophone, flutes), Chinese (hoboe, *cheng*, guitars), Japanese (*hitoyokin*, or flute), Indian (flutes), Syrian (*argoul* and *zummarah*), etc. The Asiatic instruments here studied possess all a musical scale of seven equal intervals, clearly separating them from the musical instruments of our civilization. This peculiarity has been overlooked by other investigators. Certain practical difficulties in the study of Oriental music may be in great part overcome by utilizing phonographic methods.
- Barton** (G. A.) One of the oldest Babylonian tablets in the world. (Univ. of Penn. Mus. J., Phila., 1912, II, 4-6, 1 fg.) Figures and describes with transliteration and translation, a stone tablet (inscribed on both sides and both edges), "the text is a purely ideographic one, written for the greater part in real pictographs," recording the means taken to rid various tracts of land of a plague of locusts and caterpillars. The last line ("he made it bright") refers to the ceremonial purification of the field.
- Bloch** (T.) und **Francke** (A. H.) Graeco-buddhistische Altertümer im Museum für Völkerkunde zu Leipzig. (Jhrb. d. Städt. Mus. f. Völkerk. zu Leipzig, 1910, 1911, 38-47, 2 pl.) Treats of Graeco-Buddhist antiquities from the ruined city of Takht-i-Bahi, in the region of Yusufzai, near Peshawar: Clay lamps, stone beads, clay balls, fragments of Buddha-statues, sculptures of human, animal and demonic figures, clay objects, vessels, etc.) A.
- H. Francke contributes an introductory note.
- Brown** (C. R.) The El-Tekkiyeh inscriptions. (Amer. J. Archeol., Norwood, Mass., 1911, 2d s., xv, 523-532, 8 fgs.). Treats of inscriptions (3 Hadrian, 2 Constantine) on Roman milestones.
- Brown** (R. G.) The Tamans of the Upper Chindwin, Burma. (J. Roy. Anthr. Inst., Lond., 1911, XLI, 305-317, 4 pl.) Notes on tribal history and customs, language (pp. 309-315, comp. vocab., pp. 313-315), sacrificial feast (witnessed by author in 1910), etc. B. concludes that "the Taman vocabulary differs widely from those of all other languages and dialects in Burma and Assam." In structure and idiom it is nearer to Burmese than to Chin or Kachin; it has a considerable proportion of roots in common with Kachin. Hence Taman "is a member of the Tibeto-Burman group," and "forms by itself, or possibly with Kadu, a separate branch of that group, like Tibetan, Naga, Chin, Burmese, or Kachin." The cephalic indexes of 30 Tamans averaged 79.1 (range 70.7 to 90.2; average height 5 ft. 2½ in.
- Butler** (H. C.) Second preliminary report of the American excavations at Sarddes in Asia Minor. (Amer. J. Archeol., Norwood, Mass., 1911, XIV, 445-458, 2 pl., 4 fgs.) Gives account of excavation (Feb.-June, 1911) of temple of Artemis, built at best period of Ionic style, beginning of 4th century B.C., and probably used in 2d century —coins and inscriptions (Greek); also over 200 tomb-chambers opened, averaging 6 burials each,—some re-used. Little of the pottery anterior to the 4th century; little glass discovered, but of great beauty; gold and gems in most unexpected places; resemblance between Lydian jewelry and Etruscan.
- Clay** (A. T.) An ancient antiquary. (Univ. of Penn. Mus. J., Phila., 1912, II, 23-25, 2 fgs.) Describes and figures with transliteration and translation of inscriptions a Babylonian tablet of baked clay, having on one side in reversed order writing in the script of the Sargonic period, about 2,500 B.C., and on the other an inscription recording the fact that Nabu-zer-lishir, a scribe (ca. 550 B.C.) made a baked brick squeeze of a precious stone from a palace-vault of king Naram-Sin in Accad.

- Conner (J. E.)** The forgotten ruins of Indo-China. (Nat. Geogr. Mag., Wash., 1912, XXIII, 209-272, 63 fgs., 2 maps.) Treats of the ruins of Angkor Tom and Angkor Wat (remains of Khmer civilization (9th; 12th century, A. D.) in the Cambodian jungle,—“the most profusely and richly carved group of buildings in the world.” The illustrations represent ancient and recent Cambodian architecture, Cambodian ethnic types, dancers, statues, carvings, friezes, stone tracery, doorways and portals, bas-reliefs, etc.
- Fawcett (F.)** Ôdikal and other customs of the Muppans. (Folk-Lore, Lond., 1912, XXIII, 33-44, 1 pl.) Notes on the huts, use of bow-and-arrow, fetish-bundles, death-ceremonies (pp. 42-44), hair-dress, accouchement, avoidance of Hindu temple, death by ôdikal among the Muppans, a hill-tribe of Wynaad, Malabar., Death by ôdikal (intriguing with another man's wife is one offense) is obtained by unanimous consent of a conclave of males, and the victim is attacked when alone, being first shot in the back of the head by an arrow, then struck many times with the ôdikal stick (death usually takes place within a week),—sacrifices are subsequently made to the ancestors and to the “devils” Wulligan and Kuttichâthan. The victim is also sworn not to reveal the names of his assailants. The murder by ôdikal came to the attention of the courts through the only Muppan able to write putting down on a piece of paper the names of the men who had murdered his uncle by ôdikal.
- Febiger (L.)** The coronation of His Majesty King Maha-Vajiravudh of Siam. (Nat. Geogr. Mag., Wash., 1912, XXIII, 389-416, 25 fgs.) Col. F. was U. S. military representative at the inauguration in December, 1911. Notes on temples and palaces, royal masked players, theatrical performers, etc.
- Francke (H. H.)** See Bloch (T.).
- Funke (M.)** Fingierte Verwandtschaftsbündnisse im Norden Ostindiens. (Korr.-Bl. d. D. Ges. f. Anthropol., Hamburg, 1912, XLIII, 1-2.) Notes on artificial relationship-unions, adoptions, etc., stronger than blood-relationship, among the primitive races of northern India. Men, women and children enter these artificial bonds.
- Halliday (W. R.)** A Greek marriage in Cappadocia. (Folk-Lore, Lond., 1912, XXIII, 81-88, 4 pl.) Describes marriage-ceremonies as witnessed by author at Hasakeul (or Axô) north of Nigde in the Cappadocian plain, where the majority of the people talk Turkish and one of the Cappadocian dialects of modern Greek. Among the various ceremonies are: The “giving word,” clothing the bride groom, fetching the bride, procession to the church, service, crowning, kissing the bridegroom, procession from the church, handing-over dowry articles (the more mercenary feature of the *proika* of continental Greece is absent). Severe taboos are imposed on the bride: Wearing a veil for forty days; for two or three years she may not speak to her mother-in-law, or the male relatives of her husband above the age of childhood; for several years also she may not eat out of the common dish.
- Harmand (J.)** De l'état de l'ethnographie indochinoise. (Rev. d'Ethnogr. et de Sociol., Paris, 1912, III, 60.) Notes the fact that the English investigators of northwestern and western Indo-China and the French investigators of the valley of the Mekong and the Annamese chain, do not seem to be acquainted with each other's work. Many labors have thus resulted in practical sterility. Anthropometrical investigations need a correlated plan to give any results.
- Hobson (R. L.)** See Hopkins (L. C.).
- Hopkins (L. C.) and Hobson (R. L.)** A royal relic of ancient China. (Man, Lond., 1912, XII, 49 ff, 1 pl.) Figures and describes a sort of *ju-i* scepter of stag's antler, found with sacrificial bones, amulets, etc., in northern Honan, in 1899, while excavating near an old Chinese city. The relic belongs to the period of the Chou dynasty 1122-256 B.C., dating perhaps from ca. 600 B.C. An interesting inscription (the characters, with their modern representatives and transliteration into Roman letters, are reproduced,—also free English translation). The comparison of old and modern Chinese characters shows a greater plasticity in the former.
- Ischikawa (T.)** Beobachtungen über die geistige Entwicklung eines Kindes in seinem ersten Lebensjahre. (Beitr. z. Kinderf. u. Heilerz., Langensalza, 1910, H. 76, 1-53.) Sketches mental de-

velopment in first year of author's son born in 1903. On pages 44-53 is a chronological table of bodily and mental growth.

Keiser (C. E.) Tags and labels from Nippur. (Univ. of Penn. Mus. J., Phila., 1912, II, 29-31, 1 fig.) Notes on clay labels or tags, cuneiform "duplicates of the common, present day paper or cardboard tag and label," from Nippur, ca. 2,000 B.C. The bulk are animal tags, whose object, in the case of live stock was to designate ownership. The author is preparing a monograph on the subject.

Knopf (G.) Rapport sur un mission officielle d'étude musicale en Indo-Chine. (Intern. Arch. f. Ethnogr., Leiden, 1912, XX, 217-249, 82 fgs., 1 pl.). Treats of Indo-Chinese (Annamese) instruments of percussion, etc., drums, tom-toms, gongs, tympanum, cymbals, bells, castagnettes, air-bells; the historical musical instruments of the Annamese, varieties of flutes, bells, etc.; Cambodian music with specimens (pp. 245-249); Annamese musicians (pp. 237-239), lute-player, ornaments, blind (false) orchestra, etc.; Annamese sampaners (pp. 239-240); texts and music of songs (pp. 240-242); Annamese singers (pp. 242-249), dance of flowers, etc.

Kohl (J. G.) Asia and America. An historical disquisition concerning the ideas which former geographers had about the geographical relation and connection of the Old and New World. (Proc. Amer. Antiq. Soc., Worcester, 1912, N. S., XXI, 284-338, 32 maps.) Printed from Ms. of Dr Kohl (d. 1878.) in possession of the American Antiquarian Society. Treats of old maps before the time of Columbus, time of Behaim, soon after Columbus, maps of South America after Magellan, Cortez and Pizarro, maps of North America soon after Cortez, maps of the middle and end of the 16th century with the Strait of Anian, maps of the 16th century on which the question is left undecided, maps after Hudson's time, maps after the Dutch explorations to the north of Japan, maps after the first discoveries of the Russians before Bering, first maps of the northwest end of America after Bering, maps of the Russian fur-hunters between Bering and Cook, maps after Cook.

Laufer (B.) Modern Chinese collections

in historical light with reference to the American Museum's collection representative of Chinese culture a decade ago. (Amer. Museum J., N. Y., 1912, XII, 135-138, 3 fgs.) The Museum's Chinese collection "illustrates the home industries and the social life of the common people of ten years ago and represents China as a living culture organism." In fact, "up to the fatal year 1900, China was the only country where the life of antiquity was really still alive, and whence a sound basis for an attempt at its reconstruction could be derived." Chinese collections thus come to have great historical importance as representing the China that has passed or is now passing away.

— Five newly discovered bas-reliefs of the Han period. (T'oung-Pao, XIII, Repr., Leyden, 1912, pp. 8, 4 pl.) Treats of 5 rubbings of bas-reliefs of the Han period recently discovered in Shantung, and offered for sale on the Peking market. They represent, not the best productions of the art of the Han epoch, but "the output of artisans or craftsmen who catered to the everyday demands of the public and copied from more elaborate works of greater artists whose achievements are lost to us." The bas-reliefs in question represent, respectively, a musical and dancing entertainment accompanied by a solemn repast (in honor of the dead), a fifth variant of the motive of "the search for the tripod vessel," a hunting-scene, etc., "the royal reception," a procession of chariots, horses, etc. None of the 5 stones contain any inscriptions or explanatory labels which make the fundamental value of the Wu Liang reliefs.

— The discovery of a lost book. (Ibid., Repr., pp. 12, 1 pl.) Treats of a Japanese print (shortly ante 1766) of the 45 wood-engravings of the *Kêng chih t'u* of Lou Shou, published originally in 1210, compared with the *Kêng chih t'u*, "Illustrations of Husbandry and Weaving," published under the editorship of Tsiao Ping-chên by command of the emperor K'ang-hi in 1696. The artist of 1696 must have had before him Lou Shou's work, and "modeled from it his pictures, one by one." The Sung pictures of Lou Shou, "as works of art, and in their very quality as wood-engravings, are far superior to the K'ang-hi reproductions which suffer

from a forced mannerism, and are pictorial in character, being copies of paintings, and not book-illustrations." Hirth's view of a Jesuit influence in the work of Tsiao Ping-chên is confirmed. The additions of Tsiao are of psychological interest. In these engravings "we are introduced into the workshop and the working methods of a Chinese artist, having before us his model and his own accomplishments." Lou Shou's book is now in the John Crerar Library, Chicago. On p. 6 we learn that the Newberry and Crerar Libraries "are now in possession of 36,000 vols. of Chinese, Japanese, Manchu, Mongol and Tibetan books, which will make them the strongest in this line in America." Many of the Manchu works are not to be found in any library in Europe.

— The Chinese Madonna in the Field Museum. (Open Ct., Chicago, 1912, xxvi, 1-6, 1 fig.) Describes and figures a painting (found in the mansion of a Chinese official in Si-gnan) in water-colors on large paper scroll,—a Christian Madonna holding a child (Chinese in features, and with Chinese book in hands) in her arms. The painter's name signed is a forgery. The picture was probably painted after the model of one brought to China by Matteo Ricci, himself, the artist having been not a Jesuit but a Chinese. The Chinese features of the boy are later substitutions, due, perhaps to a desire to preserve the picture from anti-Christian desecration or mutilation. The picture is valuable as "the only painted Madonna extant of the early period of Christianity in China."

— Confucius and his portraits. (Ibid., 145-168, 25 figs.) Describes valuable collection of portraits of the great Chinese sage brought back from China in 1908-1910. Adequate representation of Confucius, etc., was possible only under the influence of Buddhistic art from India.

— The Wang Chu'an T'u, a landscape of Wang Wei. (Shabdr. a. d. "Ostasiatische Zeitschrift" (The Far East), Berlin, 1912, 1, 28-55, 9 figs.) Treats of a landscape of Wang Wei (609-759), "the great poet-painter of the T'ang period, the originator of black and white drawing, the father of the so-called Southern style of the culti-

vated gentleman." His pictures are now very scarce. His famous picture represents his country-seat at Wan ch'uan. Chinese landscape-painting is psychologically interesting as having developed from map-drawing,—the length of the pictures now recalls the long map-rolls. The word *t'u* in ancient and in modern Chinese signifies both "map" and "picture." In ancient China, "sprang up out of the needs of politics and warfare, and was long regarded as a branch of military art." And "it was not accidental that cartography and landscape painting reached their climax in the same period."

von Luschán (F.) The early inhabitants of Western Asia. (J. Roy. Anthr. Inst., Lond., 1911, xli, 221-244, 10 pl.) Treats of exotic and immigrant peoples (some very recent), such as the dark Africans (miscegenation common; slaves imported from earliest historical times down), Circassians (refugees after fall of Shamyl), Albanians, Bulgarians, Bosnians, Franks and Levantines, Jews, Gipsies, Apat, etc., Turkomans (rather rare), Yuruks, etc.; also the Kurds (descendants of Aryan invaders, who have maintained their type,—long heads and generally blue eyes and fair hair,—and their language for more than 3,300 years), Tahtadji, Bektash, Ansariyeh, Kyzylbash, Druses, Maronites; Persians, Arabs, Turks, Greeks (p. 237 curve of cephalic indices of 179 adult male Greeks; p. 239 curve of cephalic indices of 179 Greeks, 756 Turks, 1,222 Jews), Armenians. Dr v. L. thinks that "all western Asia was originally inhabited by a homogeneous, melanochroic race, with extreme hypsi-brachycephaly, and with a Hittite nose." Then, ca. 4,000 B.C., "a Semitic invasion from the south-east, probably from Arabia, by people looking like modern Bedawy"; 2,000 years later came from the northwest another invasion, "by xanthochroous and long-headed tribes like the modern Kurds, half savage, and in someway or other, perhaps, connected with the historic Harri, Amorites, Tamehu and Galatians." Also "the modern Turks, Greeks and Jews are, all three, equally composed of these three elements, the Hittite, the Semitic and the xanthochroous Nordic." The Armenians and Persians (and still more the Druses,

Maronites, and the smaller sectarian groups of Syria and Asia Minor) "represent the old Hittite element, and are little, or not at all, influenced by the somatic characters of alien invaders."

Maitre (H.) *Les tribus Moï de l'Indo-chine méridionale.* (Rev. d'Ethnogr. et de Sociol., Paris, 1912, III, 57-59.) M. accepts Cabaton's classification of the Moïs into tribes of Malayo-Polynesian linguistic affinities and tribes with Khmer affinities (marked; less marked). The distribution of these tribes is indicated. The most primitive type is represented by the Moïs of central Annam, and to this type belong also in all probability the Moïs of south-central Indo-China, who, however, have been profoundly modified. Besides an invasion of tribes from India, a second invasion of tribes (already modified by Hindu influence) from the Malay Peninsula occurred about the beginning of the Christian era. About this time also the Chams (of Malay race, according to the author) laid the foundations of the kingdom of Champa.

Meinhold (J.) *Palästina in der vorkanaanäischen Periode.* (Korr.-Bl. d. D. Ges. f. Anthropol., Hamburg, 1912, XLIII, 15-16.) Sketches the history of pre-Canaanite Palestine. The following epochs are recognized: (1) pre-paleolithic (no certain traces of man in Syria); (2) older paleolithic or Chellean (in this period man may have pressed westward to the Phenician coast; "stations" and caves with early neolithic implements); (3) middle paleolithic (traces of man more definite, and fauna more varied), late paleolithic, early neolithic (10,000 to 5,000 B.C.),—cannibalism indicated by condition of human bones in late paleolithic, and, in early neolithic period, polished stone implements, and pottery (hand and wheel) unornamented; (4) late neolithic (5,000 to 2,500 B.C.; non-Semitic people represented in lower stratum in Gezer, Megiddo, Jericho; Semites appear ca. 2,500). With the coming of the Semites, who took over many things (e. g., dolmens, stone pillars, rock-holes, etc.), the Canaanitish civilization and history proper began.

Michelson (T.) The interrelation of the dialects of the Fourteen-Edicts of

Asoka. 2: The dialect of the Gīrnār redaction. (J. Amer. Orient. Soc., 1911 XXXI, 223-250.) Discusses the special features of the Gīrnār dialect in comparison with the dialects of the other redactions (phonetic and grammatical peculiarities, 67 items, pp. 223-245), special points of contact with the dialect of the Shābhāzgarhī and Mansehra redactions, and with the Magadan dialects, etc. No evidence of secondary Sanskrit is present. The Gīrnār redaction is a translation from a Māgadha original, and the dialect of this Māgadha original has left traces in the text of the Gīrnār recension. Senart's theory of learned and historical spellings as applied to the Gīrnār redaction is criticized.

Montgomery (J. A.) The original script of the Manichaeans on texts in the Museum. (Univ. of Penn. Mus. J., Phila., 1912, II, 25-29, 1 fig.) Notes on inscriptions on bowls from the upper strata of Nippur in Rabbinic Aramaic, Mandaic, estranghelo Syriac, "the form of Syriac alphabet used by the Manichaean (of E. Turkestan) is almost identically the same as that found in our Syriac bowls. The table on p. 26 gives in parallel columns the estranghelo Syriac, the bowl texts and the Manichaean Turkish script.

O'Brien (A.) The Mohammedan saints of the western Punjab. (J. Roy. Anthr. Inst., Lond., 1911, XLI, 509-520.) Saints and shrines very numerous; saints not celibate; saints raise dead, cure broken limbs, etc., save from drowning, sail Indus in a stone boat, remove flies, bring sun nearer earth, etc.; shrines cure bites of mad dogs, toothache, boils, etc., promote growth of beards, give success in litigation, drive away cobras, etc. "Dust devils," or sand-spirals, are due to a sprite known as Bhai Peru, or "Brother Twirler." On pages 514-520 are notes on actual experiences among the people with reference to their beliefs and their saints, etc. (the Mian Serai of the Dera Ghazi Khan district; the "barkat" or magical power; quarrels of the saints; miracles; shrines of Taunsa and Sakhi Sarwar; festival of the saint Lal Isan at the shrine of Karor.

Scidmore (E. R.) Adam's second Eden. (Nat. Geogr. Mag., Wash., 1912, XXIII, 105-173, 60 fgs.) Treats of Ceylon, country, peoples, etc.; city of Kandy

- (temple of sacred tooth of Buddha); ruins and caves of Alu Vihara, near Matale, famous ancient city of Anuradhapura, etc. The illustrations are concerned with travel and transportation, temples and dagobas, use of elephants, street-scenes, Tamil and Sinhalese types, cave-temples, images and statues, flights of steps, tea-culture, etc.
- Singh (S. N.)** The genesis of New China. (So. Wkmm., Hampton, Va., 1912, XLI, 281-294, 5 figs.) Emphasises influence of educated men, etc.
- Smith (H. M.)** The pearl fisheries of Ceylon. (Nat. Geogr. Mag. Wash., 1912, XXIII, 173-194, 12 figs.) Contains some notes on the divers, etc. The illustrations are of ethnological interest.
- Tattvabhushan (S.)** Ethical science among the Hindus. (Intern. J. Ethics, Phila., 1912, XXII, 237-298.) Shows how the hedonism of early Hindu thought was transformed into the exalted ideals of the *Upanishads* and the *Bhagavadgita*, without losing what is true in hedonism. The transitional stage between hedonism and idealism is legalism.
- Tsuda (N.)** Designs of the old Japanese paper-money or lucky symbols. (Intern. Arch. f. Ethnogr., Leiden, 1911, XX, 73-81, 2 pl.) Treats of the designs of the paper money of the Tokugawa period, etc., the culture of which (12th, and 3 succeeding centuries) shows Shintoistic, Taoistic, Hindu, Buddhist, Confucian, Portuguese and Dutch elements, the last two markedly visible on the paper money issued by the Hamamatsu clan. The designs on the paper money are derived from popular subjects on other art-products, —the seven deities of luck (considered in detail, pp. 75 ff.), fabulous birds, animals, etc. All designs are conventionally formal. The symbolism and idea of all these designs is "happiness," expressive of the people's keen desire for it.
- Whyte (G. D.)** Notes on the height and weight of the Hoklo people of the Kwangtung province, South China, (J. Roy. Anthr. Inst., Lond., 1911, XLI, 278-300.) On pages 284-300 are given stature and weight of over 1,000 males over 17 years of age (of these 670 were "fairly healthy" hospital patients), the examinations being made "at a hospital of the English Presbyterian Mission, situated in a fishing town some hundred miles south of Swatow." The measurements are in feet and inches and pounds and stones. Of the 1,021 cases three-quarters lie between 5 ft. 2 in. and 5 ft. 6 in., the average being 5 ft. 4.07 in. The discussion of weight and weight-height index (pp. 280-284) is not very satisfactory. There appears to be "no appreciable difference between the height of those aged 18 to 30 and of those over 30."
- Wingate (J. S.)** Armenian folk-tales. (Folk-Lore, Lond., 1912, XXIII, 94-102.) No. 9, "The Perfidious Mother," the sixth story in *Manana*. Violation by hero of prohibition by dying husband (the son-to-be-born must not go a hunting to a certain place). Son is killed by mother, but restored to life by an old woman, who had in her possession the milk of immortality, the water-melon of immortality and the water of life. On p. 97 a note calls attention to a parallel passage in *Gulliver's Travels*, already pointed out by Bishop Sirvantdiantz.
- Zeh (L. E.)** Remarkable fish-skin garments. (So. Wkmm., Hampton, Va., 1912, XLI, 345-346, 1 fig.) Notes on curious fish-skin garments of Golds (here called "Gold Indians") of the Amur river in E. Siberia. The chief ornament is a combination of the cock and the fish.

INDONESIA, AUSTRALASIA, POLYNESIA

- Antze (G.)** Ahnenfiguren aus Kreide von Neu-Mecklenburg. (Jhrb. d. Städt. Mus. f. Völkerk. zu Leipzig, 1910-1911, 37-42, 34 figs., 4 pl.) Describes and figures the peculiar representations of human beings (ancestors) in chalk from New Mecklenburg,—these *kulap* were first mentioned by Powell in 1883. The discovery in 1908 by Born of similar broken stone figures in a cave near Loloba reveals an older developmental stage of the stone-sculpture of New Mecklenburg.
- Barton (R. F.)** See Beyer (H. O.).
- Beyer (H. O.) and Barton (R. F.)** An Ifugao burial ceremony. (Philipp. J. Sci., Sect. D, Gen. Biol., Ethnol. & Anthropol., Manila, 1911, VI, 227-252, 1 fig., 10 pl.) Gives details concerning burial ceremonies of the Ifugaos of northern Luzón, whose religion and public ceremonies are "probably as

highly developed as any such ceremonies to be found in the whole Malay-Polynesian area." With these people religion is closely interwoven with daily life. The mushimung burial ceremony for Battañg, an Ifugao chief in 1906 (briefly), the death and burial of Kalatóng of Kambula, a mixed Bontoc-Ifugao, the burial of Bahalan of Añgúdal (pp. 231-243, —life and death, bringing in body, ceremonies at house and on hill, after-burial ceremonies, *lin-lin*, or little ceremonial gathering of men and women to number of 10 to 40 or 50 at houses of nobility for the purpose of singing ceremonial songs, vengeance-ceremonies to make lives of victims unhappy after death), burial of Aligúyun of Nagukuran (assembly of people, ceremonies on hill, burial, etc.). On pages 240-241 are given specimens of love and war-songs in secret language, used in certain religious and ceremonial songs.

Crampton (H. E.) The songs of Tahiti. (Amer. Museum J., N. Y., 1912, XII, 141-144, 5 fgs.) Notes on native songs (at evening in "church" babes go with their parents; woman usually leads in "house of song"), great feast in July at Papeete; etc. The illustrations show the ancient and modified native costumes.

Deniker (J.) Les danses masquées chez les Papous. (Biologica, Paris, 1911, 245-248, 2 fgs.) Résumés article of F. Vormann in *Anthropos* for 1911. See *Curr. Anthropol. Lit.*, 1912, I, 82.

Egidi (V. M.) Le popolazioni del distretto di Mekeo. (Riv. di Antrop., Roma, 1911, XVI, 337-354, 15 fgs.) Treats of the native tribes of the Mekeo district (Yule Id. and part of adjacent New Guinea): the Rero, Mekeo proper, Inaukina (related to Mekeo, but more modified by Papuan elements), Pokao or Lala, Kobio (4 distinct peoples,—Oru-Lopiko-Boboí, or simply Oru; Ambo or Tauata; Kuni or 'Uni'uni; Mafulu, or better Fuyuge). Concerning the Kobio in comparison with the Melanesians,—clothing and ornament; tattooing absolutely unknown; feather head-dress; dance (first description, pp. 347-348); social system (dualism of Mekeo unknown), father of family, not chief, master of ceremonies, etc., chief of Kobio is chief of all sorts (chiefship not divided as among Melanesians); practical absence of

totemism; difference between Kobio and Melanesian villages. Curious is the Kobio woman's dance on the occasion of the first-born, not known on the coast. The Kobio are not exogamous. According to E., the Kobio group is homogeneous and distinct both from the Papuans of the northeast and from the Melanesians of the southeast. The population of the Mekeo district may be divided into two great groups, the Papuan-Melanesians of the coast, and the "proto-Papuans" of the interior. The Kobio would "represent the remains of these proto-Papuans, who in certain places modified by Melanesians, gave rise to the existing Papuan-Melanesians, and elsewhere modified by a race as yet unknown to me, were transformed into the present Papuans."

Exsteens (M.) Note sur les instruments de pierre des Tasmaniens éteints. (Bull. Soc. d'Anthr. de Bruxelles, 1911, XXX, Repr., pp. 5, 2 pl.) From observation of his collection of over 800 original Tasmanian stone implements, E. is "astonished at the great resemblance between this quite recent industry and our very ancient Moustertian."

Fischer (H. W.) Planggi-tücher aus Atjeh, Sumatra. (Intern. Arch. f. Ethnogr., Leiden, 1911, XX, 1-6, 2 pl.) Treats, with native text of description, translation, remarks, etc., of two so-called *idju planggi* from Atjeh, obtained in 1907,—silk, one white, the other red. See also Veltman (T. J.).
— Weberei auf Nias. (Ibid., 1912, XX, 250-254, 1 fg.) Treats of the primitive weaving apparatus (weaving is woman's work; material; colors, favorite dark-blue, red, black; others are natural colors) from Nias in the Schroder collection in the Royal Ethnographical Museum. Also (p. 253) a loom from the west coast of Nias.

— See Veltman (T. J.).

Friederici (G.) Über die fremdartigen Sprachelemente im Tuamotu-Dialekt. (Mitt. d. Ges. f. Erdk. zu Lpzg., 1911, Sdabdr, 2 pp.) Notes on a list of loan-words in the Tuamotu dialect of Tahiti, furnished by A. Drollet, most of which are already on record in Tregear, Ray, and Friederici. Four new words are cited, here. Some phonetic divergences between Tregear

- and Drollet (an educated Tahitian from Papeete) are noted.
- Miller (M. L.)** The non-Christian peoples of Ambos Camarines. (Philipp. J. Sci., Sect. D, Manila, 1911, VI, 321-325, 4 pl.) Treats of the Agta of the slopes of the extinct volcanoes Iriga and Isarog (dress like most Filipinos; formerly rude shelters like Negritos; agriculture, but no goats or sheep; marry at 13-15, monogamous as a rule), Dumagats of Kalawat Is. (on Kabong I.; talk Bicol among themselves; also on Butawan I.). The Agta and Dumagat probably belong together. These peoples may be remnants of a pre-Bicol and pre-Tagal Malayan element; a cross between Negritos and Malayan peoples; or of primitive Malayan with Negritos. The Negrito blood crops out in the physical appearance of the Agta (see plate). Typical Negritos still occur in the Camarines, mainly in the North. Inter-marriages with Christian Filipinos are rare. Except the Agta, Dumagat and Negritos, the natives of the Camarines are all Bicol and Tagals.
- van Ophuijsen (C. A.)** Der Bataksche Zauberstab. (Intern. Arch. f. Ethnogr., Leiden, 1911, XX, 82-103, 1 pl.) Notes previous work of Kroesen (1882), Westerberg and Pleyte (1882), Meerwaldt (1902) on the Batak shaman's staff and its inscription. Gives (pp. 83-88) text from bamboo in Museum, and German translation. Van O. interprets the tale of Si Adji Donda Hatahutan and Si Tapi Radja Na Uasan as a nature-myth, as Meerwaldt was the first to see, the main theme being the marriage of heaven and earth, rain-making, fertility, etc. He thinks the tale has been borrowed from India. The magic staff was not originally a personification of the thunder-bolt.
- Pettazzoni (R.)** Un rombo australiano. (Arch. p. l'Antrop., Firenze, 1911, XLI, 257-270, 1 pl.) Treats, with references to the literature of the subject, accounts of the distribution of the instrument, its names, etc., of a "bull-roarer," from Queensland, presented to the Museum by Mr. W. Finucane in 1897. The Museum seems to possess also four other "bull-roarers" from various regions of Australia brief notes concerning which are given
- Ray (S. H.)** Comparative notes on Maisin and other languages of Eastern Papua. (J. Roy. Anthr. Inst., Lond., 1911, XLI, 397-405.) Treats of phonology (Papuan rather than Melanesian), nouns, plural, case, adjectives, personal pronouns, possessives, suffixes, pronouns, verbal auxiliary, verb, adverbs, prepositions, numerals, vocabulary (Papuan words, p. 403; Melanesian words, pp. 404-405), etc., of Maisin language as compared with Papuan and Melanesian tongues. R. concludes that "the Maisin language would thus appear to be originally a Papuan language which has adopted an abnormal number of Melanesian words," and "it has also appropriated some Melanesian particles, but in other respects its grammar is Papuan." The Mailu language of the southern coast is "in the same mixed condition as regards the vocabulary." As there is little direct evidence of a connection between Maisin and Mailu or Binandele, "Maisin may represent a survival of a former Papuan population in Eastern Papua." See Strong (W. M.).
- Schlaginhaufen (O.)** Eine Ethnographische Sammlung vom Kaiserin Augusta-Fluss in Neu-Guinea. (Abh. u. Ber. d. Kgl. Zool. u. Anthropol. Mus. zu Dresden, 1910, XIII, H. 2. Pp. 74, 4 pl. 117 figs.) Describes and figures ethnological collection from the Empress Augusta river, German New Guinea: Masks, carved wooden faces, wooden carvings, painted objects etc., wooden tools, ornaments, utensils, etc., furniture, tools, objects connected with boats and fishing, canoes, etc., basketry, weapons, musical instruments, pottery, etc.
- Verzierte Schädel aus Neuguinea und Neu-Mecklenburg. (Ibid., H. 4. Pp. 16, 3 pl., 4 figs.) Treats of 14 ornamented human skulls from the Empress Augusta river, New Guinea, and 10 others from southern New Mecklenburg.
- Schmidt (W.)** Die Gliederung der australischen Sprachen. (Anthropos, St. Gabriel-Mödling, 1911, VII, 230-251, 2 maps.) Part I, treating of the relations of the linguistic of the Australian tribes to their sociological systems. Résumé of the subject; North Australian languages (3 groups; those with consonantal terminations; those with vocalic terminations and also the

- sonants, *r*, *l*; those with vocalic terminations only); South Australian languages (these possess several peculiarities more or less in common,—grammatical devices, words of vocabulary, use of vocal termination, occurrence of *r* and *l* in beginning, *ld*, *lt* in the anlaut, position of affixless genitive, etc.). The relation of the language-characters (see map on p. 238) is discussed on pages 239–246. The oldest, most primitive stratum with sex-totemism (languages with post-fixed genitive, *l* and *r* anlaut, and partly vocalic and partly consonantal auslaut) is represented by the Tasmanians, with traces also among the North Australian tribes. The second stratum (languages with prefixed genitive, *r* and *l* anlaut, vocalic and consonantal auslaut) with "totem-culture" is fairly well preserved in the Narrinyeri group of S. Australia, but more in N. W. and N., partly also in N. E.
- Seale** (A.) The fishery resources of the Philippine Islands. Pt. IV. Miscellaneous marine products. (Philipp. J. Sci. Sect. D., 1911, Manila, vi, 283–320, 10 pl.). Contains notes on methods of capture, etc., uses, manufacture of trepang, shark-fins, tortois (working, etc., shells), window-shell (majority of windows in Manila are of *kapas*, *Placuma placenta*), coral, isinglass, cayman (leather, etc.) water-snake and shark skins, etc.
- Sebbelov** (G.) Maori face-tattoo. (Univ. of Penn. Mus. J., Phila., 1912, ii, 15–18, 1 fg.) Notes on tattooed Maori head in American Museum (Robley collection), comments on tattooing, Maori legend (from Tregear) relating thereto, etc.
- Strong** (W. M.) The Maisin language. (J. Roy. Anthr. Inst., Lond., 1911, xli, 381–396.) Sketch of grammar (phonology, nouns, adjective, personal, possessive, suffixed pronouns, verbal auxiliary, verb, adverbs, prepositions, numerals, syntax, sentences, etc. On pages 395–396 is a vocabulary of 90 words. The Maisin is spoken "in many of the villages along the coast of Collingwood Bay and in the village of the Kosirava district between the lower Musa and Barigi rivers. See Ray (S. H.).
- Torii** (R.) Etudes anthropologiques. Les Aborigènes de Formose. 2e Fascicule. (J. Coll. Sci. Imp. Univ. of Tokyo, 1912, xxxii, Art. 4, 1–75, 7 pl.) Treats of the physical anthropology of the Yami tribe of Ko-to-sho, or Botel-Tobago, an island off the southeastern coast of Formosa: Descriptive characters (color, hair, face, nose, teeth, ears, fingers, nails, toes, etc.), pp. 6–17; list of subjects measured (88) and villages to which they belonged, pp. 18–20; measurement tables (head and face, trunk and limbs), pp. 21–58, table of measurements and indices, pp. 59–71. The eye-color of the Yami is 1, 2, 3 of the "brun-noir" of Broca's scale; the hair-type is Deniker's "Indonesian" (no Negrito); 3 varieties of beard were noted; the variety with rare bodily hairs is frequent; there are 3 varieties of the forehead hair-line; the face is flat and mouth large; the "oblique," or Mongolian eye was noted in but one subject; almost all had the "European" eye (Topinard). Three types of nose-profile were noted, 4 types of ear. Of 95 subjects 84 had the index longer than the 4th finger, 8 had them equal. Of the finger-nail 3 forms were noted. The 2d toe was longer than the 1st in 51 cases out of 85, equal in 23. All the subjects were male adults. The cephalic index of 44 subjects averaged 79.4, range 70.6 to 88; nasal index of 48 subjects, 94.3, range 76.1 to 119.0. The average stature of 46 subjects was 1,605 mm., range 1,510 to 1,720; average finger-reach of 43 subjects, 1,666 mm., range 1,565 to 1,780. The plates (besides map) show physical types with full and profile views: "workshops," etc. The Yami have "workshops" besides their regular dwelling-houses.
- Veltman** (T. J.) u. **Fischer** (H. W.) De Atjehsche Zijdeindustrie (Intern. Arch. f. Ethnogr., Leiden, 1911, xx, 15–58, 6 pl., 7 fgs.) Treats of the history and development, technique (material, implements and instruments, details of operations, etc.) of the silk-industry of Atjeh, Sumatra, now some three centuries old.

AMERICA

- Abbott** (F. H.) Agricultural progress among Indians. (Red Man, Carlisle, Pa., 1912, iv, 313–318.) Notes hopeful awakening.
- Anderson** (J. S.) Indians of Manitowoc County. (Proc. State Histor. Soc. Wisc., Madison, 1912, 160–169, 2

- portr.) Boyhood recollections (1852-1859) of Indians, their ways, etc.: Katoose, chief of the village on the Neshoto; visits to planting-grounds, maple-sugar making; dances (p. 167); canoes and trading. On pages 162-163 account of chiefs Waumegasako ("The Wampum") and La Chandelle or "John Dale." A portrait of Waumegasako copied from the original by G. A. P. Healy by M. R. Harrison, is in the possession of the Wisconsin Historical Society.
- Andrus (C. W.)** An American Indian conference. (So. Wkmn., Hampton, Va., 1911, XL, 711-716.) Account of the first Conference of American Indian Association at Columbus, O., Oct. 12-16, 1911.
- Archeological Notes.** (Ann. Arch. Rep. Ont. 1911. Toronto, 1911 [1912], 9-83, 150 figs.) Notes on field work at Queenston Heights (unique copper chisel found on Lowey property), the Murray collection of 1,800 objects chiefly from the territory of the Atti-wandarons or Neutrals (rich in problematic stone forms, bird-amulets and banner-stones, ceremonial weapons, stone pipes and axes, gouge forms, etc.), the Smelser-Orr collection chiefly from York Co. (pipes, implements of wood and bone, etc.; wampum, beads, shell relics. The frontispiece of the *Report* is a reproduction in colors of the Fort Garry (1869) wampum-belt.
- Baldwin (M. I.)** Modern home-making and the Indian woman. (So. Wkmn., Hampton, Va., 1912, 11-14.) Treats of old occupations, divisions of labor, etc.; aboriginal woman not a mere slave and drudge; primitive environment now changed and new adaptations necessary.
- Bandelier (A. F.)** The ruins at Tiahuanaco, Bolivia. (Proc. Amer. Antiq. Soc., Worcester, 1911, N. S., XXI, 218-265.) Gives results of 19 days' visit and investigation,—surveying of ruins, observations on the nature of the country and on Indian customs, fragments of folk-tales, and some data from ancient church-books, were made and obtained; also a few ethnological specimens, etc. Notes on pottery (3 distinct types, one peculiar to the site), metallic objects (copper and bronze, quite a number in Museum at village), situation, etc., of ruins (mound of Akka-pana, slabs of Kalisasaya, site of Puma-puncu, etc.), building-material (a number of the carved blocks are of the Permian sand-stone cropping out at Tiahuanaco and were quarried and cut on the spot; as Mr Sundt, the geologist, has suggested, the andesite blocks may be erratic,—this avoids the question of long transportation), cutting and carving (copper tools abound, hard enough for the purpose, also bronze,—the copper clamps used for fastening together some of the stones show that casting was known; stone tools were also in use in all probability), transportation, etc. (wooden rollers and levers); monoliths, statues and carvings (the art of the monoliths of Chavin de Huantar, central eastern Peru, seem like an intermediate between the Tiahuanaco art and that of Copan and Palenque; interpretation of the carvings of Tiahuanaco, especially of those of the great doorway is at present idle), cutting and joining of stone-work (rule of thumb only; perfection much exaggerated by authorities, etc.), present nomenclature of ruins ("absolutely valueless"), traditions (pp. 232-233), crania found (some show Aymará deformation), present Aymarás of Tiahuanaco (pp. 235-242; social organization, clan-names, church-data, dances on feast of Sept. 13 and 14, here the church-festival is a pretext, and the dance itself an ancient rite; each group of dancers is said to have an instructor or *irpa* chosen for life), mythology and folk-lore (pp. 240-242; mixture of Christian and pagan notions, etc.). Dr B. concludes that: Tiahuanaco was built and settled at a very remote period. Its builders may have been Aymará, but there is no evidence of it as yet. The first settlement of Tiahuanaco stood in some relation to the Island of Titicaca. The original traditions concerning Tiahuanaco are Aymará, not Quichua folk-lore.
- Barrett (H.)** Negro folk-songs. (So. Wkmn., Hampton, Va., 1912, XLI, 238-245.) Gives examples of spiritual songs, cradle songs, labor songs, game and dance songs, songs of freedom, etc.
- Bartsch (P.)** Origin of the American aborigines: The bearing of ocean currents on the problem. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 49-50.)
- Bloch (A.)** Sur une prétendue découverte anthropologique aux États-Unis.

(Bull. Soc. d'Anthr. de Paris, 1911, vi^e s., 2, 206-207.) Discusses the résumé given in *Globus* (1910) of Dr F. Boas' *Changes in Bodily Forms of Descendants of Immigrants* (Wash., 1910). According to Dr Bloch, this is no new discovery but "only a confirmation of the view that I have always maintained on the mutability of anthropological characters without the intervention of any intermixture,—this I had already demonstrated in 1901 and 1909 in the case of the European Jews." The question here is of a sort of "mimicry," by means of which peoples "place themselves in unison with the races surrounding them." The form of the nose is the anthropological character which "is least often modified in the struggle between variation and heredity."

— De l'oeil mongoloïde des enfants peaux-rouges et de l'oeil mongol en général. (Ibid., 326-333, 4 fgs.) Treats, with some detail, of the anatomical, etc., characters of the "Mongolian eye" in the various races, in particular reference to observations made American Indian children (Iroquois and Sioux) in the Jardin d'Acclimatation, Paris,—the eye of the Mongol type "differs in several respects from the eye of all other races." These American Indian children "possess a more or less Mongoloid eye, which is not present in the adults (their relations)." With these children the eye is Mongoloid rather than Mongolian, rarely complete as in the yellow races. This "Mongoloidism" of the eye had been previously reported by Manouvrier in the case of the Indians at the Jardin in 1883 (three children), and also in 1845 Dr Sichel noted similar phenomena in an Ioway (Catlin's Indians) girl of 5 years. In the white race, it is a case of organic anomaly of childhood disappearing in adult age, whereas with the yellow race heredity maintains this peculiarity, known as the "Mongolian eye" even among adults. The author had discussed in 1908 the subject of *Infantile Mongolism in the White Race*.

Brotherhood of North American Indians. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 202.)

Burr (G. L.) The place of New England in the history of witchcraft. (Proc. Amer. Antiq. Soc., Worcester, 1911, N. S., XXI, 185-217.) Criticises views of Winsor, Kittredge, etc. B. empha-

sizes the influence of Calvinism in England. He concludes, "though the name of belief in witchcraft is now in disrepute, I am not so sure as is Professor Kittredge as to the superstition and the cruelty for which it stood; that old witch-mania was no survival of the Middle Ages, it was born and came to its prime in centuries which saw the greatest burst of Christian civilization; if I would have history unflinching, it is not because I think we are better than our fathers, it is because deep in ourselves I feel stirring the impulses which led to their mistakes."

Bushnell (D. I., Jr.) Mr Warren K. Moorehead and "The Stone Age in North America." (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 721-724.)

Chamberlain (A. F.) Origin of the American aborigines: The problem from the standpoint of linguistics. (Ibid., 1912, N. S., XIV, 50-57.)

Clark (A. H.) Origin of the American aborigines: The distribution of animals and its bearing on the peopling of America. (Ibid., 23-30.)

Colman (H.) Recollections of the Oneida Indians, 1840-45. (Proc. State Histor. Soc. Wisc., Madison, 1912, 152-159, 2 portr.) Author is son of Rev. H. R. Colman, formerly missionary among the Oneidas, and gives his recollections as a boy, etc.—behavior in church, education, weddings and funerals, hunting, evils of drink, dispensing justice, etc., oratory.

D. (N.) L'histoire en images des indiens de l'Amérique du Nord. (Biologica, Paris, 1911, I, 381-382, 5 fgs.) Reproduces, with explanatory descriptions and comments, 5 examples of picture-writings from Dr C. Wissler's *The Social Life of the Blackfoot Indians* (1911).

Dall (W. H.) Origin of the American aborigines: On the geological aspects of the possible human immigration between Asia and America. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 12-18.)

De Booy (T.) Lucayan remains on the Caicos Islands. (Ibid., 81-105, 1 pl., 17 fgs., map.)

Dillenius (J. A.) Das Scheitelbein unter dem Einfluss der fronto-occipital Schädeldeformation. Ein Beitrag zur somatischen Anthropologie der Calchaquistämme. (Archiv f. Anthropol.,

- Brunschwig., 1912, N. F., XI, 113-139 4 pl., 13 fgs.) Gives results of the study of 100 ultra-brachycephalic (range 92.0 to 115.6; 38 plagiocephalic) skulls from the Calchaquí burial-places of Poma, Fuerte Alto and La Paya (province of Salta, Argentina), with reference to the influence of fronto-occipital cranial deformation practiced by these Indians. According to the author, "the parietal bone of the Calchaquí corresponds to an originally dolichocephalic skull, and the ancient Calchaquí people belong therefore to that paleoamerican type," "and whatever the Calchaquí skull has lost in length it has gained compensatorily in breadth." The change from a dolichocephalic to an ultra-brachycephalic skull indicates the great intensity of the mechanical pressure artificially induced. The pseudo-pithecoïd character (of the coronal suture) occurring in many skulls is due to the same cause. See also *American Anthropologist*, 1911, N. S., XIII, 331.
- Dixon (R. B.)** Origin of the American aborigines: Mythology. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 57-59.)
- Espinosa (A. M.)** New Mexican Spanish Folk-Lore. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 397-444.) Gives Spanish texts of 12 folk-tales: El caballero de la pluma, La tierra d'irás y no volverás (Land whence no one returns), La yegua mora (Moorish mare), Los tres consejos, Los tres hermanos, 'L advinador (Diviner), El conejo y el coyote (Rabbit and Coyote), Los dos ladrones, El rico y el pobre, Juan sin miedo (Fearless John), Juanito 'l güen hijo (Johnny, the youngest son), Juan del oso (Bear-like John). Resemblances to Lorraine tales are pointed out.
- Exploration in Peru.** (Nat. Geogr. Mag., Wash., 1912, XXIII, 417-422, 8 fgs.) Notes on Bingham (Yale) expedition of 1911: Discovery in gravel bank at Cuzco of part of bones of three human beings, possibly 20,000 to 50,000 years old, petroglyph boulder in Majes valley; great carved monolith of Yurakrumiu; ruins of pre-Incasic city of Macchu discovered by Prof. Bingham. The National Geographical Society has subscribed \$10,000 toward the Bingham Peru expedition of 1912.
- Fewkes (J. W.)** Origin of the American aborigines: Introductory remarks. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 1-4.)
- Fishberg (M.)** Remarks on Radosavljevich's Critical Contribution to "School Anthropology." (Ibid., 131-141.) See Lowie (R. H.).
- Fletcher (A. C.)** Wakondigi. (Ibid., 106-108.)
- Origin of the American aborigines: Some ethnological aspects of the problem. (Ibid., 37-39.)
- Freer (W. B.)** The Southern Cheyenne and Arapaho Fair. (Red Man, Carlisle, Pa., 1912, IV, 221-227.) Account of Indian fair held in September, 1911, at which 2,000 to 3,000 Cheyennes and Arapahos were present.
- Friedman (M.)** How education is solving the Indian problem. Some practical results. (Red Man, Carlisle, Pa., 1912, IV, 232-241, 271-283.) Treats of Carlisle graduates as teachers of their people, in the professions (medicine, dentistry, ministry, public office, law, baseball, etc.), farming and trades, leaders among their people, in business for themselves, etc. Out of 532 graduates 95 are in the service of the U. S., and 420 in business, professions, industry.
- Galindo y Villa (J.)** La conservación de nuestros monumentos arqueológicos. (Bol. Mus. Nac. de Arqueol., México, 1911-1912, I, 62-65.) Plea for organized effort to preserve Mexican archaeological remains.
- Informe sobre un viaje al Puerto de Veracruz y a la Isla de Sacrificios. La casa de Aquiles Cerdán en Puebla. (Ibid., 125-128.) Cites a number of modern inscriptions in Spanish, etc.
- Gidley (J. W.)** Origin of the American aborigines: Paleontological evidence bearing on the problem of the origin of the American aborigines. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 18-23.)
- Gillfillan (G. A.)** Some Indians I have known: As-i-ni-wud-jiu-web, the good man. (Red Man, Carlisle, Pa., 1912, IV, 242-245.) Account of Cass Lake (Minn.) Chippewa Indian, "Stonemountain-sitting," in the 60's. He was a grand medicine man, who, after the death of his child, became a Christian.
- Some Indians I have known: Medwe-gan-on-nit, the perfect ruler. (Ibid., 464 ff.) Account of "He-who-is-heard-

spoken-to," head-chief of Red Lake Chippewa, known from 1876 till his death in 1898, ca. 85 years old. Baptized in 1877, he became a pillar of the Indian church. He did much to end wars between Chippewas and Sioux. He was a man of natural politeness and much sagacity,—a really great man.

Giuffrida-Ruggeri (V.) Il supposto centro antropogenico sud-americano. (Mon. Zool. Ital., Firenze, 1911, 269-286, 2 fgs.) Discusses theory of Ameghino of the origin of man in S. America, the human remains of Monte Hermoso (femur), Necochea (skull) and Miramar, etc., with references to the other discussions of the subject (Morselli, Schwalbe, Branca, Lehmann-Nitsche, Abel, Sergi, Sera, Zaborowski, etc.). G. R. rejects the theory of man's origin in the La Plata region.

Griffis (J. E.) The influence of Christianity on men. (Red Man, Carlisle, Pa., 1912, IV, 403-405.) Biographical data concerning author (son of half-blood Osage woman and white man), who was converted through the Salvation Army.

Hagar (S.) Origin of the American aborigines: The bearing of astronomy on the subject. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 32-48.)

Hallock (C.) When was America peopled? (Amer. Antiq., Benton Hrbr, Mich., 1912, XXXIV, 7-10, map.) Author believes "Eden" to have been on the continent of Tula, now sunk, as a consequence of the Noachian flood, beneath the Pacific. From Tula some people escaped to America, which is the Biblical Land of Nod lying to the "eastward of Eden."

Harrington (J. P.) A tentative list of the Hispanized Chumashan place-names of San Luis Obispo, Santa Barbara, and Ventura counties, California. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 725-726.)

— (M. R.) The devil dance of the Apaches. (Univ. of Penn. Mus. J., Phila., 1912, II, 6-9, 2 fgs.) Brief account of dance as witnessed by author at Medicine Creek, Okla. On pp. 7-8 is given the Apache legend of the origin of masks, in connection with this ceremony, really a womanhood rite.

— The Northwest coast collection. (Ibid., 10-15, 3 fgs.) Treats of canoes, heraldic carvings, crests, wooden helmet (bear's head), copper plate

(raven crest), carved pipe (with legend), weird wooden masks, dance head-dresses with carved wooden features, beautifully woven Chilkat blankets, ceremonial head-dress representing the beaver, ceremonial shirt, "copper," clothing, etc. Among the peoples represented in the collection are Tlingit, Tsimshian, Haida, Kwakiutl-Nootka, etc.

Heger (F.) Die beiden Sessionen des XVII. Internationalen Amerikanisten-Kongresses, Buenos Aires 17. bis 24. Mai, Mexiko 7. bis 14. September 1910. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 327-347.) Account of proceedings, etc., resumes of papers read, etc., at 1910 sessions of the International Congress of Americanists at Buenos Aires and Mexico city.

Holmes (W. H.) Origin of the American aborigines: Bearing of archeological evidence on the place of origin and on the question of the unity or plurality of the American race. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 30-36.)

Hough (W.) Censers and incense of Mexico and Central America. (Proc. U. S. Nat. Mus., Wash., 1912, XLII, 109-137, 12 pl., 12 fgs.) Treats of communal or general censers: Stationary, including tribal, society, and family fireplaces, fire boxes and fire altars; great stone braziers, generally of hour-glass shape, erected on masonry bases before temples or shrines (Mexico); stone basins borne by animal or human figures placed at shrines or sacred locations (Chiapas, Yucatan; Mexico; Costa Rica; Honduras; Guatemala); circular stones on short pedestals or caryatides, altars of shrines, in temples (Yucatan, Honduras); large pottery vessels of hour-glass shape ornamented with masks, bands, knots, knobs, and spurs, and painted in colors,—placed as the stone braziers before temples or at shrines, and essentially Nahuatl (Nahuatl Mexico; Guatemala; Costa Rica); Censers for special uses. Portable: Braziers of small size and of various forms, used in dwellings (Mexico); tripod censers, set on the ground (Southern Mexico; Costa Rica); bowl censers, bearing a mask and other rudiments of human or animal forms, as in the monolithic braziers (Chiapas and Yucatan, Mexico; Guatemala; Costa Rica). Gesture censers: Flaring

- bowl with rudimentary handle and spurs representing other feet of tripod (Oaxaca, Mexico); openwork pottery tripod vessel, one leg extended to form a handle, rattle feet (Zapotec area, southern Mexico); spoon with truncated handle, ventilation holes in bowl, rude (Zapotec area); small spoons with conventional animal handle (southern Mexico; Costa Rica); incense ladle, consisting of bowl ventilated with openwork pattern, with long handle containing rattles and terminating in a serpent or other head, Nahuatl form (Central Mexico); tubular pipes for incensing the esoteric beings and cardinal points, pipes in general cult uses (ancient and modern Pueblos; and other Indians, also northern Mexico, etc.); cigarettes (Mexico and ancient Pueblos). Swinging censers, introduced from Europe (Chiapas). Pages 130-137 discuss the use of incense in worship (smoke a messenger to the unseen; Iroquois use of tobacco smoke to make authentic a petition), incense materials, implements and utensil, customs connected with the use of incense in ancient Mexico, etc.
- Origin of the American aborigines: Some ethnological aspects of the problem. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 39-43.)
- Howe** (G. P.) The ruins of Tuloom. (Ibid., 1911, N. S., XIII, 539-550, 7 fgs.)
- Hrdlička** (A.) Origin of the American aborigines: Historical notes. (Ibid., 1912, N. S., XIV, 5-8.)
- Origin of the American aborigines: The bearing of physical anthropology on the problems under consideration. (Ibid., 8-12.)
- Iguñiz** (J. B.) Excursión bibliográfica a Guadalajara. (Bol. Mus. Nac. de Arqueol., Mexico, 1911-1912, 64-68.) Gives bibliography of 22 titles relating to Guadalajara, notes on libraries of the city, etc.
- Indians as money-makers.** (Red Man, Carlisle, Pa., 1912, IV, 330-339.) Article reprinted from N. Y. *Evening Sun* Gives (p. 337) some Indian names.
- International School of American Archaeology and Ethnology in Mexico.** (Amer. Anthropol., Lancaster, Pa., N. S., XIV, 1912, 192-194.)
- Jones** (S. B.) The British West Indian Negro. Fourth Paper: Training for life. (So. Wkmm., Hampton, Va., 1912, 44-48.) Discusses the primary school, industrial training, etc.
- Ibid. Fifth Paper: The West Indian immigrant. (Ibid., 169-176.) Treats of the virtues and failings of the immigrant, motives for going to U. S., etc. The social separation in religion, etc., unknown in the W. I., is hard on these Negroes. Ready irritability of temper is their chief failing.
- King** (T. J., Jr.) The fool soldiers: a tale of the Sioux. (Red Man, Carlisle, Pa., 1912, IV, 319-322.) Account of rescue of white prisoners in time of Minnesota massacre, by Strikesfire and others.
- Koch** (F. J.) The dawn of architecture. (Amer. Antiq., Benton Hbr., Mich., 1912, XXXIV, 37-40, 3 pl.) Treats of the Puye ruins in the Jemez plateau, New Mexico. Here "every stage in the evolution of architecture" is exemplified, "from the wind-worn cave to the communal pueblo."
- Koch-Grünberg** (T.) Aruak-Sprachen Nordbrasilien und der angrenzenden Gebiete. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 203-282.) Second part. Comparative classified vocabulary (pp. 203-256) of plant-names, names of rivers and places, tribal and personal names, numerals, pronouns, adjectives, color-names (pp. 232-234), adverbs and prepositions, verbs, phrases (pp. 258-265); phonetic changes (pp. 265-267), of Baré, Baniva, Uarekéné, Yavitéro, Karútana, Katapolitani, Siusi, Tariána, Yukúna, etc. On pages 267-281 are given classified vocabularies of Baré (San Carlos) and Tariána (Rio Caiarý-Uaupés) taken down by H. Schmidt in 1906-1908; and on pages 281-282 a brief vocabulary of Kauyari (Rio Cananarý) from the same source. The author reserves further discussion of this Arawak material for another occasion.
- Kroeber** (A. L.) Incorporation as a linguistic process. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 577-584.)
- Kunike** (H.) Einige grundsätzliche Bemerkungen über Sonne, Mond und Sterne im alten Mexiko. (Z. f. Ethnol. Berlin, 1911, XLIII, 922-929, 12 fgs.) Treats of the sun, moon and stars in ancient Mexico, architecture, Mss., etc., in connection with a representation of the chief temple of Mexico given in the Appendix to the work of Father Duran,—particularly the skulls on the

- façade, etc., and the sea-shell on the ridge, the stone knife, eye, hook, etc. A nature-myth underlies much of this, viz., that of the young sun-god, born at morn of the earth-goddess, chasing away moon and stars. The skull and the stone knife are associated with and represent the moon, the latter with reference to the crescent or sickle moon, an idea also represented by the hooks. The representations of moon and stars are sometimes not sharply discriminated. Quetzalcoatl is the moon, and another figure represents the dark and the bright moon. The moon itself is sometimes looked upon as the "night sun," which leads to certain fittings out of moon-forms with solar traits. The rabbit likewise represents the moon. On p. 927 K. suggests that the ancient Mexicans must have noticed sun-spots, and applied the term "syphilitic" to the sun-god, by reason of the resemblance of these to syphilitic sores, etc.
- Laflesche (F.)** Osage marriage customs. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 127-130.)
- Lang (A.)** The clan names of the Tlingit. (Man, Lond., 1912, XII, 53-55.) Cites contradictions in evidence; discusses earliest account, that of Holmberg in the *Acta Soc. Sci. Fennicae* for 1856, and latest, that of Swanton in *Twenty-Sixth Ann. Rep. Bur. Amer. Ethnol.*, 1908.
- Legia (A. B.) y Flores (A.)** Peruvian antiquities. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 204.)
- Levy (A.) and Sanford (A. H.)** Recollections of a pioneer woman of La Crosse. (Proc. State Histor. Soc. Wisc., 1912, 201-215, 1 fig.) Contains some notes on Winnebago Indians,—social visits, punishment for bad behavior, murder, trading, etc.
- Lowie (R. H.)** Some problems in the ethnology of the Crow and Village Indians. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 60-71.)
- Dr Radosavljevich's "Critique" of Professor Boas. (Science, Lancaster, Pa., 1912, N. S., XXXV, 537-540.) Points out that we have here "not a critique but a lampoon." Dr L. demonstrates Dr R.'s failure to understand and to interpret correctly Boas' views and conclusions. See also: Fishberg (M.).
- Lutz (F. E.)** String-figures from the Patomona Indians of British Guiana. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1912, XII, 1-14, 12 figs.) Describes and figures: Parrot, toad, bush, mountain, baboon's mouth, *monata* (door?), bird-snare, fish-trap, river, star, fly, etc. These Indians seem to be identical with the "Paramona, a sub-tribe of the Ackawoi, of Carib stock." They are almost entirely untouched by civilization. These figures were obtained from a 12-year old boy. According to the author (p. 3): "The chief point of difference from the figures made by other primitive peoples, as a whole, seems to lie in the common use these Indians make of the shift of loops from the fingers of one hand to the corresponding fingers of the other." Moreover, "with the exception of 'tricks,' none of these games seem to be duplicated in other parts of the world."
- McCurdy (G. G.)** Some notable works on South American Archeology. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 194-196, 1 fig.)
- MacDonald (W.)** Some bibliographical desiderata in American history. (Proc. Amer. Antiq. Soc., Worcester, 1911, N. S., XXI, 266-276.) Among the needs to which attention is called is "a comprehensive bibliography of the American Indians." Here the work must be one of critical evaluation, since "the scientific studies of recent years have rendered obsolete a considerable mass of earlier writing; and a further considerable quantity, if not wholly obsolete, is no longer authoritative as a whole."
- McKenzie (F. A.)** The Indian and citizenship. (Red Man, Carlisle, Pa.; 1912, IV, 284-295, 4 maps.) Statistics of Indians taxed 1880-1910. At present rate all Indian will be taxed by 1920 (in 1880, 21.7 per cent., and in 1910, 73 per cent. of entire population.)
- Marsden (W. L.)** Some Shoshonean etymologies. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 724-725.)
- Melville (A. H.)** An investigation of the function and use of slang. (Pedag. Sem., Worcester, Mass., 1912, XIX, 94-100.) Gives results of investigations of slang used by several hundred boys and girls of the Madison (Wis.) High School. M. concludes that "on the whole the use and prevalence of slang is not based on the

- influence of culture or lack of culture at home, efficiency or non-efficiency in the use of English, but rather upon the individuality of the person who uses it." The slang vocabulary of boys is larger than that of girls. Two types of slang occur, "temporary" and "permanent." The theatres are hotbeds of the first type.
- Meritt (E. B.)** Sanitary houses for Indians. (Red Man, Carlisle, Pa., 1912, IV, 439-446.) Figures and describes plans for cottages, etc.
- Moki flute ceremony.** (So. Wkmn., Hampton, Va., 1911, XL, 710-711.) Notes on the dramatization of the flute-myth by the flute-fraternity of the Hopi Indians of Arizona.
- Mooney (J.)** Marking the Oregon trail. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 200.)
- Mills (W. C.)** Archeological remains in Jackson county. (Ohio State Arch. & Histor. Soc. Publ. in Arch., Columbus, 1912, II, 61-100, 19 figs.) Gives results of investigation in 1905 of some of the many rock-shelters, mounds, etc., located in Lick, Liberty and Jackson townships,—in Jackson County 168 mounds, 31 shelters, 20 villages, enclosures, and 1 petroglyph have been located by Mr Bingman. The Boone Rock shelter (great number of Indian artifacts previously found) and camp-site in front of it, the Buzzard Rock shelter, several mounds, the petroglyphs near Leo, and those near Wellsville are discussed. From the Boone Rock camp-site fragments of pottery (mostly plain, but some decorated with textile markings, incised scrolls, etc.), bone awls, animal bones, mussel-shells, implements of stone, slate ornaments, etc., were found. At Buzzard Rock shelter pottery fragments, stone implements, bone awls, etc., pieces of sheet copper, etc. Another large rock shelter near Leo was examined, but no pottery or implements of any kind were discovered. At the Boone Rock camp-site four skeletons (parts), and at Buzzard Rock three (two adults, one child) were found. The two Werneke mounds contained burials from the Hopewell culture, as indicated by mortuary customs, artifacts, etc.; in one of them a copper bracelet was discovered. Near Leo are a number of fine petroglyphs, also others near Wellsville, in Adams Co., etc. Among the fragments of these petroglyphs are human feet and tracks of men and animals, coiled snakes, animals, birds, etc. From an Indian grave, near Boone Rock, were removed some years ago a skeleton, iron hatchet, bone-handled table-fork, brass thimble, brass pin, two oval brass plates and one brass coat-button. The salt-springs of Jackson Co., are of considerable archeological interest on account of the presence in the neighborhood of these rock-shelters, etc.
- Museum of the Brooklyn Institute.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 202-203.)
- Odum (H. W.)** Folk-song and folk-poetry as found in the secular songs of the southern Negroes. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 351-396.)
- Oskison (J. M.)** Address. (Red Man, Carlisle, Pa., 1912, IV, 396-398.) Gives some personal experiences of author, an Indian, in making a living.
- Outes (F. F.)** Cráneos indígenas del Departamento de Gualaguaychú, Provincia de Entre Ríos. (An. Soc. Cientif. Argent., Buenos Ayres, 1912, Repr., pp. 37, 4 figs.) Treats of 11 (7 m., 4 f.) crania and parts of crania chiefly from the burial-place of Mazaruca, —craniometry, sutures, wormian bones (abundant), etc. The cephalic indexes of 3 masculine skulls were 77.42, 77.30 and 80.5; of three female 75.80, 75.0 and 75.42. The people to whom these crania belonged seem related to the modern primitive peoples of southern Brazil.
- Park (R. E.)** Education by cultural groups. (So. Wkmn., Hampton, Va., 1912, XLI, 369-377.) Approves Tuskegee methods. Thinks student should be willing to work for his education.
- The International Conference on the Negro. (Ibid., 345-353, 4 figs.) Account of Conference held at Tuskegee Institute, April 17-19, 1912. See also Morel (E. D.), Evans (M. S.), Thomas (W. I.).
- Parker (A. C.)** The peace policy of the Iroquois. (Ibid., 1911, XL, 691-694, 4 figs.) Treats of the famous Iroquois constitution, with its "123 articles, each represented by mnemonic strands of small shells or by wampum belt," the "great immutable law of peace," Dekanawideh (p. 694), etc. The

essentials of the Iroquois civil policy were peace, and universal peace. In the confederation, the right of popular nomination, the recall of chiefs, woman suffrage, etc., the Iroquois anticipated many modern reforms.

— The legal status of the Indian, (Red Man, Carlisle, Pa., 1912, iv, 461-463.) Approves of the Carter Bill (H. R. 18334, 62d Congr., 2d Sess.), drafted by the Society of American Indians.

Perkins (C. H.) Aboriginal remains in the Champlain Valley.—Third Paper. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., xiv, 72-80, 5 pl.)

Prince (J. D.) Prolegomena to the study of the San Blas language of Panamá. (Ibid., 109-126, 2 pl.)

Problems (The) of the Unity or Plurality and the probable place of origin of the American aborigines. A symposium. (Ibid., 1-59.) For the contributors to this symposium see Bartsch (P.), Chamberlain (A. F.), Clark (A. H.), Dall (W. H.), Dixon (R. B.), Fewkes (J. W.), Fletcher (A. C.), Gidley (J. W.), Hagar (S.), Holmes (W. H.), Hough (W.), Hrdlička (A.).

Radin (P.) Some aspects of Winnebago archeology. (Ibid., 1911, N. S., xiii, 517-538.)

Reed (A. C.) The medical side of immigration. (Pop. Sci. Mo., Lancaster, Pa., 1912, lxxx, 383-392, 6 figs.) Author concludes that "in general immigrants from Mediterranean countries should be excluded, especially those from Greece, South Italy and Syria, as well as most Hebrews, Magyars, Armenians and Turks."

Richardson (C.) Some slave superstitions. (So. Wkman., Hampton, Va., 1912, xli, 246-248.) Notes on ghosts (known by hot breath of air), black cat, rabbit, mule-buying, stealing, thunder, child-birth, lucky and unlucky omens, "conjury," etc.

Rivet (P.) L'Amérique du Sud est-elle le berceau de la race humaine? (Biologica, Paris, 1911, i, 225-232, 8 figs.) Résumés and discusses views of Ameghino as to origin and development of *Prothomo pampaeus*, etc., in Argentina. Dr R. considers Ameghino's theory "not proved or even probable."

— Affinités du Miránya. (J. Soc. d. Amér. de Paris, N. S., viii, 1911, 117-152, Repr., 38 pp.) Treats of

affinities of the Miránya languages of the Upper Amazon. On pp. 9-30 is given a Miránya vocabulary in comparison with the Tupi-Guarani dialects, and also with divers Arawakan, Cariban, Panoan, Tucanan, Uitotan, Peban and other tongues. On pp. 32-38 is a vocabulary of Zaparan compared with Guaraní and other languages. Out of 300 Mirányan words so far recorded, Dr R. finds that "192 or about two-thirds might well be loan-words from other tongues of the Upper Amazon,"—this leads him to conclude that the Mirányan cannot be regarded as an independent (as hitherto). The *rapprochements* of Mirányan are most numerous with Guaraní, then with Uitoto, Zaparo, Arawak, Carib, Peba, Ticuna, Maku, Piaroa, etc. The Guaraní relationship is so marked in certain respects that Dr R. thinks "it is evident that the Miránya is closer to the Guaraní than to any other language considered . . . and one must look upon it as a dialect of the *lingua geral*, very much differentiated and modified by contact with the neighboring idioms, particularly the Uitoto, the Arawak, the Carib and the Zaparo (p. 33)." The comparison made does not justify the classification of the Zaparo as a Guaraní dialect,—and the author suggests that the Miránya and the Zaparo may have once been closer together, having been, at a relatively recent epoch, separated through the invasion of the Tucano. The fact that the Miránya uses prefixes counts for something in determining its relationship without tongues.

— La famille linguistique Peba. (Ibid., 173-206, Repr., 36 pp.) Discusses the grammatical and lexical relations of the Peba language. According to Dr R., the Peba family or stock consists of the following tribes: *Pebas* (formerly *Pehua*) on the headwaters of the Rio Chichita, tributary of the Amazon on the left between the Napo and the Iça,—including the Cuawachis, Caumaris, Pacayas, etc.; *Yaguas* on the upper Rio Ambiyacu (Huerari) and on the headwaters of the Rio de los Yaguas, tributary of the Putumayo; *Yameos*, on the east bank of the Tigre, from and including the Nahuapo to its source,—here belong the Nahuapos, the Amaonos or Masamos (on the lower Mazán), the

- Migueanos, the Napeanos (on the Rio Nanay and in the mountains north of that river), the Parranos, and according to old authorities, also the Yarrapos and the Alabonos. The Aguanos, whom Brinton classed as Yamean, are probably Cahuapanan or Jéberan. The correspondence of prefixes and suffixes and of words in the vocabulary lead Dr R. to recognize the close relationship of Pebas and Yagua affirmed by Brinton, afterward doubted by Chamberlain. Besides a Pebas-Yagua-Yameo vocabulary (pp. 17-22), the author gives texts and translations of the Yameo Pater Noster from the *Mithridates*, Sign of the Cross, Pater Noster, Ave Maria, Credo, and Catechism from González Suarez. Also a comparative vocabulary of Pebas and other languages of the Upper Amazon (Jíbaro, Guaraní, Arawak, Carib, Pano, Uitoto, Zaparo, Tucano, etc.). The Pebas tongues appear to contain many words borrowed from neighboring languages.—Guaraní, Uitoto, Zaparo, Miránya, Pano, etc., but the Carib element is hardly to be explained, Dr R. thinks, by mere borrowing, and he inclines to consider the Pebas languages as originally belonging to the Cariban stock, to which conclusion the grammatical data at hand are not opposed. He rejects Brinton's idea that the Pebas is "a sort of jargon," such corruption as exists, being explicable from migrations, etc. Dr R. thus rejects the Pebas as an independent linguistic family, and reduces its members to the status of dialects of Cariban, much changed or corrupted.
- Roe** (W. C.) Another Apache atrocity. (So. Wkmn., Hampton, Va., 1912, XLI, 209-218, 7 fgs.) Treats of the unjustifiable detention of the surviving Apaches at Fort Sill. They are still held as prisoners of war.
- Sanford** (A. H.) See Levy (A.).
- Sergi** (G.) Il preteso mutamento nelle forme fisiche dei discendenti degl' immigrati in America. (Riv. Ital. di Soc., Roma, 1912, xvi, Repr., pp. 11.) Takes issue with Boas in several respects, reaching the conclusion that the alleged changes do not really exist. Prof. S. discusses the figures relating to the Jews only and the cephalic index.
- Skinner** (A.) A comparative sketch of the Menomini. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 551-565.)
- The Menominees of yesterday. (Red Man, Carlisle, Pa., 1912, IV, 265-268, 3 fgs.) Brief history, notes on houses, religion, medicine-lodge, "shooting" of powers, society of "dreamers," or "dancing men," introduced from Potawatomis. The Menominees will soon be undistinguishable from their paleface neighbors.
- Sloan** (T. L.) The Indian's protection and his place as an American. (Ibid., 398-403.) Personal experiences of author (an Indian and a lawyer), notes on diplomacy, etc.
- Smith** (H. I.) The Indian snake-dance. (So. Wkmn., Hampton, Va., 1912, XLI, 176-177.) Brief account of Hopi ceremony.
- Primitive work in bone and other animal materials. (Ibid., 78-85, 5 fgs.) Treats chiefly of American Indians (also references to European prehistoric man): Eskimo bone implements, etc.; British Columbia Indians' use of antlers, etc.; combs of Indians of N. Y. and Ontario; use of horns of buffalo; goat-horn spoons of N. W. Pacific coast Indians; use of feathers; whale-bone clubs; human figure carved on piece of antler from state of Washington.
- Archeological evidence as determined by method and selection. (Ann. Arch. Rep. Ont. 1911, Toronto, 1911 [1912], 90-92.) Adapted from the author's article with same title in *Amer. Anthropol.*, 1911, N. S., XIII, 445-448.
- So-called "Moors" (The) of Delaware.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 199-200.)
- Speck** (F. G.) An ethnological visit to the Montagnais Indians. (So. Wkmn., Hampton, Va., 1912, XLI, 85-90, 5 fgs.) Notes of visit to L. St. John Montagnais in April, 1911. Poverty of these Indians, absence of agriculture, canoes and tents, double-curve design in art.
- Conservation for the Indians. (Ibid., 328-332.) Indian can never be a white man; has natural race-pride, having never been enslaved like the American Negro; is more respected where has kept this feeling most (cf., e. g., Penobscots of Maine with Canadian Micmacs and Malasits); uselessness of some sorts of training (Penobscot taught to be carriage-maker,—among his people no carriages

- and only one horse, now guide). Dr S. advocates setting apart a portion of the western wilderness for the Indians.
- Taft** (G. E.) Cayuga notes. (Amer. Antiq., Benton Hrbr, Mich., 1912, xxxiv, 29-32.) Historical notes on the Cayuga Indians from 1570 down. According to Miss T., there are only 200 Cayugas in the United States.
- Thompson** (E. H.) A kindlier light on early Spanish rule in America. (Proc. Amer. Antiq. Soc., Worcester, 1911, N. S., xxi, 277-283.) Cites facts concerning the efforts of many Spaniards to help and improve the condition of the Yucatecan Indians in the 16th century, etc. Under T. Lopez, who came to Yucatan in 1552, to enforce the King's decrees, there was "established a compulsory school system so efficient that, at the end of the 16th century, there was hardly a village in Yucatan without its public school." Many other reforms were instituted, the laws upheld, etc. Pedro Gomez, royal treasurer under Gov. G. de las Casas, was another good man, whose letter to the King secured the improvement of the indigo-makers.
- The genesis of the Maya arch. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., xiii, 501-516, 16 fgs., 1 pl.)
- Thwaites** (R. G.) Oshkosh, Menominee Sachem. (Proc. State Histor. Soc. Wisc., Madison, 1912, 170-176, 2 fgs.) Address at unveiling of heroic bronze statue of Oshkosh in North Park, Oshkosh, Wisc., June 21, 1911. The monument is the work of Chevalier Gaetano Trentanove of Florence, and was given to the city by Col. J. Hicks.
- Tisdell** (E. F.) The Indians of Guatemala. (So. Wkman., Hampton, Va., 1911, xl, 676-690, 13 fgs.) Historical notes, pp. 676-678; army Indians except officers; natives musician, marimba (introduced by negroes, now national instrument); cotton weaving an ancient industry; colors of native cloths; basketry; gourds and coco-nut shell cups, etc.; peonage; clothing and ornament; dulces. The Guatemala Indians are Manyan, except in the south the Aztec Pipils, etc.
- Myths and superstitions of the Guatemala Indians. (Ibid., 1912, xli, 49-54.) Notes on the Popul Vuh, yearly pilgrimages to Escupulas, miraculous black-wood cross, procession in Guatemala city, church festival, curse of chicha beer, death and burial ceremonies; belief in apparitions (cadejo), buried wealth; legends of "Horse of Cortez" and "Bridge of Los Esclavos." The modern Guatemala Indians "at bottom hold to the old faith, and have only given new names to their old gods."
- Uhlenbeck** (C. C.) Exogamy of the Peigans. (Intern. Arch. f. Ethnogr., Leiden, 1912, xx,—.) Brief note explaining that M. de Jong should have cited him as saying not that the Peigans were "strictly exogamous," but that they were "usually" such.
- The origin of the otter-lodge. (Festschr. V. Thomsen, Lpzg., 1912, Repr., pp. 4.) Gives Blackfoot text (obtained from a Piegan named Big Beaver, at Browning, June 24, 1910), of the *Ámonisiskokāup*, or "Otter-lodge," also called *Ámonisauāstāmiop*, or "Otter-flag-lodge," which is "a beautiful white tepee, ornamented with colored pictures, representing otters, the water, and the mountains." Also a brief account of the "medicine" of the "buffalo-stones," etc. An English version is given in parallel columns. The otter took pity on a poor old man, and in a dream, gave him its lodge as medicine." The author was unable to obtain the Blackfoot texts of the songs sung by the otter.
- Valentine** (E.) Facts about the Chipewas. (Red Man, Carlisle, Pa., 1912, iv, 296.) Brief tale of punishment of man who deserted one wife for another.
- (R. G.) The big job of solving the Indian problem. (Ibid., 389-396.) Approves the policy of self-help, and the formation of the American Indian Association.
- Van Voorhis** (C.) The claims of the New York Cayugas, against the State of New York. (Ibid., 451-460, 1 pl.) Treats of claim of Indians for profits realized by State in purchase and sale of Cayuga lands. Presented at various times, 1861, 1910.
- Volk** (E.) Early man in America. (Amer. Museum J., N. Y., 1912, xii, 181-185, 3 fgs.) Based on the author's volume, *The Archeology of the Delaware Valley* (1911), giving the results of thirty years of experience in searching for evidences of the antiquity of man in the Delaware valley. Most of the specimens mentioned, going to prove

the three periods of man's occupation of the Delaware valley (Indian; "argillite" prehistoric man; an older "glacial" or "gravel" man) are on exhibition in the American Museum.

Waite (A. V.) The legend of the Tacquish. (Red Man, Carlisle, Pa., 1912, IV, 340.) Note on Serrano legend of the Tacquish, or flying spirit (ball of fire) connected with Arrowhead Spring near S. Bernardino, Cal. The Tacquish is now used to frighten children.

Watermulder (G. E.) The past and present of the Winnebagoes. (So. Wkmm., Hampton, Va., 1912, XLI, 270-281, 6 fgs.) Nebraska Winnebagoes; of 316 adult males 240 are more or less self-supporting; the present trust-period should be extended for 10 or 20 years; liquor laws need vigorous enforcement; closer contact needed between reservation and Indian schools; marriage problem most difficult.

Welpley (H. M.) Miniature Indian baskets. (Science, Lancaster, Pa., 1912, N. S., XXXV, 556.) Brief abstract of paper read before Academy of Science of St. Louis. Notes on two baskets made by Pomo Indians,—woven in same way as large baskets and carefully patterned. Larger is .18 X .10 inch (opening .06 inch), smaller, .10 X .04 inch (opening .04 inch). The first weighs one-quarter, the other one-twentieth of a grain. Women are the weavers generally among the Pomo, but the smaller basket was made by one of the very few men weavers.

Weygold (F.) Die Hunkazeremonie. (Archiv f. Anthrop., Brnschw., 1912, N. F., XI, 145-160, 3 fgs.) In the summer of 1909 the author obtained from an old Ogalala Sioux Indian a

complete set of apparatus (now in the Hamburg Museum für Völkerkunde) for the Dakota calumet or pipe dance, known as the Hunka ceremony. On pages 147-149 the cult-objects are described and figured; on pages 157-160 is given (in the western or L-dialect of Dakota) the text of an explanation of the Hunka ceremony dictated by the old Ogalala, with interlinear literal translation,—also free translation into German on pages 149-154, with explanatory notes, etc. In this pipe-dance the pipes hover not only in general between sky and earth, but also between each of the seven nature-powers invoked and the human beings.

Will (G. F.) A new feature in the archeology of the Missouri valley in North Dakota. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 585-588, 1 fg.)

Willoughby (C. C.) Certain earthworks of Eastern Massachusetts. (Ibid., 566-576, 7 fgs.)

Wissler (C.) The Catlin paintings (Amer. Museum J., N. Y., 1912, XII, 89-93, 5 fgs.) Notes on "the famous cartoon collection of Indian sketches in oil made by George Catlin," now in possession of the Museum. Of the 417 pictures, 118 show types of North American Indians, 112 customs of North American Indians, 19 ceremonies of North American Indians, 28 landscapes and hunting-scenes, 19 south American natives and landscapes, 49 miscellaneous subjects. Those reproduced in this article are: Sioux dog feast, Turtle-hunt by torch-light (S. Amer.), Tapuya war-dance (Brazil), "Smoking the shield" (Comanche), Sioux buffalo-chase.

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REVIEWS

METHODS AND PRINCIPLES

Leitfaden der Völkerkunde. Von DR KARL WEULE, Direktor des Museum für Völkerkunde und Professor an der Universität Leipzig. Mit einem Bilderatlas von 120 Tafeln und einer Karte der Verbreitung der Menschenrassen. Leipzig und Wien: Bibliographisches Institut, 1912. 12X9, pp. VIII, 152.

It had been Professor Weule's original intention to publish, for the benefit of students of secondary schools, merely an atlas of ethnographic illustrations with brief explanatory text. In view of the novelty of the subject from the point of view of his prospective readers, the plan was altered, and we are here presented with a connected, unified sketch of ethnography and ethnology. A preliminary definition of the science and classification of races (pp. 1-2) is followed by an equally brief consideration of Europe (pp. 3-4) and a series of ethnographic sketches of Asia (pp. 4-29), America (pp. 30-56), Australia and Oceania (pp. 56-72), and Africa (pp. 72-103). A section on comparative ethnology dealing with such topics as primitive society, economic life, technology, and religion (pp. 103-136); an index (pp. 137-148); a bibliography (pp. 149-152); and the plates, conclude the volume.

For the professional anthropologist the treatment of Africa is naturally the most instructive portion of the work, since the author is an Africanist by virtue of both field-work and closet study and discusses his continent at greater length than other areas. His chapter on the Dark Continent is especially serviceable because brief summaries of our ethnographic knowledge of Africa by competent writers are so rare. Thus, von Luschan's contribution to Buschan's *Illustrierte Völkerkunde*, while very suggestive, hardly affords a systematic view of the subject, and Ankermann's memorable paper is limited to a consideration of the Bantu stock. Weule deals rather systematically with the entire continent and gives a good elementary presentation of the essential facts. Moreover, he shows critical judgment in the discussion of hypothetical

possibilities. He refrains from assuming extensive migrations of races to account for cultural similarities (p. 74), he does not commit himself as to the antiquity of the Zimbabwe ruins and the indigenous character of the Benin technique (p. 76), and in general does not seek to cloak our ignorance with meaningless phrases. On the other hand, it would have been advisable not only to mention but to emphasize by comparison with other continents such distinctively African traits as the iron technique, ordeals, and monarchical government.

It is to be regretted that the consideration of other continents is disproportionately brief and altogether less satisfactory. The discussion of the Nez Percé and Shoshone under the caption of Californian and Oregonian tribes is misleading, as is the statement that porcupine quill-work dates back to a remote past ("*einer längst vergangenen Zeit*," p. 40). The sins of omission are perhaps least pardonable. Professor Weule entirely ignores the religious and ceremonial life of the Woodland and Prairie Indians and has not a word about the social organization of the Plains tribes. Even the treatment of the material culture of the Plains suffers from an exclusive consideration of nomadic traits,—and this in spite of the fact that the author has reproduced Maximilian's view of a Mandan village. In the description of Australian exogamy (p. 60) the absence of any reference to phratries is astonishing. Moreover, Weule, instead of explaining the exceedingly interesting class system, definitely identifies the classes with age-grades in accordance with Cunow's suggestive assumption, without separating theory from fact.

However, the difficulties of producing a thoroughly satisfactory work of the kind attempted are enormous, and Professor Weule's book will doubtless serve to awaken popular interest in ethnography, especially by virtue of the numerous illustrations. In the preparation of a new edition of similar compass it would perhaps be best to eliminate the comparative part entirely and to give a more adequate treatment of America and Oceania.

ROBERT H. LOWIE.

Themis. A Study of the Social Origins of Greek Religion. By JANE HARRISON. Cambridge University Press, 1912.

The importance of the application of the anthropological method to classical studies is now gaining general recognition. Initiated by Mannhardt and Usener in Germany, by Robertson Smith and Dr Frazer in England, the movement toward interpreting classical institutions in the light of their anthropological *origines* has gradually acquired the

support of most of the distinguished classical scholars of the day. In the study of Greek religion and Greek literary institutions, the anthropological method has been utilized with admirable results by Dr Farnell, Dr Frazer, Andrew Lang, Prof. Murray, and many others, while much light has been shed upon the difficult problems of Roman religion by the discriminating use of anthropological evidence in the hands of Mr W. Warde Fowler.

Miss Jane Harrison's recent attempt to interpret Greek religion "in the light of its social origins" will be felt by classical scholars and anthropologists alike to be a further step in the right direction.

By the production of his monumental work, *The Golden Bough*, Dr Frazer simultaneously initiated a literary type and put the reading public on terms of bowing acquaintance with anthropology. The original plan of *The Golden Bough* was to take a certain religious institution, and the myths connected therewith, and to discuss them exhaustively by a far-reaching application of the comparative method. This novel idea has given rise to a large number of imitative works, which under the guise of highly picturesque and for the most part irrelevant titles string together a heterogeneous mass of more or less anthropological discussion, a sort of *farrago libelli*. Such is the plan of Miss Harrison's book *Themis*.

Now it is unquestionably true that primitive religion is, as the author says, "a web of practices emphasizing particular parts of life," but even if primitive mental processes are "pre-logical" as M. Levy-Bruhl says, and if savage beliefs and practices are a sort of undifferentiated protoplasmic mass, this seems to afford no adequate reason for adopting a prelogical method of discussing such institutions in a modern and supposedly scientific work. It is time to record a protest against books that make some obscure and unfortunate mythological reference or religious rite the point of departure for multitudinous wanderings over widely separated fields of research, which to minds not subject to the "law of participation" are about as relevant to the subject as was that illuminating reply of the Australian aborigine, who being asked why the buffalo belonged to the gum-tree totem replied, "Because he eats grass." The last chapter, page, or paragraph of such a work is usually devoted to a few remarks reminiscent of the subject of the book, which has been in utter abeyance since page 2.

Themis is an avowedly anthropological work. Yet on the last page of the introduction the author says, "I confess . . . that I have little natural love for what an Elizabethan calls 'ye beastly devices of ye

Heathen.' Savages, save for their reverent totemistic attitude toward animals, weary and disgust me, though perforce I spend long hours in reading of their tedious doings." She goes on to describe her moments of spiritual elation, etc. Also on pages XVIII-XIX the reader is treated to a gratuitous confession of the author's religious faith or rather skepticism, the value of which in a "study of the social origins of Greek religion" is not easily determinable.

Anthropology of late has suffered much from the attentions of writers, who, having read *The Golden Bough* and having collected therefrom a certain amount of second-hand illustrative material, proceed on this very scanty capital to make rash comparisons of various peoples and institutions, thence to induce illegitimate generalizations. Commenting upon this tendency on the part of many writers on anthropological subjects, Mr Warde Fowler has said to the reviewer: "It is the usual process in anthropology: you get hold of a new idea, and then force all the locks, or try to force them by this one key." In the book under discussion the author has, in my opinion, fallen into such an error. She has "read up" all of the latest anthropological fads, *mana-ism*, *Rites de Passage*, the socio-centric theories of the *L'année sociologique* school of anthropologists, etc. She has a grounding in the Arunta, doubtless obtained through "long hours in reading of their tedious doings." Miss Harrison makes skillful applications of her laboriously acquired anthropology, but she drives her comparisons too far, owing to a lack of general perspective of the subject. To base an elaborate work solely upon an indefinite number of "long hours of tedious reading" is, to say the least, precarious.

Miss Harrison calls her book *Themis*, and we are told that "above the gods, supreme, eternally dominant stands the figure of Themis. She is the social ordinance, the collective conscience projected, the Law or Custom that is Right." Now aside from the fact that Themis is a personified abstraction and, as such, utterly foreign to the collective processes of a primitive people, Miss Harrison's title contains an element of undesigned appropriateness. For to any reader it will be quite obvious that what the author means by "Themis" is not "Right" but "Mother-Right." In fact, the whole book is an attack upon the Olympians, conceived by Miss Harrison to be representatives of a usurping patriarchy that succeeded a presumed matriarchal society. She seems to bear a personal grudge against the luckless gods for this reason. "Undoubtedly," she says, "they represent that form of society with which we are ourselves most familiar, the patriarchal family—Zeus is the father and head; though Hera and he are in constant unseemly conflict,

there is no doubt about his ultimate supremacy. Hera is jealous, Zeus in frequent exasperation, but none the less finally dominant. The picture is intensely modern down to the ill-assorted, incongruous aggregate of grown-up sons and daughters living idly at ease at home and constantly quarreling. The family comes before us as the last forlorn hope of collectiveness." We are told that Zeus is a sky god who came down from the north with "some tribe or tribes whose social system was patrilinear." After the fashion of a conquering chieftain he marries Hera, who was indigenous and represented a matrilinear system. "In Olympus Hera seems merely the jealous and quarrelsome wife. In reality she reflects the turbulent native princess, coerced but never really subdued by an alien conqueror." This is the most astounding euhemerism. In support of this remarkable statement Miss Harrison adduces no evidence whatsoever except in a hope in a footnote that she may "return on another occasion" to the question.

The book begins with an analysis of the Hymn of the Kouretes discovered at Palaikastro. The author sees in the myths concerning the births of Zeus, Dionysos, and Zagreus, the survival of a primitive rite of tribal initiation. Amongst the Wirothun of New South Wales, boys are ceremonially burnt and reborn just as the gypsum giants in some accounts are said to have been burnt by Zeus and reborn as the human race from the ashes. The Kouretes are the young men who have been initiated themselves and will initiate others, will instruct them in their tribal duties and dances, steal them away from their mothers, make away with them by some pretended death, and finally bring them back as new-born, grown youths, full members of the tribe.

Now this is a very plausible conjecture and well worthy of consideration, but we must remember that initiation rites in savage tribes usually take place at the time when the boys reach puberty and not, as in the myth considered, in infancy. Further, it is possible that these myths belong rather to that very large class dealing with the exposure of royal or divine infants and their subsequent nurturing by shepherds, animals, or what not (*cf.* Romulus, Moses, Cyrus, etc.). On the whole I am inclined to agree with Miss Harrison that some of the Dionysiac ceremonies reflect initiation rites, but when we consider that this cult was unquestionably of extraneous origin it will easily be seen that it does not necessarily embody any "projecting of a social fact once current in Greece." I cannot follow Miss Harrison in her conclusion that "the divine figures of Mother and Child reflect the social conditions of a matriarchal group with its rites of adolescent initiation; its factors are

the mother, the child, and the tribe, the child as a babe and later as Kouris." In the first place, sacred mysteries of an initiatory character do not by any means imply tribal initiations. Secret religious societies with initiatory rites are widespread amongst savage tribes where tribal initiations are unknown and there is no trace of the matriarchate.

Secondly, initiation rites in Australia occur alike amongst all tribes, whether descent is in the male or in the female line. Thirdly, nowhere does the figure of the mother attain to the prominence in tribal initiations that Miss Harrison ascribes to it in the case under discussion. Far from being "a divine figure," the mother is a weakening factor and a necessary evil from which the boys must be purified before becoming men and full members of the tribe. Indiscriminately to ascribe the stories of this or that god who was "reared by nymphs" to the "memory of primitive matriarchal conditions" is surely unjustifiable.

Miss Harrison's effort to connect the idea of *mana* and magic with Greek religion is successful and illuminating. However, I cannot but think that she is unfortunate in her sally into the field of Roman evidence and especially in her choice of authorities. For example, she says (p. 102): "Denys of Halicarnassus, a Greek by birth and one to whom Latin was an acquired language, saw the Roman antiquities, to the study of which he devoted so much of his life, through Greek eyes, and again and again in dealing with things primitive he divines the substantial identity behind the superficial difference." Now this is exactly what makes the evidence of Dionysius of inferior value for purposes of comparison. He sees everything Roman through Greek eyes and interprets Roman institutions from a Greek standpoint, often missing vital points of difference, and making the most dubious identifications.

A shock awaits the anthropologist when he reads the disquisition on totemism in Chapter V. He is flatly informed that "totemism is not a particular blunder and confusion made by certain ignorant savages, but a phase or stage of collective thinking through which the human mind is *bound to pass*." Again, "between totemism and worship stands the midway stage of magic." The evidence adduced for the existence of totemism in Greece and the Ægean is most dubious. "The people of the island of Seriphos would not, for the most part, use lobsters for food, accounting them sacred." But totemism is a clan phenomenon and not a tribal one. Moreover, every superstition connected with animals does not imply totemism. Nor does the fact that a god may be incarnate in an animal necessarily have any totemistic significance. But Miss Harrison avoids committing herself definitely to the theory of Greek

totemism, she merely asserts the existence of "totemistic ways of thinking."

The argument concerning the communal feast and the Bonphonia is both reasonable and instructive. Miss Harrison's use of the anthropological method, if not always as conservative as might be wished, is nevertheless brilliant and suggestive. For example, her treatment of the Roman Salii in comparison with Kouroi is commendable, although it is perhaps not so certain that Anna Perenna was the moon as the author would have us believe.

The explanation of the hero as fertility daimon is convincing, and the exposition of the relation of the drama to the "Eniantos Daimon" is characteristically ingenious. The results of this portion of the work are summed up in the statement (p. 334) that "the forms of the Attic drama are the forms of the life history of an Eniantos-Daimon;—the content is the infinite variety of free and individualized heroic saga—in the largest sense of the word 'Homer.'"

I cannot but deplore the spiteful attitude that prompts Miss Harrison to make such statements as that "the Greek gods in their triumphant humanity kicked down the ladder from heaven to earth by which they rose." This is clearly the resentment of the feminist against the dominance of the male. Again, "if we are Greek we invent a Zeus who is a father and Councillor and yet remains an automatic explosive thunderstorm." Or, "Hermes, the young male, usurps the function of the mother, he poses as Brephotrophos. He is really Kourotraphos. The man doing woman's work has all the inherent futility and something of the ugly dissonance of the man masquerading in woman's clothes."

The last chapter attempts a justification of the title of the book and is far below the rest of the work in quality. Indeed, it has the acid tone of the pamphlet of a political propagandist. The author even rebels against the "patriarchal" element in Christianity. "When nowadays we speak of God as 'Father' we mean of course no irreverence, but we strangely delimit the sources of life. The Roman church with her wider humanity, though she cherishes the monastic ideal, yet feels instinctively that a male trinity is non-natural and always keeps the figure of a Divine Mother."

Themis is a valuable contribution to the study of Greek religion. We can only regret that Miss Harrison has marred her work by projecting into it her emotions and opinions on the subject of woman's rights, for this gives an *à priori* bias to her investigations that detracts largely from the scientific value.

E. A. HOOTON.

Prehistoric Man. By W. L. H. DUCKWORTH, M.D., Sc.D., University Lecturer in Physical Anthropology, Cambridge, England. Cloth. Pp. viii+156. Illustrated. Cambridge University Press, London, and G. P. Putnam's Sons, New York: 1912. (Price 40 cents net.)

Readers of the Cambridge manuals of science and literature have in this work by Dr Duckworth the main facts at present known about the natural history of man prior to the neolithic period. As precursors of paleolithic man, he cites *Pithecanthropus erectus* and *Homo heidelbergensis*. Authorities are not yet in agreement as to the exact nature of the remains found by Dubois at Trinil. The importance of femur and skull cap found forty-six feet apart is rightly insisted upon whether both belong to one and the same individual or not. The author rather inclines to the original view of Dubois, with this exception, that the comparatively straight thigh bone is not convincing proof of the erect attitude, hence the specific name 'erectus' is not fully justified. The lower jaw from Mauer near Heidelberg is described; the chief difficulty in assigning its possessor to an anthropoid stock such as the Orang-utan, for example, is the relative smallness of the teeth. On the other hand, the Mauer jaw is not inappropriate to the cranium of *Pithecanthropus*. Although *Homo heidelbergensis* is "separated from his modern successors by great differences in form as well as a vast lapse of time, still the intervening period does provide intermediate forms to bridge the gulf."

A chapter is devoted to paleolithic man, one type at least of which differs so markedly from all other human types as to justify its "segregation in a distinct species or even genus," yet all "are still indubitably human." Special mention is made only of the more recent finds or those recently described, such as Taubach, Krapina, St Brelade, La Chapelle-aux-Saints, Le Moustier, La Ferrassie, Pech de l'Aze, Forbes Quarry, Andalusia, Grotte des Enfants, Combe Capelle, Galley Hill. These are divided into two groups. One group retaining many characters of the ancestral forms is well exemplified in the man of La Chapelle-aux-Saints. The other is represented by the remains from Galley Hill, Grotte des Enfants, and Combe Capelle, distinguished with difficulty from post-paleolithic man.

The pre-neolithic osseous human remains are also considered from the standpoint of the associated animal remains and implements as well as their relation to the Glacial Period. The problem is a very complicated one, and very serious differences of opinion are to be noted. The course of industrial evolution has already been determined with a fair degree of accuracy. Grave difficulties, however, arise with any attempt

to correlate this with faunal remains and great climatic oscillations. The terms "cold" fauna and "warm" fauna may be found after all not to have the significance at present attached to them. The theories of Penck and Boule relative to the correlation of glacial and industrial epochs are given, the author inclining rather to that of Boule.

In summing up the author believes that man and his works, as well as the lower animals, are alike subject to the general evolutionary current. *Homo heidelbergensis*, *Homo neandertalensis*, the race of *Cro-Magnon*, form a graduated series. If, however, the Galley Hill man is to be given a place in the time scale anterior to that of Neandertal man, the significance of the Neandertal type is at once altered and it becomes a degenerate form and hence of little importance ancestrally. But claims made on behalf of the Galley Hill skeleton have always been more or less successfully contested. To make of it a foundation stone on which to build new theories concerning paleolithic races is, to say the least, somewhat hazardous.

At the end the author has added a comprehensive series of references with corresponding numbers in the text, thus helping the reader to make of this little volume what it was really intended to be—a starting point rather than the goal.

GEORGE GRANT MACCURDY.

NORTH AMERICA

The Omaha Tribe. By ALICE C. FLETCHER, Holder of the Thaw Fellowship, Peabody Museum, Harvard University, and FRANCIS LA FLESCHE, a member of the Omaha Tribe. Twenty-seventh Annual Report of the Bureau of American Ethnology. 1905-1906. Washington, 1911. Pp. 672.

This book, the result of long research and an exceptional collaboration, is very rich in material on the mysterious and esoteric phases of Indian life. As a rule, interpretations of the inner life and thoughts of the Indian in European terms are labored and unconvincing. There is always a grave danger of sentimental overcoloring, and any sort of success demands a higher quality of writing than is needed in the straightforward presentation of objective evidence. The authors, however, brought to their task unusual qualifications of information and sympathy: Miss Fletcher has spent a large part of her life among the Omaha, while her collaborator has an inborn interest in the subject. Rarely, indeed, do such ripe conditions for the best ethnographic work come to pass. And what a comfort it would be to the younger student, who must labor with ever vanishing remnants of an old-time order of things, to know that one tribe has been described irreproachably and in a manner fit to serve as a standard for future work in adjacent fields!

But while there is much to praise in the volume before us, it has certain limitations, imposed by the writers themselves, which interfere with its general usefulness. In the foreword Miss Fletcher says: "When these studies were begun nothing had been published on the Omaha tribe except short accounts by passing travelers or the comments of government officials. None of these writers had sought to penetrate below the external aspects of Indian life in search of the ideals or beliefs which animated the acts of the natives. In the account here offered nothing has been borrowed from other observers; only original material gathered directly from the native people has been used, and the writer has striven to make so far as possible the Omaha his own interpreter."

One may be permitted to question the wisdom of attempting a thorough report on any subject of scientific interest while disregarding completely the work already done by other investigators in the same field. To do so is to put a premium on the personal equation. The Omaha have received their share of study and comment from early

travelers as well as from later trained observers. Among the latter, the pioneer efforts of J. O. Dorsey have been of the greatest value to anthropologists. The present critic is not prepared to state to what extent the accounts of ceremonial and social organization given by Mr Dorsey differ from those given by Miss Fletcher and Mr La Flesche, or whether they differ at all; but the fact is self-evident that so long as these two principal sources of information remain uncoördinated, a double burden is thrown upon the reader who would arrive at the truth.

As for the second principle of presentation followed by the authors, that of the Indian "as his own interpreter," it may be said that it sounds better in print than it works in practice. In the first place, it must be apparent that the Indian as his own interpreter is not an unbiased witness, no matter how sincere he may be. His opinions and beliefs interfere with his judgment. He is too close to his own life to view it with what might be called disinterested perspective. The work of the anthropologist, like that of the psychologist, has only begun when he has registered the information or impressions of his subject. In the second place analytical and comparative studies of the material and immaterial ideas are absolutely necessary before the ultimate truth can be attained. Positive similarities in technology or decorative art are worth much more as evidence of culture connections and origins than are the personal opinions of natives buttressed by tribal likes and dislikes.

These foregoing criticisms are based largely upon the "sins of omission,"—upon what might have been rather than upon what is.

Perhaps the most valuable chapters of the book are those that deal with the tribal organization, with the social and secret societies, and with the rites of the sacred pole. The Omaha tribe, according to the authors, is divided primarily into two divisions, one the Sky People and the other the Earth People. Each of these main divisions is subdivided into five gentes, and some of the gentes are still further cut up into subgentes. The two main bodies are not phratries because blood ties are not in evidence, although there is a recognized tendency to exogamy and a peculiarly intimate relationship between one of the gentes in each of the principal divisions and the divisions themselves. On the other hand, the name for gens likewise means village. The grand divisions are said to be primarily ritualistic and governmental, each being represented by one of the two principal chiefs and each having its own peculiar ceremonies.

The Omaha system finds an interesting parallel among the Tewa Indians of the Rio Grande valley. For according to the Tewa social

system there are the Summer and the Winter People, each having an *estufa* named after one of the constituent clans, the Pumpkin and the Turquoise, respectively. There is the same tendency to exogamy not very strictly observed. The regalia and special ceremonies of the two groups are clearly marked off. Lastly, there are two principal chiefs, the Summer Cacique and the Winter Cacique, who are the temporal and spiritual heads of the tribe, but who delegate much of the governmental power. Among the Jicarilla, according to Dr Goddard, the dual division of the tribe is purely geographical and ceremonial, there being no gentes whatsoever. Doubtless other variations, agreeing or differing in one or another feature, prevail among other tribes not so far removed from the Omaha. The great perennial questions of convergent and divergent evolution we always have with us.

Miss Fletcher was instrumental many years ago in collecting and preserving ceremonial objects of very great interest, in particular the sacred bundles and the sacred pole deposited in the Peabody Museum. The descriptions of these objects and the accounts of their use form a unique and complete contribution to primitive religion in its objective and demonstrable phases. The numerous rites—individual, social, civil, and religious—are for the most part fully and faithfully presented by the authors. One might wish for more complete information upon the practices of the medicine-men, but this is always difficult to obtain.

There is a superabundance of music transcribed to scale and harmonized for the piano, but the ethnologic value of this is somewhat problematical. The illuminating study of Hopi songs by Mr Gillman and the more extended researches in primitive music of Dr Von Hornbostel have shown pretty conclusively that other forms than those which it is possible to represent by any scale characterize the unrestrained and purely vocal music of the American Indians. However, no satisfactory method of representing these songs graphically has yet been devised.

In view of the standard of detail set in the chapters on ceremonies, the treatment of material culture is decidedly inadequate. The somewhat capricious arrangement of the subject matter also interferes with an intelligent understanding of this most important branch of ethnography. For instance, except for sporadic and accidental references, there is no discussion of decorative art and no collection or analysis of characteristic designs. This is to be regretted because the possible relationships between the purely formal geometric motives on the one side and the purely informal dream pictures on the other offer a very promising field for study. Among the Omaha these extremes seem to

be much farther apart than is the case in most other tribes. Parfleche designs which have proved so valuable as criteria of secondary cultural developments are entirely omitted.

Mythology is represented by certain quotations referring to traditional origins, etc., but the great mass of tales and culture hero episodes are not treated even in digest. Similarly there is no discussion of the archeology of the Omaha area as made known by the excavations of Mr Gilder and others. The objects excavated from ancient village sites might conceivably throw sidelights on the stone and bone implements and the pottery as well as the early house forms.

To sum up, *The Omaha Tribe*, as a contribution to our knowledge of the Omaha, is exceedingly valuable, but it cannot be called definitive. Possessing remarkable advantages of the past, the authors failed to make the most of the advances of the present. Anthropology has gone beyond the descriptive stage, and with the greater mass of material at its disposal has become analytical and comparative. This book we have just considered is a worthy monument to the older order.

H. J. SPINDEN.

Notes on the Eastern Cree and Northern Saulteaux. By A. B. SKINNER. (Anthropological Papers of the American Museum of Natural History, Vol. IX, part I.) New York, 1911. 177 pp., 2 pl.

In Mr Skinner's paper we have about the first systematic contribution to the ethnology of the woodland tribes of northern Canada. This field, though an extensive and important one, has long been neglected, most likely on account of its inaccessibility and the simplicity of native culture, which seems to have few attractions for students yearning to investigate more elaborate ceremonies and arts. So, whatever may be said in criticism of Mr Skinner's paper, we can not help feeling that his work in the region will be appreciated as a fulcrum by investigators among adjoining tribes of similar environment. In studying the paper, however, one can not escape the impression that the author, in publishing his work in its present shape, has done himself the injustice of bringing an unfinished job to its conclusion. This criticism does not apply as much to the field work as to the writing of the paper. The field work must have been arduous; the conditions of the region are known to be unfavorable, prolonged residence and investigation being nearly impossible for an outsider. Nevertheless one can hardly forgive the author for allowing his flagging interest in the region to manifest itself so plainly in the presentation of the material. This point appears in places where

the text is unintelligible and contradictory, especially in dealing with some features of importance. A careful and sympathetic re-reading of the work makes us think that perhaps the first draft of notes got through the printer's hands without revision. The author's apologies, that "owing to the roughness of the country, the exigencies of the weather, the scarcity of food, the lack of good interpreters and other causes there is still much to be desired in the fullness and condition of these papers," and that "the press of other work has forced their publication in this crude, unfinished form, rather than to shelve them away to be forgotten" hardly mitigate the circumstances, unless "the press of other work" hints at something unfortunately beyond his control.

The first section of 116 pages is devoted to the Eastern Cree who inhabit the boundaries of Hudson Bay. In his classification and map of Cree subdivisions Mr Skinner erroneously attempts to determine the identity of some bands upon the insufficient testimony of the others. For instance, he includes the Mistassini and Rupert's House people with the Cree farther west on grounds of dialectic similarity, which he illustrates by some pronominal examples. On the same phonetic grounds it would be permissible to group the Rupert's House people and Mistassini with the Montagnais proper, if any affiliation is warranted at all, because the phonetic peculiarities of both agree with what is found throughout the Montagnais territory as far east as it goes. We should rather see a separate tribal terminology employed for these little-known divisions of the Cree-Montagnais-Naskapi group until full linguistic and ethnological data are directly forthcoming, for there are a considerable number of slightly differing dialects and phases of culture gradually diverging toward the extremes that are as yet practically unknown. To classify them definitely without critical material only tends, besides other things, to obscure the true relationships we are seeking for in regard to the eastward drift of Cree and Ojibwa influences. Dr T. Michelson's comments in a letter to the reviewer are of value.

Page 11. Albany Cree has long \bar{i} despite the statement to the contrary, as is shown by the very examples quoted. I suspect, however, that it is merely a printer's error for \bar{l} . The Rupert's House Cree is not Cree at all but Montagnais, as Skinner could have found out if he had consulted Lemoine. Sapir's Eastern Cree is practically the same as his (S) Montagnais. It would certainly have been fitting for Skinner to have referred to Lacombe and Horden for the dialectic variations of Cree.

Page 176. It was inexcusable to omit the works of Lacombe, Horden, Hunter, and so on from the bibliography.

Material culture is first taken up with habitations and clothing treated in adequate detail, although the author shows confusion in two places concerning the use of porcupine quills and moose hair in embroidery (compare pp. 15, 53, and 56). Between what he gives as native testimony on quill embroidery, his own, and others' opinions, we are uncertain whether the technique is after all to be attributed to these people or not.

A misapplication of figure to text is to be found on p. 17, fig. 3. In these topics, as well as in the subsequent ones, food preparations, hunting, and fishing, the Cree show a close similarity to the other tribes of the sub-Arctic zone. Eskimo influences in material culture are apparent, though in few articles have the Indian distinctions become entirely submerged by them. The reviewer is amused, however, at several places where his information is slightly misquoted (pp. 31, 68). Tanning and the wearing of rabbit-skin blankets are followed by an interesting account of the few games found among these Indians. Dances, which seem to have been mostly rather informal, are mentioned with a few remarks. Musical instruments are next dealt with. In treating the important topic of travel and transportation Mr Skinner has interesting personal information, though to one aware of the importance of snowshoeing among these tribes the matter in this direction is much too meagre, especially where one type, the board snowshoe used in melting, slushy snow (fig. 22), is figured without receiving a word of mention in the text. Some confusion appears in the text (p. 43) describing the toboggan and sled, a sketch of a poorly made miniature model of the former (fig. 21) being referred to for the latter.

The important matter of birch-bark vessels is briefly treated in a paragraph in which another wrong impression is conveyed by referring to the figure of a small trinket box (fig. 26) as a carrying-basket (p. 47). Signs and signals and division of time are next treated. In the enumeration of the months we encounter the only attempt to give the native terms, though in an unnoted orthography. Under miscellaneous topics native testimony is accepted regarding the use of one tool, the beaver tooth knife, that we should like to see challenged.

Upon the subject of art Mr Skinner makes an amount of discussion with little material at his disposal, falling into the practice of presenting testimony rather than discussing actual material seen or collected. In the case of these Indians the decay of native art may have demanded such a procedure, but one can hardly comprehend how the double curve motive, so widely characteristic of the northern Algonkians, came to be

entirely missed, although one example is overlooked in the beadwork design on a woman's legging (fig. 5). Social organization, which is here extremely simple in structure, is next presented. In his discussion of religion Mr Skinner is strongest on folk-lore and shamanism, both of which show the author's true interest. One could wish even here, however, that with his abundance of material he had taken more pains to give us a general interpretation of the whole. An elaborate and interesting description of bear ceremonies is a strong redeeming feature. From this and the general tone of the folk-lore given it strikes us, from experience with the northern Algonkians, that the Cree are more conservative beneath the surface than the author would have us think (p. 59). The subjects of doctors and medicines, war, mortuary customs, and notes on folk-lore follow. The figure of Wisákatcak is shown to be the culture hero and trickster corresponding to Nanabozo in Ojibwa. A collection of nineteen myths and tales concludes the section on the Cree.

Part 2 deals with the Northern Sauteaux, the most northerly branch of the Ojibwa group. The introduction to this part contains a list of Ojibwa divisions and their cultural characteristics. The order of treatment next proceeds the same as for the Cree. An interesting point brought out is the interchange of types of clothing between the Cree and the Northern Sauteaux. In some places here minor inconsistencies crop out, for instance (p. 128), he asserts that woven bags are unknown, yet a few lines below a technique is mentioned and a figure shown (fig. 46). An interesting type of coiled basketry is figured (fig. 47). Porcupine quill-work and even pottery were formerly in vogue. In his description of canoe making, full as it seems, the author makes no mention of the canoe ribs (p. 132). In the ensuing topics, games and some minor matters, several points not heretofore described by investigators are introduced. In travel and transportation we again miss further detail and figures of snowshoes. The Sauteaux topics in general are shorter and somewhat more meaty than the corresponding ones in the Cree section. Under social organization a decaying clan system is presented. The essential proceedings of a medicine society, more organized than among the Cree, are given under the heading of religion, while doctoring and hunting customs constitute the main body of this part. War and mortuary customs, followed by two myths, end the section on the Sauteaux.

A feature neglected in this paper, and one for which every up-to-date ethnologic account will subsequently be criticized, is the omission of native terminology not only in the subjective topics but also in material

culture. Without this material and the insight it gives into native ideas and activities, a work of this sort only half serves its purpose. Furthermore, if the desires of those who study and have to use these ethnological papers be considered by their editors, they will contain more plates showing native portraits, activities, and camp scenes. Plenty of these in the present case were photographed by Mr Skinner on his journey, though unfortunately only two appear in his work.

Despite the faults which are bound to detract from the permanent value of his paper to critical students, we have to thank Mr Skinner for a contribution that will aid ethnologists working among the northern and eastern Algonkians by giving many valuable suggestions even in the weakest places, besides some well determined topics for comparison and interpretation.

F. G. SPECK.

Kwakiutl Tales. (Columbia University Contributions to Anthropology, edited by FRANZ BOAS, volume II.) By F. BOAS. New York: Columbia University Press; Leyden: E. J. Brill, 1910.

With this volume of *Kwakiutl Tales* Columbia University begins a series of anthropological publications under the editorship of Dr Boas, thus joining the ranks of Harvard, Pennsylvania, and California, whose museums or departments of anthropology have been issuing from time to time important papers devoted to American Indian ethnology, archeology, and linguistics. It is decidedly encouraging to find the universities sharing in the growth of anthropological interest in America, not merely by providing for academic courses in the subject, but also by publishing the results of anthropological research. Two other volumes have already been announced for the new Columbia series, and it is clear that these are intended to be but the first of a long and valuable set of contributions to North American anthropology.

Boas' *Kwakiutl Tales* add to the considerable body of Kwakiutl text material already published, and it is safe to say that there is now a larger body of native text available for the intimate study of Kwakiutl mythology, ritual, and other aspects of culture than for any other American tribe. This large body of text comprises, besides the *Kwakiutl Tales*, the texts published in *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Annual Report of the United States National Museum for 1895), the myths and legends taken down by Boas' Kwakiutl interpreter George Hunt and published under the title of *Kwakiutl Texts* (Publications of the Jesup Expedition, vol. III and

vol. x, part 1), and the native accounts of industries that form a large part of *The Kwakiutl of Vancouver Island* (*ibid.*, vol. v, part 2). Some may feel inclined to apply to the publication of texts, beyond a certain point, the law of diminishing returns, but this should seem far from justified from the standpoint of either the linguistic or the ethnologic student. At the present day, when students of American languages content themselves on the whole with the determination of their mere phonetic and morphologic outlines, a short grammar and a limited number of illustrative texts seem sufficient. Yet there can be small doubt that with more intensive study of American languages the details of phonetic variation, word-structure, and sentence-building will receive increased attention. The necessity of extensive linguistic materials in the form of native texts will then become apparent. A true psychology of language, as of every other form of human thought and endeavor, is possible only on the basis of a close study of its minutiae.

But Boas' body of Kwakiutl text material deserves the careful study of the ethnologist as well as of the linguist, for in them are scattered a host of valuable data bearing on mythologic and religious concepts, ritualistic elements, social organization, and many another ethnological topic. The ethnological data that are to be gleaned from native texts generally acquire an added interest from the fact that they are presented in a specifically native setting. An aspect of the study of mythology that has not yet been given the attention it deserves is style, under which term may be comprised construction of plot, employment of conventional mythological motives, character definition, and mythologic diction. Other literary forms, such as speeches, prayers, and songs, have each their own peculiarities of style. It is obvious that the proper handling of these subjects, which are bound to prove of great psychological interest in the study of primitive culture, requires a great deal of illustrative text, far more, indeed, than is generally at hand. One may well believe, then, that future students of language and culture will complain of a paucity rather than of a superabundance of Kwakiutl text, just as students of earlier cultures find what seems at first sight a vast mass of source material all too scanty for the satisfactory treatment of many a problem.

The volume before us contains fifty-two myths and fragments of myths, of which the first thirty-one are given in Kwakiutl text and English translation, while the remainder, not having been obtained as texts, are given in English form only. Of the texts, the first eighteen (pp. 1-243) were written down by Boas himself in the course of several journeys to British Columbia, while texts 19-31 (pp. 244-442) were

written down, like the greater mass of Kwakiutl texts already published by Boas, by George Hunt. As Boas points out in his preface to the volume, linguistic material due entirely to one individual may be suspected of containing personal phonetic and stylistic peculiarities; hence Boas' own texts are of value, apart from their intrinsic interest, as check material on Hunt's. The phonetic system used in these new texts is the same as that which Boas has already employed in the Jesup set. This does not make excusable, however, the lack of a phonetic key to the *Kwakiutl Tales*, as there is no reason to assume that the key published in the volumes of the Jesup series need be accessible to the readers of the *Tales*. Some of the texts are of comparative linguistic interest in that they are told in some of the more northern Kwakiutl dialects, such as L!áL!asiqwéla and Koskimo (see footnotes on pp. 186 and 296), which differ only slightly, however, from the Kwakiutl proper of Fort Rupert. Where the dialectic word is different from the corresponding Kwakiutl term, Boas often adds the latter in a footnote.

The first set of eighteen myths, collected by Boas himself, consist partly of clan legends of the Lē'gwílda^xu, A'wailéla, Dēnák'da^xu, Nimkish, and Kwakiutl tribes (nos. 1-10), partly of mythical tales not belonging to definite clans (nos. 11-18). It is interesting to observe that mythical personages that generally occur in the latter type of myths are sometimes embodied in clan legends. Thus, the transformer Q!ā'nēqē^lak^u is brought into connection with clan ancestors in legends of the Lē'gwílda^xu (pp. 3-7), Xō'yalas (pp. 335, 337), Dēnák'da^xu (pp. 453-455), and the Mā'malēleqala (pp. 481-484); in the last case the origin of the whole winter ceremonial, as performed by the Mā'malēleqala, is ascribed to the transformer,—obviously a quite secondary association of ideas. The tale of Dzā'wadalalis (pp. 455-462), which purports to be a legend of the G'ē'xsem clan of the Dēnák'da^xu, is characteristically such only in its first paragraph (pp. 455, 456) and its last sentence (p. 462), the greater part of the myth being a typical Q!ā'nēqē^lak^u myth with the suitor theme as one of its main episodes. The female ogre Dzō'noq!wa, a favorite figure in Kwakiutl mythology generally, is also sometimes thus appropriated in clan legends, as in no. 4, a Thunder-bird clan legend of the Dēnák'da^xu. In the Kwakiutl tale of Wā'walē (no. 48, pp. 487-491), which seems to be a clan or family legend, though not definitely stated to be such, the Dzō'noq!wa even grants supernatural power, her gifts being the conventional ones of the supernatural canoe, the water of life, and the death-bringer.

Numbers 11-18 make use to a greater extent of the general stock-in-

trade of American mythological motives than the clan legends preceding. They consist of a Dzō'noq!wa story (no. 11); a series of episodes comprising the Mink trickster cycle (no. 12); the myth of Meskwá or Greedy-One, who seems to correspond to the Txä'msem of Tsimshian mythology (no. 17); the myth of the culture-hero Great-Inventor (no. 14); the culture-hero and trickster cycle of Ō'māl (no. 18); the transformer cycle of Q!ā'nēqī'laḡ^u (no. 16); and two myths which have specific Nootka analogs (nos. 13 and 15). It is of particular interest that the rôles of culture-hero, transformer, and trickster, which are so often in American mythology embodied in one character or a pair of characters, are here distributed among no less than five mythological beings, of which only the trickster Mink is an animal; Ō'māl, however, corresponds to some extent to the Raven of the northern Coast tribes, one of his characteristic deeds, as of Raven, being the obtaining of daylight for mankind (pp. 233, 235). The myth of X'ā'nElk^u (no. 15), a Koskimo tale of the obtaining of supernatural power from the wolves, is doubtless genetically related to the Nootka origin myth of the wolf ritual; the wolf-chief's messengers (Quick-Spark, Quick-Raindrop, Quick-Stone-throw) are paralleled in Nootka myth and ritual by four wolf-messengers whose names likewise suggest rapidity of movement, though, it is not uninteresting to note, the implied metaphors differ in every case from the Kwakiutl ones.

An interesting stylistic element in the Mink cycle is the change of a normal k', g', k'l, and x' to ts, dz, ts!, and s respectively in words spoken by Mink (p. 136, note 1, and footnotes *passim*). Normal L, l, L!, and ɬ are also, though apparently with less consistency, respectively changed to these consonants (see p. 138, footnote; p. 142, footnote; p. 144, note 1). This consonantal play is closely paralleled in Nootka mythology, where Deer pronounces L, L!, and ɬ for normal ts, ts!, and s; curiously enough, the Nootka Deer follows exactly the opposite path of the Kwakiutl Mink. It would be interesting to know the historical or psychological process involved in these strange stylistic devices. Though satisfactory evidence is as yet lacking on this point, it seems plausible that the involuntary substitutions of consonants by children and those having specific speech defects (compare lisp in English) was noted by the Indians and utilized as a conventional literary device. This mythological conventionalization would then be strikingly similar to the social conventionalization of the Eskimo speech defect known as "*kutattoq*" in certain villages of the west coast of Greenland.

The texts collected by Hunt are chiefly typical clan and family legends, in which the main interest centers in the acquisition of clan

privileges and ritualistic performances; no. 21 deals with the transformation of the mythological animals into the animals of today by O^ʔmeāl, doubtless the same as the O^ʔmāl already referred to, while no. 30 is a Comox tale of jealousy and revenge. The tribes represented in the clan legends are the L!áL!asiqwéla, Koskimo, Xō'yalas, G'á'-plēnox^u, Gwa^ʔsi'la, Bella Bella, and A'wailela. Perhaps the most instructive among these from the ethnological point of view are the Koskimo legend of Dā'p!abē (pp. 297-309), which gives interesting data on the acquiring of names and masks by marriage, and the story of Ya'x'st!at (pp. 415-442), an origin myth of the Cannibal dance, in which the ancestral novice is initiated by the Cannibal Spirit himself.

The myths in English only, which conclude the volume, are also for the greater part clan legends and contain many passages of great ethnological interest. The Kwakiutl tribes to which they refer are the A'wailela, the Dēna'x'da^ʔx^u, Nimkish, Mā'malēleqala, Lau'itsis, Na'-k!wax'da^ʔx^u, and Kwakiutl proper. One of the most interesting points that come out in these myths, as bearing on the Kwakiutl type of totemism, is the rather frequently occurring idea of the descent of the clansmen from the crest animal. This idea, however, is not always very precisely developed, as we sometimes have a purely human ancestor spoken of besides. Thus, in a legend of the G'í'g'ilgam clan of the Nimkish (p. 472) we read that both Kunō^ʔsila, the thunderbird transformed into human shape by the removal of his bird mask, and Xwā'xwas become the ancestors of the clan; similarly, the Si'senlē clan of the Nimkish claim to be descended from both an anthromorphized goose and ^ʔnēmō'gwis (p. 473). Of distinct ethnological interest also is the story of Gray-Face and Twin (pp. 473-477), as illustrating one of the Kwakiutl methods of acquiring status, that of killing one and taking his place. Numbers 49-52 consist of supplementary material to the myths of Great-Inventor, Mink, Q!ā'nēqē'lak^u, and O^ʔmāl.

One criticism which can justly be made of Boas' *Kwakiutl Tales* is that they are inadequately annotated. Outside of references to earlier published versions of Kwakiutl myths in his *Indianische Sagen von der nord-pazifischen Küste Amerikas*, *Social Organization and Secret Societies of the Kwakiutl Indians*, and *Kwakiutl Texts*, practically no assistance is given to the student of Kwakiutl mythology and culture toward the understanding of the tales. This is the more regrettable in that the stories are full of ethnological references requiring elucidation. One not infrequently finds himself in doubt as to the exact significance of a passage, for which it would not be altogether easy to find explanation

SOUTH AMERICA

In den Wildnissen Brasiliens. Bericht und Ergebnisse der Leipziger Araguaya-Expedition 1908. Von DR FRITZ KRAUSE, Direktorial-Assistent am Städtischen Museum für Völkerkunde in Leipzig. Mit 517 Textabbildungen, 337 photographischen Abbildungen auf 69 Tafeln und 2 Karten. Leipzig: R. Voigtländers Verlag, 1911. 9 $\frac{3}{4}$ ×6 $\frac{3}{4}$, pp. VIII, 512. (Price: paper 12, cloth 14 marks.)

Following the example set by Professor Von den Steinen, Dr Krause has produced a work combining a record of travel (pp. 3-169) with an ethnographical monograph. Having left Leipzig in January, 1908, the author was able to start from Leopoldina, the head of navigation of the Araguaya, in June, and began to descend the river, traversing the territory of the Karayá. From Conceicao he made a brief excursion westward to the Kayapó, after which he returned up the Araguaya as far as the Tapirapé confluence and ascended that affluent in the hope of finding the Tapirapé Indians. Unfortunately Dr Krause was disappointed on account of the practical difficulties of this journey, but after retracing his steps, he succeeded in visiting a village of the hitherto practically unknown Savayé on the island of Bananal. After again passing through the Karayá country, the author returned to Germany, where he arrived after almost exactly a year's absence.

The tribes dealt with systematically in this work are, accordingly, the Karayá, Savayé and Kayapó, a few pages being also devoted to the Tapirapé on the basis of observations on camp-sites in the territory of that tribe and of second-hand information furnished by the Karayá. The Karayá naturally receive the fullest treatment (pp. 180-350).

While the first part is a most interestingly written account of Dr Krause's movements, the second section is rather meant to be a work of reference. The author gives admirably faithful and detailed descriptions of such phases of culture as were amenable to investigation, the text being generously illustrated with sketches and reproductions of photographs. Economic life, dress, personal decoration, and technology receive thoroughgoing consideration. If the data on social customs, religious life, and mythology are less than fragmentary, this is doubtless due to the practical difficulties encountered and hardly to be surmounted during a relatively short stay. For all the aspects of material culture Dr Krause's work constitutes a notable contribution to our knowledge of the area.

ROBERT H. LOWIE.

Ulrich Schmidel, der erste Geschichtschreiber der La Plata-Länder, 1535-1555.

Von ROBERT LEHMANN-NITSCHKE, Dr. Phil. et Med., Professor für Anthropologie an den Universitäten zu La Plata und Buenos Aires. Zweite unveränderte Auflage. München: M. Müller & Sohn, 1912. Pp. 40. Illustrated.

The first edition of this little monograph published (only 300 copies) in 1909 at Buenos Aires was soon out of print, hence the present re-issue. With quaint illustrations (chiefly of battles, shipwrecks, etc.), Professor Lehmann-Nitsche gives a popular account of the life and adventures of Ulrich Schmidel, born at Straubing in Bavaria some time between 1500 and 1511, "the first historian of the La Plata country," a man who spent the years 1535-1555 in the New World of America, sharing the dangers and the pioneer work of the early Spanish conquistadores. He came with the expedition of Mendoza to La Plata in 1536 and was present at the founding of "Nuestra Señora Santa Maria de Buen Ayre (or Buenos Ayres)," now the great city of Buenos Aires, the capital of Argentina. Of Schmidel's *Warhaftige und liebliche Beschreibung etlicher furnemen Indianischen Landschaften und Insulen, die vormals in keiner Chronicken gedacht, etc.*, published at Frankfurt a.M. in 1567, some twenty different editions are known, and the work was soon translated into Latin, and later into Dutch, French, English, and Spanish. The Spanish edition of 1742 was republished by de Angelis in 1836 (and reprinted in 1901). Pelliza published an edition of Schmidel at Buenos Aires in 1881; and in 1891 another in English was issued by the Hakluyt Society of London under the editorship of L. L. Dominguez, then Argentine ambassador to England. Others, who edited or discussed him were Langmantel (1889), Mondschein (1881, 1893), Lafone Quevedo (1901), etc. And at Buenos Aires, in 1903, appeared, as the first volume of the "Biblioteca de la Junta de Historia y Numismática Americana," a sumptuous folio, *Schmidel, Viaje al Rio de la Plata (1534-1554); Notas bibliográficas y biográficas por Bartolomé Mitre; Prólogo, traducción y anotaciones por Samuel A. Lafone Quevedo*. In 1886 Carrasco, the Argentinian statistician, in his sketch of a monument for the founders of the city of Buenos Aires, proposed for its west side a medallion portrait of Schmidel, with this inscription, "To the Memory of Ulrich Schmidel, First Historian of the Rio de la Plata, 1535 to 1555." This design, however, has never been carried out. As Professor Lehmann-Nitsche remarks, the sympathetic figure of Schmidel ought to appeal to the large German element in Argentina.

ALEXANDER F. CHAMBERLAIN.

ASIA

Die Baukunst und Religiöse Kultur der Chinesen. Band I: P'u T'o Shan. Die Heilige Insel der Kuan Yin, der Göttin der Barmherzigkeit. Von ERNST BOERSCHMANN. 33 plates and 208 text illustrations. Berlin: Georg Reimer, 1911. (Price M. 30, bound M. 35.)

Our knowledge of Chinese architecture has heretofore been exceedingly scanty. As in so many other lines, only what was obvious and trivial attracted notice; chance observations on the surface and hasty impressions yielded a concoction sufficient to fill the gap of a column or two in a cyclopedia. It was certain that only a professional architect could penetrate with success into the complicated system of building cultivated by a great nation for millenniums and extended over a vast area. It is gratifying that the often-expressed desire for a deeper knowledge of this subject which all students of China seriously felt (compare e. g. *Anthropos*, vol. v, p. 187) is now coming near its realization and that we find in Mr Boerschmann an architect and scholar who wins our confidence by the solidity of his studies and at once becomes a sympathetic and eloquent interpreter of the ideas underlying the architecture of the Chinese.

Mr Boerschmann, an architect in the German government service, was sent on an official mission to China, under an endowment voted by the *Reichstag*, for the special purpose of carrying on research in his chosen field. For a period of three years (1906-'09) he made extensive travels in the country which carried him as far as into Szechuan. He now proposes to publish the results of his studies in a series of monographs, the first of which forms the present volume. The general scope of the work is indicated by the main title, "the architecture and religious culture of the Chinese," the author making it a point to explain the plan and forms of building from religious sentiments and philosophical ideas; in a word, he is intent on fathoming the psychological foundation of architecture. Above all, he has created a sound basis of research, worthy of imitation by all followers in this line, by making geometrical surveys of numerous temples and other buildings, reproducing all large ground-plans on the uniform scale of 1 : 600, sketches on that of 1 : 300 or 1 : 150. The uniformity of the scales facilitates direct comparison. In this first volume no less than sixty-three such sketches are reproduced, —a testimony to the industry and perseverance of the author.

In his effort to penetrate into the spirit of Chinese religious architecture, Mr Boerschmann could have chosen no finer example than the sacred isle of P'u-t'o, one of the most beautiful spots in the world, where nature and art vie with each other in beauty and are blended in an harmonious whole hardly paralleled anywhere else. Only the devotion and fervor of Buddhist priests and their innate sense and love of nature could have overcome the tremendous difficulties in the way of making a little paradise of this solitary rocky island under constant struggle with the fury of the ocean. No wonder that it was chosen as the seat of the most popular deity of China, Kuan-yin, the beneficent goddess of compassion, who graciously lends her assistance to any one in peril and saves mariners from shipwreck. I had the good fortune to spend a week there in the summer of 1901 and count those days, spent in the company of fine-spirited monks, among the most beautiful of my life. The impressions received by me exactly tally with those described by Mr Boerschmann, and his glowing account, which after my personal experience I read with doubled pleasure, is certainly not exaggerated. If the aim of true religion is peace, happiness and perfection, it is attained in P'u-t'o to a remarkable degree. It is a happy island indeed, for more than one reason. No women are allowed to settle there; they may come over for brief visits to worship and offer incense, or to make donations to the temples, but then it is time for them to quit. Even the laymen in the employment of the priesthood are not allowed to be married men. At the present moment we recollect with a shudder that the suffragettes of China may shake even this sanctified rule.¹

The island has been briefly described by many travelers, but Mr Boerschmann is the first to render a thorough and accurate account of all its sanctuaries and curiosities by an admirable utilization of pen, crayon, and camera. Far from being satisfied with a dry enumeration of facts, he colors his picture with his rich personal experiences, his

¹ The strict monastic rules formerly insisted on seem to have grown laxer in recent years. I read with some surprise in Mr Boerschmann's interesting diary (p. 167) that his boy produced his excellent ragout of chicken and rice six times within three days. He was rather fortunate in being permitted to indulge in these luxuries, for I was received by the abbot in a temple there only on condition that I should abstain from any animal food, including canned meat, and submit to the strictly vegetarian diet of the monks' kitchen. I had, however, no reason to regret my promise, for the cooking was delicious, and two special repasts given by the abbot in my honor were the best ever served to me in China. It is interesting to note that, like our vegetarians, the monks of P'u-t'o have developed a jocular nomenclature for their vegetarian dishes, which are named for meats, in the style of "chicken à la king," "beefsteak à l'empereur."

conversations with the priests, and his philosophical thoughts, which invite the reader to pause and reflect. His long excursions into the realm of Chinese thought undeniably prove that he has not only well observed, but also meditated on what he has seen and heard. He is enthusiastic over the depth of Chinese culture, in full sympathy with the Chinese people, and thereby wins our sympathy. He sees with the vision of a poet and writes with the warm impulse and direct intuition of an artist. The production of such a worker naturally cannot be measured by the ordinary cold standards of the scientist; it would be cruel to subject to a process of vivisection esthetic spirits of the artistic temperament, such as Hearn, Loti, Regamey, and others. Science would win nothing from such a sacrifice, while art and our artistic enjoyment would be threatened with a serious loss. Mr Boerschmann, after all, has the great advantage of standing, in general, on a sound basis of facts; and if his idealistic standpoint sometimes carries him away into lofty heights by a certain overdoing of philosophical interpretation, the plea may well be entered on his behalf that he is the first to unravel the mystery of Chinese architectural ideas, and that he was forced to break the path through this virgin forest by his own unaided efforts. He is the first to show us what a wealth of forms and symbolism is amassed in these temples, and how wonderfully the philosophical spirit of the Chinese pervades all form and matter. This merit is by no means small, and in the first attempt in this direction the author has acquitted himself of his task with success and honor.

An abundance of valuable material is compressed into this volume. The student of Buddhist mythology and iconography will find in it a great deal that is new to him. Mr Boerschmann has spared no pains to make the book as useful as possible; he has reproduced and translated a large number of the votive inscriptions written by pious believers on wooden tablets or carved in rocks. His descriptions of the religious life on the island, of the tombs and burial of the monks, are chapters of the greatest interest and of permanent value. His notions of Chinese art are always judicious and suggestive, and betray deep insight into the cohesiveness of the manifold phenomena, such as poetry, scenery, nature sense and nature worship, that combine to shape the work of art and let it appear as an emanation of nature herself (compare in particular p. 109).

There are many dry-as-dust books on the religion of the Chinese leading a meditative existence on the shelves of our libraries. They are very learned, with their splendid array of quotations from Chinese

books and bulky footnotes stifling the text, but unfortunately they remain specimens of sterile scholasticism, rather than of productive science, because no gleam of understanding illuminates them. Mr Boerschmann deems it his foremost task to aim at understanding and intelligent appreciation, as shown, *e. g.*, by his essay on the spirit wall (p. 41), his ingenious remarks on the significance of the dragon and the pearl (pp. 43 and 87), or on the diversity of our free sculpture from that of the Chinese and the significance of Chinese images (p. 64). To one seeking the spirit of China, this remarkable book will prove more useful than many others, and in its exposition of architecture it will serve as a source-book of fundamental importance. True it is, the young and energetic author is still in his period of *Sturm und Drang*, but this lends his work the charm of youthfulness and fresh vigor, and surely to entertain a decided and sympathetic attitude toward China is preferable to having no opinion at all, or to being unjust and hostile, which is the fashion even in so-called scientific circles.

On pp. 44 and 55 mention is made of a representation in stone relief of the famous Buddhist pilgrim Hsüan Tsang journeying back from India to China and carrying the sacred relics and books collected by him. I regret that Mr Boerschmann has not illustrated this scene, which is of some importance for the iconography of Buddhism. For there are Japanese paintings of the same subject (one published by me in *Globus*, vol. 86, 1904, pp. 386-388, with supplementary notes, vol. 88, 1905, p. 257); there is a jade figure representing the pilgrim in the Bishop collection in the Metropolitan Museum in New York; and there are Tibetan woodcuts of him exactly corresponding to the same type. He is indeed as much celebrated in Tibet as in China. The scene alluded to by Mr Boerschmann has a special interest, as it is apparently an illustration derived from the famous novel *Sī yu ki*, the chief hero of which is Hsüan Tsang. This is one of the most popular and romantic books of the Chinese, yielding many plots for theatrical plays,—reason enough to wonder that it has never been translated. It thus becomes clear that the disciples with animal heads mentioned by Mr Boerschmann are Sun Wu-k'ung, the king of the monkeys, who is identical with the Indian king Rāma of the epic Rāmāyana, and Chu Pa-chieh, who is represented with a pig's head; on the stage the impersonators wear the masks of a monkey and a pig. The goddess Kuan-yin is invoked in a duel of Sun Wu-K'ung with his double to decide which of the two is really the King (Grube, *Zur Peking Volkskunde*, p. 129), and this may account for the fact that this scene has been represented on P'u-t'o.

On pp. 44 and 194 allusion is made to the relations of the Island to Lamaism and the occasional visits of Lamaist priests who left their traces in a number of Tibetan writings carved in stone or rock. Edkins (*Chinese Buddhism*, p. 139) had first called attention to these Tibetan inscriptions, and this induced me to make a search for them in 1901 and to secure rubbings of them (as well as of the Chinese inscriptions on stone tablets). The former are of no historical importance beyond the fact of attesting the intercourse of Lamaism with P'u-t'o; they consist of mere prayer formulas, the well-known *Om māṇi padme hūm* addressed to the Buddha Amitābha, another to the Bodhisatva Vajrapāṇi, and a few charms (*dhāraṇī*).

If we acknowledge with pleasure that Mr Boerschmann with his whole-hearted grasp and forcible representation of the subject is certainly on the right track to a sane appreciation of Chinese achievements, he will doubtless himself see his way clear, through the continuation of his studies, to modify part of his programme as developed on p. xv. It is indispensable to think in relation to space and time, and the omission of historical considerations, especially among a nation whose historical sense is so wide-awake and patent in all its thoughts and actions, is fraught with a certain danger. The programme of Mr Boerschmann—not to pay attention to the historical position of monuments except in a general way, nor to the origin of forms and constructions, but to emphasize the ideas revealed by the plan of building and the esthetic import of building forms and ornaments—carries within itself the germ of a contradiction. The one mode of procedure, in my estimation at least, is inseparable from the other. It is forms, as a rule, that suggest and create symbolism, so that symbolism bears a natural and logical relation to form. We are not merely content with the given fact of symbolism, but want to know also when and how it arose and developed. This point of view is the more important in an investigation of the religious architecture of China, as it has its root in India. We are anxious to know thoroughly and in detail what forms have been derived from India, how they were modified in the land of their adoption, and what ancient indigenous forms still survive, and the same holds good for the development of the symbolism associated with them. No doubt, the author will answer these and similar questions in his subsequent investigations.

The volume is a fine example of book-making; it is carefully edited, and the plates are of uniform excellency. The abundant illustrative material and the authentic architectural plans will make it a valuable possession even for those who are unable to read the text.

B. LAUFER.

AFRICA

Travaux scientifiques de la Mission Cottes au Sud-Cameroun. (1905-1908.)
Anthropologie-Ethnographie-Linguistique. Par DR POUTRIN. Paris: 1911.
Ernest Leroux. 8°, pp. 101.

The observations made by Dr Gravot, physician of the Cottes Mission to South-Kamerun, have been studied and put in order by Dr Poutrin, of the Museum of Natural History at Paris and are printed in the form of a neat brochure. Dr Gravot's observations were made upon only a few subjects, but the region is so little known, that it may be worth while to print even tentative results drawn from them. The subjects numbered 57, of whom 32 were Fans (of three different groups), 22 were Fyot (of two groups), and 3 were Babinga (Negrillos). Dr Poutrin makes exhaustive study of the material, chiefly somatological. His tentative conclusions are that the Fans (Pahouins) and Fyot, both Bantu populations, present some notable differences, though less wide than those which separate some other African groups—the Sudanese for example. Some of the Fans are sub-brachycephalic or brachycephalic, the Fyot are dolichocephalic; the Fyot are marked off from the Fans by a notable depression at the nose-root. The Fyot have long occupied their present area, the Fans are newcomers; they are linguistic relatives, but these physical differences suggest a considerable period of separation. The three Negrillos give some results which are consistent with those obtained on Negrillos elsewhere. Pygmies have been the subject of special interest to Poutrin and his ideas regarding these Babinga have therefore especial value. In the great length of their trunk, the length of upper limbs, the shortness of lower limbs, the special facial expression and type, they are like Negrillos generally; in head form, however, they are distinctly dolichocephalic.

FREDERICK STARR.

Where Animals Talk. West African Folk-Lore Tales. By ROBERT H. NASSAU.
The Gorham Press: Boston, 1912. Pp. 250.
The Youngest King. A Story of the Magi. By ROBERT HAMILL NASSAU.
Westminster Press: Philadelphia, 1911.

This volume on West African folk-lore is a very welcome contribution from the pen that gave us *Fetichism in West Africa*. Like the *Fetichism*, this volume of stories will rank among the classics of West

African ethnography, and like it, too, will appeal to a much wider audience than that of professional ethnologists.

The collection consists of sixty-one stories, sixteen from the Mpongwe, thirty-four from the Bengo, and eleven from the Fang. The author's long residence in the country and his thorough knowledge of the language and customs have enabled him to understand and translate as few field-workers or missionaries are qualified to do. In nearly every instance an almost literal translation preserving the native figures and idioms has been made, while, at the same time, the whole is couched in a simple and beautiful style that cannot but be the envy of every folk-lorist: in no case has ethnological tinge been sacrificed to the exigencies of style, nor has there been wanting the fitting phrase in which to express the thought. Another element in the method of presentation particularly commends itself to us: the giving of the *dramatis personæ* and of a note at the very beginning of each story containing the necessary explanations. This seems to us much more satisfactory than interruptions every few paragraphs for a short excursion to the bottom of the page, and it enables one to enjoy and understand the point of the story all the more easily for knowing something of the setting in advance.

We cannot agree with the author that "from internal evidences . . . the local sources of these Tales were Arabian, or at least under Arabic, and perhaps even Egyptian, influences." Some of them—certainly the magic drum and the magic spear—suggest Arabic origin, but most of them are the animal tales that are characteristic of this area.

The rôle of the Leopard reminds us of the Coyote of the Plains Indians. He is always tricky, and, frequently, in the end, gets the worst of it. Tortoise is the wily one—the Br'er Rabbit—apparently worsted and outwitted but usually, though not always, wriggling out of the difficulty and escaping with his life.

To the reviewer the book has been a caution against too rapidly inferring contact from a study of correspondence in folk-tales. No one who has familiarized himself with the Hopi tales can fail to detect the likeness between the role of Leopard in the Mpongwe tales and of Coyote in Indian mythology. Even in such details as Coyote grasping the tail of Rabbit and letting go on being told that he has not Rabbit's tail but some other object, we find parallels.

Rat called out, "Friend Njĕgâ! what do you think you have caught hold of?" "Your tail!" said Leopard. Said Rat, "That is not my tail! this other thing near you is my tail!" So Leopard let go of the tail, and seized the root (p. 45).

The blowing of the pepper by Rat into Frog's eyes is similar to the

blowing of the flame and hot tar by Rabbit into Coyote's eyes (p. 46); and Leopard lying prostrate feigning death, having sent his wife to proclaim his death and entice Rat within the danger-line, is like Coyote's same trick when conspiring with Skunk to get prairie-dogs and rabbits within his reach. In a word, if one were to judge from the evidence without the hint it carries of respective location, the conclusion that there had been transmission from one area to the other would be almost irresistible. And yet this shows that we may have in contiguous, or almost contiguous, areas the same type of stories, in many marked particularities seeming to point to a common origin, while they may really have had quite independent origins.

The Youngest King describes the imaginary journey of a young native from Central Africa to Jerusalem. It is one of the best examples of the literary use of ethnological data that we are acquainted with and forms altogether a delightful little book.

W. D. WALLIS.

MISCELLANEOUS

Der Mythos von der Sintflut. Von GEORG GERLAND. Bonn: A. Marcus und E. Webers Verlag, 1912. Pp. 124.

With this monograph on *The Myth of the Deluge* the well-known German ethnologist, who for the last ten or fifteen years has busied himself with seismology, returns to the field formerly so actively cultivated by him. His intention is to publish a number of monographs, the completion of which the activities just mentioned had hitherto made impossible. His advanced age (born 1833) has also prevented a thorough revision of these works and the making use up to date of the ever-increasing literature of the subjects treated. The present monograph, therefore, appears practically as composed some few years ago.

The deluge myths of the world are considered under the following heads: Western Asiatic and Semitic, African, Australian, Melanesian, Micronesian and Polynesian, Malaysian, Central and Eastern Asiatic, North American, South American, Indo-Germanic. The legend of the deluge is regarded as one of the most ancient and most widely distributed of the great stories of mankind, and perhaps the most remarkable of them all. In the old Babylonian version we have the earlier mythological form of the myth which meets us in Genesis, transformed by its association with the religious development of the Hebrew people. According to Dr Gerland, Egypt, while rich in tales that belong, partly or wholly, to the cycle of deluge legends, furnishes nothing of this sort corresponding to the great West-Asiatic myth of Babylon and Israel. In several other regions of Africa, also, there seem to be no myths of this type, but such tales and legends only as suggest relationship with deluge-myths in general.

Australia yields a number of characteristic myths; and certain regions of the Pacific are naturally rich in flood-legends,—Malaysia also. Among the Asiatic peoples specially noted as possessing flood-myths are the Munda-Kols, Nicobarese and Andamanese, Shans, many Mongolian tribes and peoples, the Lolos of southwestern China, the Kamchatkans, etc. The data (pp. 84-110) relating to the deluge legends of the American Indians could be much increased by reference to the material accumulated during the last ten years by competent investigators. The reviewer collected in 1891 two versions of the deluge myth of the Kutenai

of southeastern British Columbia; the myth of the Caingang Indians of Brazil, reported by Borba, deserves mention.

On pages 111-113 the author gives the Hindu deluge legend from the Satapatha-Brahmana, and the Iranic myths are likewise referred to. In Greece we meet with the Deucalionic and the Ogygian floods,—Teutonic, Lithuanian, Slavonic and Celtic myths of the deluge are mentioned. Dr Gerland rejects the idea of an actual, universal flood as the starting-point of these myths; also the explanation, in diverse parts of the earth, here and there, by floods of quite local origin and extent. Indeed, according to him, the point of origin is rather extra-terrestrial. To cite the author's own words (p. 118): "The tale of the flood, the myth of the deluge, with its diverse variations, is the representation of certain processes in the firmament," i. e., the clouding over of the bright sky and the down-pour of great quantities of water in rain-storms, phenomena familiar to peoples in all regions of the habitable globe, at some time or other. This myth, of course, shriveled up at times to mere local legend, took on modifications here and there, according to environment, race, etc. Thus, he thinks, arose the idea of the destruction of mankind by a watery flood.

The saving of a few by means of a boat, an "ark," etc., Dr Gerland thinks, was suggested by observation of the moon, more important in primitive mythology and earlier than the sun the subject of myth and legend. Says the author: "The crescent of the moon floats like a boat through the sea of the sky, lands at the horizon, seems to rest on top of a mountain, etc." The moon is, on this theory, the ship of the deluge. The animals in the ark are to be explained as a much later second thought. Birds that swim in the waters of the earth and in the celestial waters as well, when flying up in the sky, are those that figure prominently in many deluge myths. The clouds, too, suggest birds and animals. The god of the deluge, according to Dr Gerland, is the firmament-god, the primitive monotheistic conception of the heavens, with which was associated the ethical idea involved in the destruction of mankind, an idea also widespread and changing form with the idea of the myth (p. 121). Closely connected with the deluge-myth is often the creation-myth dealing with post-diluvial events.

Dr Gerland's theory of the origin of the deluge myth, it need hardly be said, is not at all satisfactory. The explanation of it as a terrestrialized sky myth, is, indeed, both needless, and really no better, perhaps, than Usener's sun-myth theory or others of the less acceptable views set forth during the last quarter of a century.

ALEXANDER F. CHAMBERLAIN.

Les reliques et les images légendaires. Par P. SAINTYVES. Paris: Mercure de France, 1912. Pp. 334.

La Simulation du Merveilleux. Par P. SAINTYVES; avec une Préface du Dr PIERRE JANET. Paris: E. Flammarion, 1912. Pp. XIII, 387.

M. Saintyves has already published a number of works of a more or less anthropological character, including *Les vierges mères et les Naissances miraculeuses* (*Essais de Mythologie comparée*) and *Les Saints successeurs des Dieux* (*Essais de Mythologie chrétienne*), and he is likewise known as the translator of Baldwin's *Mental Development in the Child and the Race*. The first section (pp. 5-55) of *Relics and Images* treats of the famous "miracle" of the liquefaction of the blood of St Januarius at Naples and corresponding wonders elsewhere in Catholic Europe, with an attempt at a scientific explanation,—for such explanation to be fully satisfactory, however, an actual examination and analysis of the reliquary and its contents is needed. The conclusion reached (p. 35) is that "the miraculous mixture of Naples is very likely a mixture of manna and balsam colored with blood," the phenomenon of the liquefaction being explicable by the laws of physics, if all the circumstances were known. The miracle, he thinks, is akin to that reported by Horace of the priests of Egnatia, near Bari,—the Roman satirist states that they tried to make him believe that the incense of the temple liquefied without the aid of fire. Pages 56-83 are occupied with a consideration of the relics of Buddha (plate, water-pot, broom, articles of dress, etc.; foot-prints, the most famous on Adam's peak in Ceylon; funeral urn, etc.; teeth, the most celebrated in the temple at Kandy, Ceylon; the *bodhi*, or tree,—*Ficus religiosa*,—under which he attained supreme knowledge, really the tree of Vishnu the author thinks). In the veneration of the relics of Buddha M. Saintyves finds an illustration of "the deep ties uniting living religions with dead ones" (p. 82), for "these Buddhistic practices are merely Vishuistic survivals and the relics of Buddha but those of a more distant past." The next section on "Images that open and shut their eyes" (pp. 84-106) is mainly concerned with the "epidemic" of miraculous Madonnas (changing countenance, opening and shutting eyes, etc.), which began in 1850 at the church of Santa Clara at Rimini, and doubtless was not without influence upon the proclamation, a few years later, of the doctrine of the Immaculate Conception by Pope Pius IX. Many of these "miracles" are to be looked upon as rather examples of "collective suggestion," not as deliberate frauds. Pages 107-184 are devoted to "The bodily relics of Christ." These are or have been scattered all over Europe, and include or included, tears

in phials (e. g. the famous *Sainte Larme de Vendôme*, etc.), the umbilicus (venerated at the beginning of the 13th century at Clermont), blood of which more than a dozen shrines and churches boasted specimens, hair, beard, nails (quite numerous distributed), foreskin removed at circumcision (several shrines claimed possession of this relic,—Coulombs, St John Latran at Rome, Charroux, etc.; the relic of Charroux was given to that Abbey by Charlemagne, who is said to have received it from the Empress Irene as a betrothal present). In connection with this and other relics the author emphasizes the "ecclesiastical pragmatism" which prevailed at various times. The longest essay (pp. 184-332) treats of "Talismans and relics fallen from the sky,"—meteorological relics (aeroliths, *gemmæ cerauniæ*, fossils, *lusi naturæ*, prehistoric flint weapons and tools, "thunder-stones," palladia, idols, etc.), liturgical relics and talismans to which a celestial origin is attributed (magic weapons, swords, spears, batons, ceremonial and votive shields and bucklers, ritual objects used in public worship, etc., such as bells, crosses, palm-branches, magic girdles, holy vessels, altars, tapers, parts of bodies of saints and similar relics, clothing and ornament, pallium, miters, rings, rosaries, medals, etc.), "apologetic relics," i. e., such as "letters from heaven" and the like. A "letter of Jesus" goes back to the 6th century. There is much interesting information in this book, but it would seem at times as if the author rather forced the theory of "survivals."

The three parts of *The Simulation of the Marvelous*, which is largely psycho-pathological in scope and treatment, deal with simulated diseases (beggars, neurotics, hysterics, etc.), simulation of affections reputed to be supernatural (the tricks of spiritism, occultism, etc.; false possession, mystic impostures,—false ecstasies, fasts, prophecies, objects from heaven, stigmata, aureolæ, pregnancies, etc.; sub-conscious frauds in diseases of the personality), simulation of miraculous cures, with special reference to the "miracles of Lourdes," and particularly the case of P. de Rudder, of Jabbeke, who, it is alleged, was cured in 1875 of "a complete and complicated fracture of the left leg," as the result of a pilgrimage to the sanctuary of Notre-Dame de Lourdes at Oostzacker-lez-Gand.

A bibliography of seventeen titles relating to the cures at Lourdes is appended (pp. 383-384). M. Saintyves is of opinion that many of these alleged "cures" are merely cures of diseases and ailments already cured before Lourdes comes into the question at all; the Rudder case he considers "an incomparable instance of feigned cure in a patient already cured." The supernatural and marvelous phenomena here discussed find place at the beginnings of most religions, and "in all religious move-

ments which admit of epidemic spiritual maladies there is always a prodigious amount of fraud and deceit" (p. 382). The rôle of insincerity in the evolution of beliefs is not a negligible one, and "miracles" must often be accounted for as "overlooked deceptions" rather than the effects of "unknown forces." Professor Janet's Introduction touches upon some of the psychological questions involved.

ALEXANDER F. CHAMBERLAIN.

*Half a Man. The Status of the Negro in New York.*¹ By MARY WHITE OVINGTON. With a Foreword by Dr FRANZ BOAS, of Columbia University. New York: Longmans, Green, and Co., 1911. Pp. ix, 236.

With the unassuming efficiency of the true social worker Miss Ovington gets her facts to cover all points, groups them effectively under live headings, and then lets them speak for themselves. We, who are prone smugly to sit back and feel that the Fifteenth Amendment has brought the millennium to our black brother, awake with a start upon reading seven chapters on his very hard personal and economic struggle in our much-lauded city; we cannot fail thereupon to look more leniently upon his shortcomings; we may even go so far as to believe that some of the negro's deviations from our standard are not necessarily inferiorities, but simply expressions of a different type of temperament and character. It is on this score that Dr Boas in his foreword commends the book:

The strong development of racial consciousness . . . is the gravest obstacle to the progress of the Negro race. . . . The simple presentation of observations, like these given by Miss Ovington, may help us to overcome more quickly that self-centered attitude which can see progress only in the domination of a single type.

In the chapter, "Up from Slavery," the author briefly sketches the negro's struggles from partial to full emancipation and enlists our sympathy for the plucky men and women who made successful stands against various kinds of race discrimination. She shows how unfortunately, after the war, just when the negro was gaining a fair economic footing, the vital interest and sympathy for negroes again waned, race prejudice was allowed to rear its head, and the segregated negro found himself bleakly alone, forced to compete in larger and more complex economic struggles.

"Where the Negro Lives" presents one of the New York negro's

¹ This investigation was carried on by Miss Ovington under the auspices of the Greenwich House Committee on Social Investigations, of which she is a Fellow.

greatest problems. He is indeed, thanks to enterprising colored real estate men, constantly gaining ground, but he still finds himself pushed into streets and houses discarded as undesirable by the ever-shifting white population. Throughout the five sharply segregated negro districts the same rule holds—accommodations inferior, prices exorbitant. This naturally necessitates the taking in of boarders with resultant congestion and all its evils. This chapter is particularly full of human interest.

In "The Child of the Tenement" Miss Ovington contends that the large negro infant mortality does not indicate an innate inability of the negro to resist disease. She gives examples of similar infant death rates in factory towns where a similar percentage of families is forced to live in wretched houses and the mother, driven into wage-earning, cannot be at home to feed and care for the infant. To this wage-earning mothers' factor she also ascribes the only arraignments against negro children in our city courts, to wit, truancy, improper guardianship, and depravity among the girls. She draws a very pleasant picture of negro family life where the mother is at home, and gives an attractive account of the more fortunate negro children.

The author lays great stress on the need for uplifting the status of the negro woman. Conditions are indeed terrible, but

There are many inherent difficulties with which she must contend. Slavery deprived her of family life, set her to daily toil in the field, or appropriated her mother's instincts for the white child. . . . A vicious environment has strengthened her passions and degraded her from earliest girlhood.

The peculiarity of the negro woman's wage-earning class is the large number of women who continue to support themselves throughout married life. Her finer representatives are becoming successful in various trades and professions, but these are only ten per cent. of a large number. Ninety per cent. are in menial employments, with the peculiar condition that they go home at night. It is natural, in their city environment, that they prefer cheap and late amusements to sensible rest, become worn out from lack of sleep after hard labor, are easily discouraged and easily tempted into the anti-social life that besets them on all sides. Great benefit would come to them from admission into the disciplinary, shoulder-to-shoulder woman's industrial world from which prejudiced white girls seek to bar them as co-workers. The author takes pains to assure us that the recognition of the negro woman would not result in the much-feared intermarriage, but would do miracles in raising the morality of the community.

In the chapter on "Earning a Living" statistics again show that the negro must content himself with the places the white man does not want. His insignificance as a labor factor, $1\frac{8}{10}$ per cent. in our vast population, in part explains his inability to monopolize any industry, or even to make a good showing in work that had once been admittedly his sphere. The huge number of white immigrants, better trained to regularity and punctuality, usually more skilled, and not discriminated against, simply crowd the negro into menial and hard manual labor. The list of occupations is interesting. Mechanical trades, salesmanships, and clerkships are practically closed to him. This discouraging limitation to the hardest kind of labor draws many negroes into lives of indolence and vice. The account of the colored man in business and the professions, although a much more cheerful story, again shows how insignificant to the city at large is the world of the negro. With the exception of a few progressive manufacturers and of businesses that give personal service, the black man caters to the black man's needs. His shops are local, his real-estate men secure hold upon land for their race, his undertakers serve him alone, his tailors clothe negro customers, his printers advance him alone, his professional men are sought out only by him, his doctors, dentists, lawyers and ministers serve his particular physical, legal and spiritual needs. But this account has a bright side. The smaller and larger businesses thrive and give courage and opportunity to individuals. The intellectual members of the race are not only important in their circle, but are improving the chances of all. The churches are excellent and provide great moral and social uplift. The musicians and actors, moreover, gain cosmopolitan distinction and give the city at large a faith that perhaps here lies a great gift of the race.

"Rich and Poor," the bright and dark sides of the New York negro's everyday life, shows him to be not so very different from his white neighbor. The well-to-do negro's life is quite parallel with that of prosperous white citizens, except that his life is made significant by the negro question. He is always intensely conscious of it, even when he is not made to be so. Some earnestly accept, and others as earnestly reject, segregation, but all constantly ponder the problem. Their pleasing social life clusters largely about the church, with much interest, too, in fairs, concerts and dramatic entertainments. It is significant that criminal statistics are confined to the poor classes, and that there the male percentage does not exceed the percentage of whites of the same class. The only alarming item is the depraved condition of so many women, as above discussed.

"The Negro and the Municipality" points out the perfect generosity of the law to the black man. He has his full vote, which, frequently abused by him, is still a powerful weapon in his hand. He is amply protected by anti-discrimination laws, and is treated with everyday fairness by the judicial department. Individuals constantly find loopholes to the anti-discrimination laws, but so they do in all laws. Here the negro has no cause for complaint.

Miss Ovington believes that already our growing cosmopolitanism is bearing the fruit of a more sympathetic understanding, which will extend to the negro a friendly welcome rather than the perfunctory toleration that still makes him feel himself "half a man" in New York. He wants to "walk through the city simply, quietly, unnoticed, a man among men," not as one to whom constant reference is made as a representative of his race.

RISA LOWIE.

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PERIODICAL LITERATURE

BY ALEXANDER F. CHAMBERLAIN

[Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department by sending directly to Dr Alexander F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., copies or reprints of such studies as they may desire to have noticed in these pages.]

BIOGRAPHY AND BIBLIOGRAPHY

Andree (R.) *Schriften von Richard Andree*. (Z. f. Ethnol., Berlin, 1912, XLIV, 338-353.) This bibliography, of books, monographs, and periodical publications of the ethnologist and geographer, R. Andree (1835-1912) was compiled by the author himself, covering the years 1860-1912. His principal ethnological books were: *Ethnologische Parallelen und Vergleiche* (1878; and *Neue Folge*, 1889), *Zur Volkskunde der Juden* (1881), *Die Metalle bei den Naturvölkern* (1884), *Die Flutsagen* (1891), *Braunschweiger Volkskunde* (1896; new ed., 1901), *Votive und Weihegaben des katholischen Volkes in Süddeutschland* (1904). See Heger (F.), Hahn (E.)

Bolte (J.) *Rochus von Liliencron*. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 219-220.) Sketch of life and appreciation of scientific labors and publications of R. v. Liliencron (1820-1912), diplomat and statesman, Teutonic scholar, folklorist, etc.,—specialist on folk-song and folk-music. He also edited 1875-1907 the 55 volumes of the *Allgemeine Deutsche Biographie* for the Munich Historical Commission.

Capitan (L.) *Émile Levasseur*. (J. Soc. d. Amér. de Paris, N. S., VIII, 1911, 283-284.) Brief sketch of life and activities of É. Levasseur (1828-1911), geographer, statistician and sociologist, one of the founders of the *Société des Américanistes*. Among his works was one on *La population française*.

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De Hoyos Sainz (L.) *Le Professeur F. Oloriz*. (L'Anthropologie, Paris, 1912, XXIII, 258.) Appreciation of scientific labors of Dr Federico Oloriz y Aguilera, the distinguished Spanish anthropologist, anatomist, and criminologist (d. Feb. 27, 1912). His chief works were *Distribución geográfica del Índice cefálico en España* and *La Talla humana en España*.

De Meijere (V.) *Alfons de Cock*. (Volkskunde, Gent, 1912, XXIII, 47-55.) Appreciation of scientific activities and chief publications of A. de Cock, the distinguished Flemish folklorist, editor of *Volkskunde*, etc., the first part of whose *Natuurverklarende Sprookjes* has recently appeared. Among his principal works are: *Volks-geneeskunde in Vlaanderen* (1891), *Kinderspel en Kinderlust in Zuid-Nederland* (1902-1908), *Brabaantsch Sagenboek* (1909-1911), etc.

Giuffrida-Ruggeri (V.) *Il prossimo Congresso Internazionale di Antropologia Preistorica*. (Rev. Ital. di Paleontol., Parma, 1912, XVIII, Repr., pp. 7.) Discusses the question of pigmies (prehistoric and modern), one of the chief topics to be treated at the Fourteenth International Congress of Prehistoric Anthropology. According to G.-R., the pigmies are an integral part of *Homo sapiens*, whether or not they are reminiscent of the progenitors of all mankind.

Hahn (E.) *Richard Andree*. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII,

- 217-218, portr.) Appreciation of scientific labors and chief publications of R. Andree (1835-1912), geographer, ethnologist, folklorist, editor of *Globus* 1891-1910. The second edition of his large work on *Braunschweiger Volkskunde* appeared in 1901. In his *Votive und Weihgaben des katholischen Volkes in Süddeutschland* (1904) he had the help of his wife, the folklorist, Marie Eysn, whom he married in 1903.
- Heger (F.)** Richard Andree. (Mitt. d. Anthr. Ges. in Wien, 1912, xxxvii, 219-221.) Sketch of life and works, with list of chief publications (20 titles). His minor publications numbered some 140. See Andree (R.), Hahn (E.).
- Hervé (G.)** Maupertuis génétiste. (Rev. anthrop., Paris, 1912, xxii, 217-230.) Treats of P.-L. Moreau de Maupertuis (1698-1759), the French philosopher: His *Vénus physique*, genetic experiments, transformism, etc. Maupertuis not only had the merit, according to H., of having formulated, before Buffon and before Diderot, the principle of transformism, but in his writings one can find the first idea, clearly expressed, of mutationist transformism.
- Hoffmann-Krayer (E.)** Bibliographie über die schweizerische Volkskunde des Jahres 1911. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 60-64.) Bibliography of Swiss folk-lore for 1911 under 14 heads: Bibliographical and general (4 titles); miscellaneous, 5; archeology, 2; folk-economy, 6; house and belongings, 1; positive folk-lore, 3; folk-art, 1; costume, 3; food, 1; customs and usages, 25; folk-beliefs, 8; folk-literature, 25; folk-speech, 8; language, 14. In all, 106 titles.
- Humbert (J.)** Les origines et les ancêtres du libérateur Simon Bolívar. Les Bolivars de Biscaye. (J. Soc. d. Amér. de Paris, 1912, N. S., ix, 1-17, 8 figs.) Discusses in particular the Basque ancestry of Bolívar (the name signifies in Basque "mill-meadow," *bolu-ibar*, according to the author), the liberator of Venezuela, etc.—the pueblo of *Bolívar* still exists in Biscay. The arms of the Bolívar family is a mill-wheel.
- Ivanovski (A.)** H. V. Gilchenko. (Russ. Anthropol. Zhur., Moskva, 1912, No. 1, 77-80, portr.) Sketch of life and scientific activities, list of chief publications, etc., of H. V. Gilchenko (1858-1910), the Russian anthropologist and pathologist,—somatologist and authority on the peoples of the Caucasus, etc.
- I. I. Pantiukhov. (Ibid., 80-83.) Sketch of life and scientific activities, list of chief publications, etc., of I. I. Pantiukhov (1836-1911), the Russian anthropologist and authority on the peoples of the Caucasus.
- Kraitschek (G.)** Karl Penka. (Mitt. d. Anthropol. Ges. in Wien, 1912, xxxvii, 222-226.) Appreciation of the paleo-ethnological activities and publications of K. Penka (1847-1912), the Moravian archeologist and ethnologist, with a bibliography (24 titles). Penka's chief works were *Origines Ariacae* (1883), *Die Herkunft der Arier* (1886). Between 1904 and 1911 he contributed to the *Politisch-Anthropologische Revue* a number of articles on various aspects of the Aryan question. Penka identified the primitive Aryans with the Nordic race of Europe, and placed the original home of the "Aryan race" in some part of Western-Central Europe, being one of the first to discard the old theory of Aryan origins in Central Asia.
- de Lanessan (J. L.)** Descartes et le transformisme. (Rev. anthrop., Paris, 1912, xxii, 177-199.) Treats of the philosopher Descartes as one of the founders of transformism, with reference to his *L'homme et la formation du fœtus*, *Les passions de l'âme*, *Discours de la méthode*, etc. The modern and really scientific era in the history of transformism began in 1749 with the publication of Buffon's *Histoire naturelle*.
- Literatur-Übersicht des Jahres 1911.** (Zbl. f. Anthropol., Brnschw., 1912, xvii, 55-64, 120-128.) Lists titles simply of books and articles under heads of General and methods, Anthropology, Ethnology and Ethnography (general, Europe, Asia, Australia and Oceania, America, Africa), Pre-history (general, Europe, other countries). Some 550 titles.
- Meyer (E.)** En obeaktad svensk rese-skildrare på 1600-talet. (Ymer, Stockholm, 1912, xxxii, 139-143.) Notes on the *Ostindiska resa, ifrån år 1674 till år 1683*, the ms. of which, by Anders Toreson, is in the Library of the University of Upsala. Toreson sailed from Amsterdam via the Cana-

- ries and Cape Verde Is., to Brazil, thence by way of the Cape of Good Hope to the East Indies and back by a rather zigzag route. Some items of ethnological interest occur in this hitherto overlooked account of an East Indian voyage in the latter part of the 17th century.
- Michelson (T.)** Death of Henry Jones. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 408-409.)
- Report of an International Conference**, which met on June 4th, 1912, at the Invitation of the Royal Anthropological Institute to discuss the following Questions relative to a proposed International Anthropological Congress. (Man, Lond., 1912, XII, 131-134.) Résumés discussion. Committee of Ten appointed, to which was added Dr A. P. Maudslayi as chairman.
- Rivet (P.)** Florentino Ameghino. (J. Soc. d. Amér. de Paris, 1911, N. S., VIII, 284-286.) Sketch of life, scientific activities, etc., of F. Ameghino (1854-1911), the Argentinian paleontologist and investigator of prehistoric man in South America,—author of a theory of the evolution of the genus *Homo* in the New World, which has not been accepted by anthropologists in general.
- L. W. Sicotte. (Ibid., 1912, N. S., IX, 133.) Brief appreciation of L. W. Sicotte (1838-1911), a Canadian antiquary and numismatist.
- Szombathy (J.)** J. Heierli. (Mitt. d. Anthr. Ges. in Wien, 1912, XXXII, 246.) Note on the Swiss archeologist J. Heierli (1853-1912), well-known through his *Urgeschichte der Schweiz* (1891).
- Verneau (R.)** Jules Hébert. (L'Anthropologie, Paris, 1912, XXIII, 256-257.) Note on the late J. Hébert (1854-1912), connected with the Musée d'Ethnographie du Trocadéro from its foundation till his death. Among other things he wrote about Colombian, Peruvian and Brazilian pottery, etc., decoration in particular.
- A. Trémeau de Rochebrune. (Ibid., 257.) Note on A. Trémeau de Rochebrune (1852-1912), physician, naturalist and ethnographer, author of studies on the osteology of Senegambian cattle, the women and children of the Wolofs, the use of molluscs by ancient and modern peoples, the flora of the graves of Ancon (Peru), etc.
- Vignaud (H.)** Henry HARRISSE. (J. Soc. d. Amér. de Paris, 1911, N. S., VIII, 286-288.) Sketch of life and activities of H. HARRISSE (1829-1910), Americanist and historian, whose specialty was the first discoveries and geographical representations, etc., of the New World. His *Bibliotheca Americana Velutissima* appeared at New York, 1866-1892. His *Discovery of North America* is another notable work. The library he collected is now scattered in Washington, Paris, etc.
- Winternitz (M.)** Leopold v. Schroeder. Zum sechszigsten Geburtstage. (Mitt. d. Anthr. Ges. in Wien, 1912, XLII, 103-104.) Appreciation of work, with notes on chief publications, of L. v. Schroeder, the Indologist of the University of Vienna, born Dec. 12, 1851. His principal works have dealt with Indo-European mythology, religion, etc., and his great work, *Religion der arischen Urzeit*, is soon to appear. He was one of the first to apply to Indology the "ethnological method." In his sixtieth year Prof. v. Schroeder possesses still his full working capacity.
- Yule (G. U.)** John Gray, B.Sc. Born January 9, 1854; died April 28, 1912. (Man, Lond., 1912, XII, 81-83, portr.) Sketch of life and scientific activities of the late Scotch anthropologist. Dr Gray was a "protagonist for physical anthropology," and well-known through his anthropometric survey (with Mr Tocher) of the school-children of Scotland.

GENERAL

- Andree (R.)** Menschenschädel als Trinkgefässe. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 1-33, 6 fgs.) Treats of use of human skulls as drinking-vessels: Skulls of saints (St. Sebastian at Ebersberg and various others,—draughts from such skulls have curative effects); prehistoric skull-bowls, etc. (e. g., those of the Grotto Placard, discovered in 1883, of paleolithic age; others from the neolithic pile-dwellings of Schaffis on L. Biel; the Byčská cave in Moravia, München-Gladbach, etc.); skull, head, vessel,—related words in various languages (L. *testa*, Fr. *tête*; L. *cuppa*, Ger. *Kopf*; Eng. *skull*, Ger. *Schale*); skull-bowls in antiquity (Scythians,

Thracians, Celtic peoples), the Middle Ages (Lombards, Bulgars, Avars, etc.); Tibet and India (a skull-bowl from the cloister of Kumbum is in the National Museum, Washington; used in Lama-cult; in India used by low fakir-sect of Aghori); East Indies (only case cited from Ceram); China (the so-called "skull of Confucius" in the Oxford Museum is probably of Lama-istic origin); Australia (several cases); Fiji Is.; Africa (cases from Togo); America (scattered over the continent). The use of the skull-bowl must have been widespread, but not universal in prehistoric times. Of drinking-vessels one of the oldest used by man was the skull of his fellow.

Bradbury (E.) "Mendelian heredity in man." (*Eugenics Rev.*, Lond., 1912, IV, 201-202.) Notes on tables of Major Hurst. B. asks "is it possible that brown eye color, lefthandedness, musical temperament (or absence of it), thumb-fingerlessness, are indices of causes influencing the distribution of the sexes by accelerating or retarding the development of male or female qualities?" See Hurst (C. C.).

Burt (C.) The inheritance of mental characters. (*Ibid.*, 168-200.) Discusses mental characters of individuals (facts of mental inheritance,—pedigrees, statistics, experiments; principles of mental inheritance,—Weissmannism, Mendelism), mental characters of races (savage, European), etc. The author concludes that "the fact of mental inheritance can no longer be contested, and its importance can scarcely be overestimated." In mental heredity signs of Mendelian inheritance appear in congenital color-blindness, night-blindness, and (less certainly) deaf-mutism. Mendelism seems also to apply to feeble-mindedness, Huntingdon chorea, and musical talent. Mental inheritance characterizes races as well as individuals.

Colonias Portuguesas em Países Estrangeiros. (*Bol. Soc. de Geogr.*, Lisboa, 1912, 89-159, 169-207.) Treats of Portuguese colonies and settlements in foreign lands. Gives replies from consuls, etc., to *questionnaire* of Geographical Society,—a number of the inquiries relating to language, assimilation, etc., are of ethnological interest and the replies of some value. Among the countries and localities

reported on are: California (pp. 100-108), Japan (pp. 111-118), Brazil (118-142, 155-159, 169-177), New York (182-184), British India (184-188), Paraguay, Uruguay (189-207). The Californian Portuguese celebrate annually, with great pomp, the feast of Espirito Santo. The Portuguese in Japan come from Macao, Hong-Kong, Shanghai, etc. A number of marriages between Portuguese men and Japanese women have occurred. The Portuguese immigration into Brazil (especially the States of Para and Amazona) consists largely of the poorer and more ignorant people from the north of Portugal. In Moscow in 1910 there were 8 Portuguese, in the whole Grand Duchy of Baden 7, in Leipzig 30 (chiefly students), in London 39, in Bangkok (Siam) 43. Uruguay in 1908 had 636 Portuguese, of whom 353 were in Montevideo,—of all these only 159 were females. The district of Iquitos in Peru has 110 Portuguese; and in 1891 there were 14,000 in British Guiana.

Darwin (L.) First steps towards eugenic reform. (*Eugenics Rev.*, Lond., 1912, IV, 26-38.) Main efforts must be directed towards "the reduction of the output of unquestionably undesirable types,"—the somewhat abstract arguments concerning genius may be left alone. Besides restrictive there is also constructive eugenics.

Fehrle (E.) Der Hahn im Aberglauben. (*Schw. Arch. f. Volksk.*, Basel, 1912, XVI, 65-75, 2 pl.) Treats of the cock in folk-lore. The cock as driver-away of demons, power of cock-crow, cock as spirit, cock in Greek art (basilisk born of "cock's egg"), cock in "magic" of Middle Ages, *alectromanteia*, cock in connection with ceremonies of Shrovetide and church-festivals, cock as averter of evil influences, cock in relation to subterranean powers (cock and Persephone in Greece; taboos of cock). The story of the cock is an example of the typical development of a superstition.

Giuffrida-Ruggeri (V.) Über die endocranischen Furchen der Arteria meningea media beim Menschen. (*Z. f. Morph. u. Anthropol.*, Stuttgart, 1912, XV, 401-412, 1 pl.) Gives results of examinations of 100 crania; 4 main types and 2 others are distinguished. The 5 Australian skulls represent all

- types,—most of the crania examined are ancient and modern Italian. The usual human variety is type II, showing an independent *Truncus obelicolambdaticus*, which occurs in about equal proportion in both sexes.
- Godin (P.)** De la méthode à suivre dans la récolte des documents relatifs à la croissance chez les différents peuples. (*L'Anthropologie*, Paris, 1912, xxiii, Suppl., 94-97.) Treats of the two methods of studying physical growth, the measurement of children of all ages once and for all, and the "individual-periodic" measurement (following each individual child half-yearly, etc., for the period during which growth takes place). Dr G. favors the "individual method." In the discussion MM. Deniker, Lapicque and Verneau supported this view. Dr Hrdlička's proposal for a great investigation after the first method was referred to.
- Goldenweiser (A. A.)** Andrew Lang on method in the study of totemism. (*Amer. Anthrop.*, Lancaster, Pa., 1912, N. S., xiv, 382-391.) See Lang (A.).
- Gossage (A. M.)** The inheritance of certain human abnormalities. (*Eugenics Rev.*, Lond., 1912, IV, 147-153.) Mendelian argument. Notes that certain abnormalities (e. g., *diabetes insipidus*) "could only be stamped out by preventing not only the abnormal but also normal members of the family from breeding." Feeble-mindedness seems to behave as a Mendelian dominant. Segregation for them is necessary and advisable.
- Hurst (C. C.)** Mendelian heredity in man. (*Ibid.*, 1-25, 6 fgs.) Treats of eye-color, hair-color, brown pigment, red pigment, skin-color in "white" race, complexion color, lefthandedness, tuberculosis, musical temperament, etc. Bibliography, 23 titles. Based on observations of individual characters of parents and children of village of Burbage, Leicestershire,—details in forthcoming reports of the Burbage Experiment Station. According to Col. H. (confirmed by Prof. F. O. Grover, of Oberlin), "musical temperament is inherited along Mendelian lines"; lefthandedness (as with Jordan) in man is "a Mendelian recessive character," but Jordan's idea that ambidexterity is the condition of imperfect dominance of the righthanded over lefthanded is not so far confirmed; right or left hand-clasp inheritance seems not Mendelian; pale thick skin seems to behave as a Mendelian dominant to colored thin skin (recessive); red hair behaves as a Mendelian recessive to brown (dominant). See Bradbury (E.).
- Kern (B.)** Über den Ursprung der geistigen Fähigkeiten des Menschen. (*Z. f. Ethnol.*, Berlin, 1912, XLIV, 390-392.) B. reduces human mentality in the beginning to a basal function of distinction and comparison, springing originally from physical or physiological processes. The "gulf" between mental and bodily processes can be thus bridged. The author has since published this article in pamphlet form.
- König (C.)** Zur Idee von Ahasver, dem ewigen Juden. (*Z. d. Ver. f. Volksk.*, Berlin, 1912, xxii, 300-301.) K., in his monograph *Ahasver*, "*der ewige Jude*," and here again, sets forth the opinion that the Ahasuerus, of the book of 1602, is a personification of the Jewish people. See article of Neubaur, in same Journal (p. 33).
- Lang (A.)** Method in the study of totemism. (*Amer. Anthrop.*, Lancaster, Pa., 1912, N. S., xiv, 368-382.) See Goldenweiser (A. A.).
- Leuba (J. H.)** The varieties, classification, and origin of magic. (*Ibid.*, 350-367.)
- Lewis (A. L.)** Dolmens or cromlechs. (*Rec. of Past. Wash.*, 1912, XI, 14-22, 7 fgs.) Treats of various sorts of dolmens, their use, distribution, etc.,—simple stone chamber, chambered tumulus, long passage type, holed dolmen (used perhaps as shrines), etc. According to L., many dolmens were never intended to be covered and were shrines rather than tombs; most of them, however, were tombs. Local differences in construction exclude the theory of racial origin.
- Lidbetter (E. J.)** Nature and nurture—a study in conditions. (*Eugenics Rev.*, Lond., 1912, IV, 54-73, 8 fgs.) Argues that "efficiency is primarily a matter of inherent quality,—not the development of those qualities, but their possession," and "environment can do no more than feed innate capacity,—it confers nothing, it develops what is already there." Efficiency rests ultimately upon a biological basis, and

- improvement cannot be imposed from without. The danger of the transmission of defects from the apparently normal and the survival of the defective by accession of strength through the normal is pointed out. The two great eugenic problems are the segregation of the feeble-minded and the prevention of this exchange,—“strength to the defective, weakness to the strong.”
- Lindsay (J. A.)** Immunity from disease considered in relation to eugenics. (*Ibid.*, 117-135.) Treats of the problems of individual and racial infection and post-infectious immunity. Disease is now “the most potent selective agent now operative amongst mankind.” It must be combated “by medical science, by hygiene, by an improved social order, by economic adjustment.” But, in addition, “it must also be fought by enquiring into the conditions which confer immunity upon individuals and upon races, and by giving such conditions full scope in our plans of remedial reform.”
- Long (R. C. E.)** Notes on Dr J. G. Frazer's “Totemism and Exogamy.” (*Man*, Lond., 1912, xii, 107-109.) Suggests that among certain Australian tribes “mother's elder brother” should really be understood as “mother's mother's mother's brother”; notes certain contradictions in F.'s text at various places, e. g., Vol. II, p. 40 and p. 36; comments on Tamil system of relationship, on Ossetes, Siah-Posh Kafirs, etc., in relation to Aryan exogamy. The highly-civilized Chinese “are exogamous, though non-Aryan.”
- Loth (E.)** Kilka waryacyj użębięna u malp. (*Spraw. Towarz. Nauk.*, Warszawa, 1911, 127-132, 6 figs.) Treats of variations in teeth of primates (*ca.* 200 skeletons examined): rudimentary character of lateral upper incisors in a male orang from Borneo; second right premolar of lower jaw lacking in a *Macacus nemestrinus*; supernumerary tooth in *Nycticebus tardigradus*. Polish text, pp. 127-131, German abstract, p. 132.
- Lowie (R. H.)** On the principle of convergence in ethnology. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1912, xxv, 24-42.) See *Curr. Anthropol. Lit.*, 1912, I, 136.
- American and English methods in ethnology. (*Amer. Anthropol.*, Lancaster, Pa., 1912, N. S., xiv, 398-399.)
- MacCurdy (G. G.)** International Congress of Anthropological Societies. (*Ibid.*, 408.)
- Mahoudeau (P. G.)** La taxinomie de l'homme et des singes; la classification des primates par Broca. (*Rev. anthropol.*, Paris, 1912, xxii, 231-241.) Treats of the classification of the Primates before and after the scheme of Broca, in his *Parallèle anatomique de l'homme et des singes* (1869). The classifications of Cuvier (1820), Lesson (1852), Huxley (1865 and 1871), Broca (1877), Hartmann (1886), Zittel (1894), Trouessart (1897), Friedenthal (1910). In Lesson, Broca and Friedenthal man appears, not as an order apart, but simply as in the same group or sub-order as the other Anthropoids.
- Meillet (A.)** Sur le traitement des consonnes placées entre deux voyelles. (*L'Anthropologie*, Paris, 1912, xxiii, Suppl., 84-88.) Discusses the treatment of consonants occurring between two vowels in the development of the Indo-European languages and in that of French from Latin. According to M., the principle at work is the tendency of a consonant placed between two vowels to become vocalized. Two sorts of vocalization are noted and different degrees of stability. The particular morphology of individual languages is important in connection with these changes.
- Oliver (J.)** The hereditary tendency to twinning, with some observations concerning the theory of heredity generally. (*Eugenics Rev.*, Lond., 1912, iv, 39-53, 154-167, 9 figs.) Dr O. is “disposed to believe that boy and girl co-twins are likely to be produced when the second polar body re-unites with the segmentation cell; that female co-twins are likely to be caused when an accessory centrosome is present; and that male co-twins are most probably the work of a spermatozoon endowed with two nuclei.” Human twins are not more likely to be dwarf than children born singly. Conjoint twins “are always either bi-female or bi-male,—most commonly bi-female,—and they are always knit together by homologous aspects of the body.” Uniparous animals such as the mare, sheep and cow, show an inherited tendency to twinning. Out of every

- 2,500 out-patients observed by Dr O., on an average 24 had once or oftener given birth to twins, and "out of any 24-group thus aggregated nearly 90% furnished me with a history of twinning either amongst their own or their husband's relatives" (diagram p. 42). The conclusion reached is that "the tendency to twinning may directly and indirectly be inherited and transmitted about equally by the two sexes." Presumptive evidence, however, suggests that "a stronger inherited influence is necessary for the production of co-twins of opposite sex than for the production of female co-twins, and that a very decided prepotency on the paternal side is requisite for the production of co-twin males." Interracial marriages sometimes produce very dissimilar twins.
- Puccioni (N.)** Sulla morfologia della mandibola. (Arch. p. l'Antrop., Firenze, 1911, XLI, 420-421.) Résumé of paper. See *Amer. Anthrop.*, 1911, N. S., XIII, 636.
- Rabaud (E.)** Le Mendélisme chez l'homme. (L'Anthropologie, Paris, 1912, XXIII, 168-196, 5 figs.) Treats of the Mendelian formulae, the Negro-White crossing (here we have absence of dominance in skin-color, etc.); brachydactyly, spotted skin, hemeralopia, etc.; the Mendelian dogma; non-resemblance and disjunction; formulae and biology. R. concludes that too rigid formulae and "laws" are hardly justified in certain domains; also that our guide in biology is "physico-chemical language." Moreover, with greater knowledge of the phenomena of life, of the phenomena of heredity in particular, our posterity will look on the Mendelian formulae as "prodigiously naïve."
- Russell (J. A.)** The eugenic appeal in moral education. (Eugenics Rev., Lond., 1912, IV, 136-140.) Should be based on knowledge of the physical heritage,—to young children the eugenic appeal can only be indirect. On pp. 138-140 is given a summary of opinion on sex-education.
- Sabbe (M.)** Nageborte en Navelstreng, in Volksgeleef en Volksgebruik. (Volkskunde, Gent, 1912, XXIII, 91-98.) Treats of after-birth and navel-string in folk-belief and folk-custom, etc., in various parts of the globe: Sumatra, Babar Is., Australia, America (Cherokee, Kwakiutl, ancient Mexicans), and, particularly, Europe (Bavaria, Silesia, Altmark, Mecklenburg, Swabia, Holland, Belgium, France, Steiermark, Hesse, etc.). To the literature of less recent date should be added Dr G. A. Dorsey's brief article on the navel-string among the Caddo Indians (*J. Amer. Folk-Lore*) and Dr A. S. Gatschet's note on the navel in place-names, etc. (*Amer. Anthrop.*). Also Bellucci's "La placenta nella tradizione italiana e nell'etnografia," in the *Arch. p. l'Anthrop.*, 1910, XI, 316-352. (See *Amer. Anthrop.*, 1912, N. S., XIII, 643.)
- Salaman (R. N.)** "Heredity and the Jew." (Eugenics Rev., Lond., 1912, IV, 91-93.) Replies to criticism of author's paper by Dr Herbert. See also p. 203.
- Sapir (E.)** Language and environment. (*Amer. Anthrop.*, Lancaster, Pa., 1912, N. S., XIV, 226-241.)
- Sera (G. L.)** Per alcune ricerche sulla base del cranio. (Arch. p. l'Antrop., Firenze, 1911, XLI, 374-398.) Replies to the criticisms of the author's studies of the morphology of the base of the skull by Dr G. Angelotti in the *Rivista di Antropologia*, 1911, XVI, 295-335, and criticizes that writer's views and statements. (See *Current Anthropol. Lit.*, 1912, I, 131.)
- Spieß (K.)** Zur Methode der Trachtenforschung. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 134-156.) Treats of the methods of scientific study and investigation of folk-dress, etc., a very important and sometimes quite difficult branch of folk-lore. The first need is "an exact and thoroughgoing description," with all its details; accompanying this, the dialectical names and terms applied to dress and all parts of it, ornaments, etc. Fixation and delimitation of a "dress-type," if such exists, historical origin and development of dress, rôle of luxury and extravagance, intrusion of new elements, contemporary fashion, relation of dress to general cultural development, coincidence of dress-areas and ethnological areas, relations of dress and religion (much absurd reasoning by some writers). As good examples of scientific books on this subject may be named Justi's incomplete *Hessisches Trachtenbuch*, and perhaps also Jostes' *Westfälisches Trach-*

- tenbuch*,—the colored plates, however, are scarcely to be commended.
- Tredgold** (A. F.) Marriage regulation and national family records. (*Eugenics Rev.*, Lond., 1912, iv, 74-90.) Argues for the inauguration of scientific eugenic records for families, looking forward to the establishment of a national system of family records. The schedule recommended by the Eugenics Education Society (37 questions in all are asked) is based on one already in use in America.
- Vinson** (J.) La phonétique. (*Rev. anthrop.*, Paris, 1912, xxii, 57-75.) Treats of phonetics with special reference to the Indo-European tongues,—vowels and consonants, semi-vowels, phonetic laws, etc. V. believes that "at the basis of every language are found roots." Also that "a, i, u are the three original vowels and they appear in this order with the child learning to speak." The absoluteness of phonetic "laws" has been exaggerated. Polysynthetism is not an exclusive characteristic of American Indian languages. *Mamzelle* in French and *Lord* in English are not far from some Indian expressions.
- Virchow** (H.) Die anthropologische Untersuchung der Nase. (*Z. f. Ethnol.*, Berlin, 1912, xlv, 289-337, 49 figs.) Treats of the anthropology of the nose: External form and bony part (comparison of skull and mask of face in various races), method of investigation. Posterior nose-space; nasal quadrilateral in various races (angle, p. 299) and in the child, anthropoids, etc. Anterior nose-space; soft parts of nose; horizontal curves; measurements and casts. Bony parts of nose; *fossa nasalis*, *apertura piriformis*, *spina nasalis*; curves of the bony nose (racial table, p. 318), measurements of the bony nose (pp. 320-327). Soft parts of nose (upper and lower), etc. Among the various races the "nasal quadrilateral" differs less than one might have expected; this is also the case with children and adults of one and the same race. The real "length of nose" is difficult to fix, and its use to make the bony nose on the basis of the flesh nose of very doubtful value. There is a close relation between the form of the *spina nasalis* and the formation of the flesh nose. The median curves of the bony nose are very important for nose-form. On page 32 the 13 nose-measurements recommended to be taken are enumerated. In the course of the article European, Eskimo, Chinese and Negro noses in particular are compared.
- Wallis** (W. D.) Educational theories. (*Amer. Anthropol.*, Lancaster, Pa., 1912, N. S., xiv, 395-398.)
- Wheeler** (W. M.) Notes about ants and their resemblance to man. (*Nat. Geogr. Mag.*, Wash., 1912, xxiii, 731-766, 35 figs.) Dr W. concludes that "there are no indications that these insects have made any considerable evolutionary progress since early Tertiary times"; and "all the great features of ant-life have been established during the Mesozoic age."
- Wissler** (C.) The psychological aspects of the culture-environment relation. (*Amer. Anthropol.*, Lancaster, Pa., 1912, N. S., xiv, 217-225.)

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- Agnoletti** (F.) Limiti della osservazione etnologica nella Divina Commedia. (*Arch. p. l'Antrop.*, Firenze, 1911, xli, 422-425.) Notes on "the germs of ethnological observations and anthropological inductions" in Dante's famous epic: Belief in former existence of giants; white skins and black skins; blond Germans, slender Britons, brown Greeks, bearded Hebrews, and gigantic peoples of the shores of the North Sea; belief in Amazons, etc. There are also items concerning the physiognomy of individuals and fleeting allusions to countries and peoples.
- Alphandéry** (P.) Certaines mentions de migrations d'animaux à l'époque des croisades. (*L'Anthropologie*, Paris, 1912, xxiii, Suppl., 73-74.) Treats briefly of texts in the annals of the 12th and 13th centuries referring to animal migrations,—a sort of *prefiguration* of the great human movements of the Crusades. The synonyms of *crusade* are also noted.
- Andrae** (A.) Zum Spruch der Toten an die Lebenden. (*Z. d. Ver. f. Volksk.*, Berlin, 1912, xxii, 295.) Cites inscription from the church of St. Stephen in Bremen, found also in a church in the Swedish village of Nora. See Neubaur (L.).
- Andree** (R.) Die Taufe togeborener Kinder. (*Ibid.*, 161-162.) Cites instances of the baptism of still-born

- children in Bavaria (Ursberg, etc.)—Höfler's account of the St. Leonhard cult in Upper Bavaria (Inchenhofen), 1300-1751; mentions 173 cases of "resurrections." (See *American Anthropologist*, 1911, N. S., XIII, 661.)
- de Aranzadi** (T.) De cosas y palabras vascas. (Anthropos, St. Gabriel-Mödling, 1912, VII, 407-428, 8 fgs.) Notes on Basque things and words: Hats and caps (*isano*, etc.), articles of clothing, vessels and utensils, cattle-yokes (pp. 417-419), wheels, with their names, etc. On pages 420-425 the ideas of Collignon, Schuchardt, etc., concerning Basque culture are criticized, particularly the contention that there is nothing "Basque" except the language. On pages 425-428 Dr H. Schuchardt, in a postscript, discusses the Romance element in the Basque language, etc., with reference to some of de Aranzadi's etymologies.
- Bächtold** (H.) Die Mondfänger. (Schw. Volksk., Basel, 1912, II, 37-39.) Treats of the localization in Flurlingen of the jest about "catching the moon," a tale already found among the jests of Nasr-eddin, who lived in Asia Minor in the 14th century.
- Baesecke** (G.) Frau Holden am Niederrhein. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 179-180.) Cites from a ms. of 1492 in the Breslau University Library a ghost-story concerned with Frau Holden.
- Ein Bilwisrezept. (Ibid., 180-181.) Cites a 16th century charm.
- Bärtling** (R.) Über das geologische Alter der Funde von Menschenresten und Artefakten im niederrheinisch-westfälischen Industriebezirk. (Z. f. Ethnol., Berlin, 1912, XLIV, 187-195, 3 fgs.) Treats of the geological age of the human remains and artefacts discovered in the course of excavating the Rhein-Herne canal, the section of the Central canal connecting the Rhein with the Dortmund-Ems canal. The artefacts occur in notable quantities only in certain particular places, not scattered proportionally over the canal-region. The human culture here represented begins with the second interglacial period. Details concerning the diluvium of this region will be found in the author's article "Über das Diluvium des niederrheinisch-westfälischen Industriebezirks und seine Beziehungen zum Glazialdiluvium," in the *Zeitschr. d. Deutschen geol. Ges.*, 1912, LXIV. See also Menzel (H.).
- Bayer** (J.) Über das Alter des Menschengeschlechtes. (Ibid., 180-187.) Discusses the system of Penck which takes the assured prehistory of man with the Chellean into the Mindel-Riss interglacial period, and that of Boule and Obermaier according to which the Chellean culture first appears in the last interglacial period. The Magdalenian is paralleled with the Bühl stage and is post-glacial; Solutrean and Aurignacian are also post-glacial; the Mousterian is the equivalent in age of the Würm glacial period, the Chellean of the Riss-Würm interglacial period,—in many points here B. agrees with the Boule-Obermaier-Schmidt theories. In the discussion Penck (pp. 183-186) and Wiegers took part, the latter giving (p. 186) a culture-geological scheme for Germany, beginning with the Chellean in the second interglacial period.
- Das geologisch-archäologische Verhältnis im Eiszeitalter. (Ibid., 1-22, 6 fgs.) Discusses the systems of A. Penck and M. Boule and H. Obermaier, both of which maintain the post-glacial age of the Magdalenian; the *löss* and its paleolithic inclusions, Aggsbach and Gobelsburg (Niederrh.), etc. Predom. with its old Solutrean, represents the latest known *löss* "station." Table of Penck, Bayer, Boule, Obermaier systems, p. 22.
- Beck** (P.) Historische Lieder und Zeitsatiren des 16. bis 18. Jahrhunderts. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 196-201.) Cites texts of song on, the Augsburg preacher Georg Miller (1584), a song of recantation of Lutheranism, a satire on the Germans, a "confession of faith" of certain European powers (ca. 1704), etc.
- Bégouen** (Cte.) Sur une sculpture en bois de renne provenant de la caverne d'Enlène. (L'Anthropologie, Paris, 1912, XXIII, 287-305, 10 fgs.) Treats of a fragment of reindeer-horn, representing the body of a quadruped (possibly a female of the Cervidae) found in the cavern of Enlène (Ariège) in April, 1911. Taking the hint from the Abbé Breuil's restoration of a reindeer-horn sculpture from Mas d'Azil, where a certain little protuberance becomes the hook of a spear or arrow thrower, Count B. suggests

- a general explanation of these fragments. In the author's opinion, all the fragments of sculpture in reindeer-horn served a like purpose, *i. e.*, were ornaments for the ends of "throwers." He would include in this category the mammoth of the rock-shelter of Montastruc at Bruniquel (now in the British Museum), the famous reindeer of Laugerie-Basse, the carved *bâton* of Mas d'Azil, etc.
- Boekenooogen** (G. J.) Waar de kinderen vandaan komen. (Volkskunde, Gent, 1912, XXIII, 29-37.) Treats of folk-ideas as to where children come from. Nos. 8 and 9: "Children come to this world by ship," "Children fly in the air with the bees." On p. 31 the author reproduces from Van Heurck and Boekenooogen's *Histoire de l'Imagerie populaire flamande*, p. 211, a Dutch print representing the journey of Jan and Griet to the Volewyk. Here appears a tree full of naked little children.
- Bolte** (J.) Die Nonnenbeichte. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 188-194.) Cites a version of the "Nun's Confession" from a fly-leaf of 18th century in the Royal Library at Berlin. Comparison is made with other versions and bibliographical references are given,—also notes of the appearance of the "confession" in children's songs, etc. See Schütte (O.).
- Noch einmal das Kutschkelied. (Ibid., 288-289.) Points out the share of the late R. Andree in the origin of the famous "Kutschke song,"—the distinguished ethnologist in 1870 made use of an anonymous "Kutschke" in an article in *Daheim*, 1870, crediting him with the words (remembered from an old Leipzig student-song): "Was kriecht denn da im Busch herum? Ich glaub', es ist Napoleon." This is the basis for the whole subsequent "Kutschke literature."
- Boule** (M.) La taille et les proportions du corps de l'*Homo Neanderthalensis*. (L'Anthropologie, Paris, 1912, XXIII, Suppl., 57-60.) Gives stature (calculated by Manouvrier method from long bones) of skeletons of Neanderthal, Spy, La Chapelle-aux-Saints, La Ferrassie I, II. Dr B. concludes that the height of *Homo N.* was below Topinard's average (1,650 mm.) for modern man. The bodily proportions were all human, some even ultra-human.
- The Neandertal man "had an enormous head on a short and thick trunk, with short, and very robust limbs." This large size of the head in proportion to the body was the only trait that could be thought pithecoïd.
- Brandenburg** (E.) Über Felsenarchitektur im Mittelmeergebiet. (Z. f. Ethnol., Berlin, 1912, XLIV, 23-35, 10 fgs.) Treats of the rock sculpture and architecture of the Cava d'Ispica near Syracuse in Sicily, and Assarkaleh near the cave-city of In-Bazar, ca. 40 km. E. of Afion-Karahissar in Asia Minor. On pages 28-35 the rock-sculptures, etc., of Petra are discussed and these figured in Dahlmann compared with corresponding ones in other parts of Asia Minor, etc. According to B., Petra belongs in the circle of Mediterranean rock-sculptures, whose presence in Etruria is explained by the Oriental origins of certain of the Italic peoples.
- Breuil** (H.) Remarques sur les divers niveaux archéologiques du gisement de Spy, Belgique. (Rev. anthrop., Paris, 1912, XXII, 126-129.) Treats of the various archeological levels, according to the investigations of De Puydt, Lohest, de Loé, etc., at the grotto of Spy. B. recognizes the following from bottom to top: Old Mousterian, Upper Mousterian, typical Aurignacian (end of middle phase), final Aurignacian, with all the transition to the Solutrean and perhaps a little of that. These various levels are characterized exactly as in France.
- Breuil** (H.) See Maska (C.).
- Brückner** (A.) Neuere Arbeiten zur slawischen Volkskunde. I. Böhmisches und Polnisch. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 207-210.) Brief reviews and critiques of recent publications relating to Bohemian and Polish folk-lore,—books, monographs, periodical literature, particularly the works of Zibrť, Polívka, the publications of the Prague Academy, Cracow Academy, etc. See Polívka (G.).
- Buess** (H.) Wurstmahl und Wurstbettellieder. (Schw. Volksk., Basel, 1912, II, 1-2.) Gives songs in use (or formerly) in connection with "sausage-begging," in Wenslingen, etc., a custom once in great vogue.
- Chambaz** (O.) Chaîne de prière. (Ibid., 39-40.) Cites a "prayer-chain" from

- the Gros-de-Vaud, to which is added also one from Basel.
- Crahmer (W.)** Über Lappen und Samojeden. (Z. f. Ethnol., Berlin, 1912, XLIV, 105-116, 22 fgs.) Based on observations made at Nordland Exposition, 1911. Notes on habitat, clothing, sleds, snowshoes, domestic animals (dog and reindeer), religion (Samoyeds have more relics of heathenism), physical characters of Samoyeds (pp. 111-115; av. height 1,420 mm.), notable differences in type, e. g., Timan and Kanin Samoyeds; racial characters appear in childhood; mixture with Syrjanians, etc.; small feet. The representative Lapp is of a stature up to 1,500 mm. (at the most, 1,600), with smooth dark hair. See Planert (W.).
- Curtiss (A.)** The venerable city of York. (Rec. of Past, Wash., 1912, XI, 59-68, 11 fgs.) Notes on old churches, Roman antiquities, etc.
- De Cock (A.)** Heksengeloof te Kessel. (Volkskunde, Gent, 1912, XXIII, 37-41, 118-120.) Cites 10 items (tales, etc.) collected in 1910 at Kessel near Lier, where belief in sorcery still exists: A witch who could not die, Witch made to die by minister, Bewitching cows, Bewitched boy, Bewitched child, The old mother, Witch that cut off legs, The white horse.
- Oude Brusselsche straatroepen. (Ibid., 85-88, 120-121.) Reproduces from a poem of 1604, entitled Kluchtigh ende belacchelyck Vrhael-Dict, containing numerous old street-cries of the city of Brussels, used by "Mostaert-Man, Pot-à-fer, Taert-en Waeffel-Vrouwen, Appel-Wyven, Hanneken-uit, etc."
- Spreekwoorden, zegswijzen en uitdrukkingen op volksgeloof berustend. (Ibid., 19-29, 77-85.) Nos. 146-162 of proverbs, phrases, expressions, etc., based on folk-belief: Relating to fish, Nos. 146-148; insects, etc., 149-154; spiders, 155; fabulous creatures, —dragon, hydra, basilisk, unicorn, Sphinx, Phenix, Gryphon, etc., 156-162. Comparative and explanatory notes are added.
- Denizot (J.)** Vocabulaire patois, Sainte-Sabine et ses environs, XIX^e siècle. (Mém. Soc. d'Archéol., Beaune, 1910 [1911], XXXIV, 44-146.) Concluding section, E-Z⁶ *deux*, of vocabulary of the present dialect of Sainte-Sabine and its neighborhood, in the Beaune region of old Hainault. Useful for comparison with Canadian French.
- De Ridder (F.)** Over begrafenissen in de XVI^e eeuw. (Volkskunde, Gent, 1912, XXIII, 5-11, 63-69, 99-105.) Notes on burials and burial-customs in the 16th century, 2d, 3d, and last sections. On pages 100-104 are given interesting lists of the meats, pastries, wines, etc., at funeral feasts.
- Dubreuil-Chambardel (L.)** La station moustérienne de Langeais, Indre-et-Loire. (Rev. anthrop., Paris, 1912, XXII, 211-212.) Brief account of the Mousterian "station" of Langeais, discovered in January 1912, by M. d'Achon on his estate of Roche-Cotard. In the first room of the cave about 100 flints were found (fine axes, scrapers, knives, etc.), of an Acheulo-Mousterian *facies*. Bones of animals (including a rhinoceros, probably *tichorhinus*), but no osseous human remains. This is the first Mousterian "station" yet reported from this part of the Loire basin.
- Durham (E.)** Albanian and Montenegrin folk-lore. (Folk-Lore, Lond., 1912, XXIII, 224-229.) Notes on symbolic extinction of household-fire (in Montenegro, when last male of family is shot), communal justice ("an extraordinary case of rude justice" in the Fandi bariak of Mirdita, Feb., 1912), mourning custom (face-scratching by women in Montenegro, by men in North Albania), divination (blade-bones and fowl breast-bones), folk-medicine (author becoming center of myth for supposed cure), taboos at childbirth, foundation-sacrifices, objection to portraits, taboo on names (woman will not give husband's), burial customs, bridal customs, divine right (chiefs looked on as little short of gods).
- Eberle (M.)** Nachtwächterlieder und -rufe. (Schw. Volksk., Basel, 1912, II, 27-29.) Gives texts of a number of songs and cries of night-watchmen from various parts of Switzerland.
- Favraud (A.)** Une exploitation agricole néolithique aux Argentiers, commune d'Angoulême, Charente. (Rev. anthrop., Paris, 1912, XXII, 247-251, 3 fgs.) Brief account of the neolithic "station" at Argentiers and the finds there in 1905,—flint implements (scrapers, piercers, axes, whet-stones, mullers, etc.), representing the early neolithic; also in the third stratum

- fragments of pottery, Gallo-Roman, iron age, etc., besides others earlier. The whole situation, kitchen-debris, etc., indicates continued occupation from early neolithic times, probably by a pastoral or agricultural people.
- Gabbud (M.)** L'idée du Diable dans l'imagination populaire. (Schw. Volksk., Basel, 1912, II, 2-4.) Notes on folk-ideas of the Devil (a person black and hairy, with two horns on his forehead, a forked tail, red and bloody tongue hanging out of his mouth,—little said about his feet, more like animals' than those of men). Sometimes he is styled *le bon diable*. Examples of figurative use of *diable* are given.
- Garnier-Mouronval (—)** Les proportions du corps chez les Normands. (L'Anthropologie, Paris, 1912, XXIII, Suppl., 60-61.) Gives results of measurements of 100 country soldiers. Stature ranges from 1,510 to 1,820 mm., centering particularly about 1,640-1,720 mm. Legs and neck seem to grow in the same way as stature; trunk, hand, height of head, and all diameters inversely as stature. M. Lapique thought the figures indicated the presence of two races in Normandy, M. Piéron contra.
- van Gennep (A.)** Neueres über Brettchenweberei. (Z. f. Ethnol., Berlin, 1912, XLIV, 60-63, 1 fg.) Treats of the weaving of belts in the eastern Caucasus (described by N. N. Shavrov) and the ribbon-weaving of the people of Transcaucasia and eastern Caucasasia (described by Shavrov and Mirimanov). Also notes on "board-weaving" in Poland and Algeria.
- Halliday (W. R.)** Folk-lore scraps from Greece and Asia Minor. (Folk-Lore, Lond., 1912, XXIII, 218-220.) Notes on fear of black beetle (on island of Melos), "forty" as place-name, rite at saint's tomb (St. Makrina, in Cappadocia), wells and springs (Cappadocian holy water defiled by Moslem baby washed in it; salt-well in Melos; spring of St. Chrysostom, near Phárasa in the Taurus, said to flow from the saint's eyes, and to dry up when a wicked man approaches), sacred tree, cure of lunatics (exposure to mephitic vapor).
- Hauser (O.)** Prehistoric Perigord. (Rec. of Past, Wash., 1912, XI, 82-92, 1 fg.) Translated (by H. M. Wright) and slightly abridged from H.'s *Le Périgord préhistorique: Guide pour les excursions dans les Vallées de la Vézère et de la Dordogne et pour l'étude de leurs stations préhistoriques* (1911). Treats of the paleolithic "stations" of La Micoque, Laugerie-Haute, Laugerie-Basse, Cro-Magnon, Grotte des Eyzies, La Madelaine, Moustier, Combe-Capelle etc., and (very briefly) of many others.
- Gerster (L.) und Ischer (G.)** Hausinschriften. (Schw. Volksk., Basel, 1912, II, 5-6.) Gives texts in German of 16 inscriptions on houses from Werdthof (Arberg), Dötzingen (Büren), Längenberg (Seftigen).
- Gillet (J. E.)** Virgilius in de mande. (Volkskunde, Gent, 1912, XXIII, 115-116.) Treats of "Virgil in the moon," one of the episodes in the life of Virgil, the magician, and the reference to it in literature and folk-lore (England, Netherlands, Germany, etc.). Virgil in Belgium has been treated of by Prof. Stecher in *Bull. de l'Acad. Roy. de Belgique*, 3e sér., cxiix, 585-632. On Virgil the magician, should be consulted, besides Comparetti, Schwiager, *Der Zauberer Virgilius* (Berlin, 1897).
- Hoffmann-Krayer (E.)** Bibliographie über die schweizerische Volkskundeliteratur des Jahres 1911. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 60-64.) Cites 106 titles relating to Swiss folk-lore for 1911: Bibliographical and historical, 4; miscellaneous, 5; prehistory, 2; agriculture, etc., 6; house, 1; museums, etc., 3; folk-art, 1; dress and ornament, 3; food, 1; customs and usages, 25; folk-beliefs, 8; folk-literature, 25; folk-thought (phrases and formulae, proverbs, etc.), 8; language, 14.
- *Die Walliser Mazze*. (Ibid., 53-55.) Historical and comparative notes on the *Mazze* (Ital. *mazza*) or club, the ancient symbol of popular uprisings in Valais.
- Hubert (H.)** Les perles de cuivre et la poterie dans les grottes de la vallée du Petit-Morin, collection de Baye. (L'Anthropologie, Paris, 1912, XXIII, Suppl., 62-65.) Treats of the five copper beads found by M. de Baye in the neolithic grottoes of the Petit-Morin valley and the pottery from the same place. Other finds were a dark blue glass bead, some fragments of

- statuettes comparable to Trojan idols, fragments of a thin-walled vessel, etc. The blue bead is Egyptian. The pottery is not ancient. Connection with Mediterranean culture is indicated.
- Hyde** (W. W.) The positions of victor statues at Olympia. (Amer. J. Archaeol., Norwood, Mass., 2d s., XVI, 1912, 203-229, 1 fg.) Treats of statues mentioned by Pausanias and of those not mentioned by him (the two routes described contain the statues of 169 and 19 victors, respectively). The inscribed base fragments discovered indicate 61 victors (63 monuments) not in Pausanias' list. According to the author, there were somewhere near 494 monuments adorning the Altis.
- Isabel** (F.) Vieux usages dans les Alpes d'Ollon. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 75-89.) Treats of old customs connected with baptism (list of favorite names, XI-XIXth centuries, pp. 77-78), betrothal and marriage, death and burial.
- Ischer** (G.) See Gerster (L.).
- Kaindl** (R. F.) Die Maus als Heilmittel. (Schw. Volksk., Basel, 1912, II, 20.) Notes on use of mouse in folk-medicine, particularly for children (bed-wetting, etc.). See an article by Netolitzky on "Nahrungs- und Genussmittel der Urägypter," in the *Ztschr. f. Untersuch. der Nahrungs- und Genussmittel*, 1911, Vol. XXI.
- Kiekebusch** (A.) Ausgrabungen des Märkischen Museums bei Breddin, Kreis Ostpriegnitz. (Z. d. Ver. f. Volksk., Berlin, 1912, XLIV, 413-429, 21 fgs.) Gives results of excavations, etc., at Breddin (finds date back to 1751 at least, and large numbers of urns with funeral gifts have been from time to time discovered) under auspices of the Mark Museum, accounts of finds made,—urns, pottery, iron implements and ornaments, bronze fibulae, etc. The bronze period and also part of the La Tène epoch are represented.
- Neue Ausgrabungen des Märkischen Museums, 1911. (Z. f. Ethnol., Berlin, 1912, XLIV, 246-247.) Notes on excavations of 1911 at Niidergörsdorf (peasant house of 12-14th century, utensils, etc.); Paulineae (house of late Imperial period); Kl.-Beeren (Teutonic settlement of first two centuries, A. D., with fragments of meander-pottery); Teutonic knight-grave of 6th century, A. D., at Neukölln.
- Kiessling** (F.) Neue Beiträge zum Plattealehm-Paläolithikum des nordöstlichen Waldviertels in Niederösterreich. (Mitt. d. Anthr. Ges. in Wien, 1912, XXXIV, 209-218.) Discusses views of Hoernes und Bayer and gives new data, proving the undoubtedly paleolithic (Mousterian) character of the Drosendorf finds.
- Kluge** (T.) Aufgaben und Ziele der vergleichenden kaukasischen Sprachwissenschaften. (Z. f. Ethnol., Berlin, 1912, XLIV, 174-177.) Treats of the Caucasian languages and their relationships with other families of speech, problems to be investigated, etc. K. is of opinion that the Basque, the Ligurian, the Lycian, Carian (and some other lesser tongues of Asia Minor), the Hittite, the speech of the Urarti, etc., are all probably to be reckoned with the Caucasian tongues. Perhaps also the Etruscan, the Elymaean (Sicily), etc.,—Armenian seems phonetically and grammatically to have traces of Caucasian. The Caucasian tongues fall into two divisions: North Caucasian and South Caucasian, the latter a younger and more coherent stratum. The author's researches in the Caucasus have resulted in the obtaining of a large number of old Georgian texts, etc.
- Kyrie** (G.) Die zeitliche Stellung der prähistorischen Kupfergruben auf dem Mitterberge bei Bischofshofen. (Mitt. d. Anthr. Ges. in Wien, 1912, XXXXII, 196-208.) Treats of the date of the Mitterberg "copper-mines." From chemical analysis, examination of form, etc., Dr K. concludes that the "über Tag" finds may have belonged in their beginnings to primitive times, but their date is not yet certain; and that the "unter Tag" finds belong to the first half of the Hallstatt period.
- Lalanne** (G.) Bas-reliefs à figuration humaine de l'abri sous roche de "Laussel," Dordogne. (L'Anthropologie, Paris, 1912, XXIII, 129-149, 7 fgs.) Treats of the bas-reliefs of human beings found in the rock-shell of Laussel, which the author began to explore in 1908,—it represents 6 levels, from the Acheulean to the upper Solutrean. The upper Aurignacian furnishes the human figures,—the sculptures are four in number:

a coitus (?) scene, a nude female figure holding in her right hand a bison-horn, another nude figure of a woman, and the figure of a man with perhaps some traces of clothing. Two female figures had been painted red, and all three are steatopygous in character, contrasting strongly with the rather elegant form of the man. The author sees anatomic resemblances with the Bushmen of South Africa, and likewise analogies in the art here represented, but concludes (p. 149) that "it would, doubtless, be premature to see in the modern Bushmen the descendants of these Aurignacian sculptors and engravers."

Leclercq (E.) *Recueil de significations de mots anciens extraits du cartulaire d'Avesnes*. (Mém. Soc. Archéol., Avesnes, 1911, IX, 277-305.) List of old words and expressions from the charter of Avesnes, written in the language of the 12th, 13th and 14th centuries, with their significations. This vocabulary is useful for the study of the Old French element in English. On pages 304, 305, are some specimens of conjugation of verbs. The text of the charter and translation is given, pp. 2-275.

— Table onomastique des personnages du cartulaire. (Ibid., 309-333.) Gives names, titles, etc., of persons figuring in the charter of Avesnes in Hainault from 1111 to 1394 A. D.

— Table des villes, villages et lieux-dits cités dans le cartulaire d'Avesnes. (Ibid., 335-352.) List of place-names mentioned in the charter of Avesnes.

Lewis (A. L.) Further notes on French dolmens. (Man, Lond., 1912, XII, 96-98.) Treats briefly of dolmens in the department of the Oise; at Hys and Paulmy (Indre et Loire); at Bagneux, near Saumur; at Mettray, near Tours; the "Pierre Turquoise," near Presles (Seine et Oise); the Grotte d'Esse (Ile et Vilaine),—the largest dolmen of this type, the "Cueva de Menga," is at Antequera, in Andalusia (Spain). L. concludes that "dolmens are not to be attributed to one race only, but were a part of a phase of culture common to many races."

Lipiec (M.) Über das Wachstum der polnischen Jüdinnen. (Mitt. d. Anthr. Ges. in Wien, 1912, XXXXII, 115-195, 9 figs.) Pt. I of a detailed study, with many tables, of the growth of Polish Jewesses in comparison with

women of other peoples,—the subjects were 340 individuals in Warsaw between the ages of 10 and 18 years, the number being increased by measurements of Jewish women students at the University of Zürich for the 18th and 19th years. The individuals measured were largely homogeneous, belonging to the poor classes of parents, whose children had been placed in charitable institutions. The stature of Polish Jewesses (for all groups,—short, average, tall) is less than that of Zürich girls (Hoesch-Ernst). Little growth is noted from the 19th year on; the greatest increase in the growth-curve occurs between the 10th and the 11th years, decreasing each year. The Polish Jewish girls occupy a middle position between the German, American and Swedish girls, on the one hand, and the Belgian, Italian and Russian, on the other, being nearer to the latter group than to the former. On pages 147-195 the length of trunk is considered in particular. The growth of trunk-length from the 10th to the 20th year is 10 cm. (from 38 cm. to 48 cm.), i. e., about 1 cm. annually, being greatest between the 10th and the 11th year.

MacCurdy (G. G.) Récentes découvertes relatives à l'antiquité de l'homme en Europe. (Rev. d'Anthrop. de Paris, 1912, XXII, 101-121, 10 figs.) Translated by Dr Weisgerber from M.'s article in the *Smithsonian Report* for 1909, pp. 531-583.

Marquand (A.) On some recently discovered works by Luca della Robbia. (Amer. J. Archeol., Norwood, Mass., 1912, 2d s., XVI, 163-174, 4 figs.) Treats of the *Madonna*, and *Adoration* in Nynhead Church, Wellington, Somersetshire, England; and two medallions representing *Prudence* and *Faith*, in the Galeries Heilbronner, Paris. Prof. M. considers the medallions genuinely attributable to della Robbia. The *Madonna* and the *Adoration* are also his.

Mascaraux (F.) Les silex de Montaut, Landes. (Rev. anthrop., Paris, 1912, XXII, 156-164, 7 figs.) Treats of the flint implements (Solutrean arrowheads, etc.; scrapers, piercers, etc.) from the "station" of Montaut near Saint-Sever (Landes),—probably Solutrean,—discovered in 1889 and 1892.

Masefrand (A.) Histoire de la sépulture

- et des rites funéraires chez tous les peuples, depuis les temps les plus reculés jusqu'à nos jours. (Bull. Soc. Sci. and Arts, Rochechouart, 1911, xix, 105-136.) Pages 105-120 treat of burials, etc., in prehistoric tumuli, caves, etc., in Ardèche, Aube, Basses-Pyrénées, Berry, Cher, Charente, Côtes-du-Nord, Dauphiné, Deux-Sèvres, Finistère, Hautes-Alpes, Haute-Vienne, Jura, Landes, Meurthe-et-Moselle, Puy-de-Dôme, Yonne; pages 121-130 of the Marnian-Gaulish epoch in Alsace, Ain, Allier, Aube, Berry, Creuse, Finistère, Jura, Haute-Marne, Haute-Saône, Marne, Somme, Vaucluse; pages 131-136 of the Gallo-Roman period in Aisne, Bouches-du-Rhône, Charente-Inférieure, Loire, Lot, Lot-et-Garonne. To be continued.
- Maska (C.), Obermaier (H.), et Breuil (H.)** La statuette de mammoth de Prédmost. (L'Anthropologie, Paris, 1912, xxiii, 273-285, 9 fgs.) Treats of the figure of a mammoth carved in a piece of ivory, found in 1895, at the Solutrean "station" of Prédmost, in Moravia, in comparison with other sculptures of mammoths from prehistoric France (La Madeleine, Combarelles, Font-de-Gaume) and the colored tracings of "elephants" (two only are known) from the Spanish (Cantabrian) caverns of Pindal and Castillo, which may be intended for mammoths. The Prédmost figure seems to be anterior to all the Magdalenian representations of the mammoth, but posterior to the Aurignacian carvings of Gargas, the Chabot cavern, and the red or black tracings of Castillo, Pindal and Font-de-Gaume. In spite of differences of age and of technique, these figures reproduce rather faithfully the great proboscidean of prehistoric Europe.
- Mayet (L.)** Exploration sommaire d'une Grotte à Donzère, Drôme. (Ibid., Suppl., 97-100, map.) Treats of Donzère grotto and finds (kitchen-débris, pottery-fragments, no human bones), inhabited by man not earlier than the end of the neolithic period,—the latest remains belong to the first centuries of our era. No paleolithic or early decidedly neolithic implements were discovered.
- Meier (J.)** Wanderung einer Volksmelodie. (Schw. Volksk., Basel, 1912, II, 26-27.) Points out that the melody of the folk-song, "O Himmel, ich verspür, dasz ich nicht mehr kann leben" (the text goes back into the 18th century), is really an old French dance-tune (branle) of 1540, better known as "Le carillon de Dunkerque,"—running to the words "Allons vite, Fanchon," etc.
- Parodien. (Ibid., 32-33.) Cites a parody of the funeral litany from Oberwil.
- Glockensprache. (Ibid., 29-31.) Cites numerous examples of folk-interpretations of the sounds of church-bells in various parts of Switzerland. Some quite modern bells have also their "language."
- Maria und die arme Seele. (Ibid., 31-32.) Gives text of a folk-song (fragmentary) from Dornach, treating of the visit of the Virgin Mary to Hell, etc.
- Menzel (H.)** Die Fauna der Fundschichten des quartären Menschen vom Rhein-Herne-Kanal und die Altersbestimmung der Artefakte. (Z. f. Ethnol., Berlin, 1912, XLIV, 195-200, 5 fgs.) The most of the faunal remains point to an interglacial period (the reindeer, and perhaps also the mammoth and rhinoceros to a glacial). The atypical flint implements seem to be Mousterian of the early interglacial. See Bärtling (R.).
- Die Trojaburg bei Visby auf Gotland. (Ibid., 73-75, 1 fg.) Notes on the "Tröjeborg," near Wisby in Gotland, a famous "circle" of stones (labyrinth), chiefly granite, and not native to the island but brought there by glacial ice. M. thinks that the "Tröjeborg" may be an imitation of some larger sanctuary of heathen times, destroyed with the advent of Christianity; or perhaps it has been more or less playfully constructed in the Middle Ages from stone blocks washed up by the waves.
- Mielke (R.)** Die ethnographische Stellung der ostdeutschen Haustypen. (Ibid., 367-388, 32 fgs.) Treats of the East-German house-type from the ethnological side: The house on the Hela peninsula; the Ermland "Laubenhäus," the Lithuanian house (pp. 371-379); the Polish-Masurian house; the "Vorhallenhaus," etc. (In the discussion Hr Kiebusch thought the author estimated as too slight the relations between the East-German

prehistoric house and the Nordic house.) The "Vorhallenhaus" is of East Germanic origin, not Slavonic.

Mittfastenlieder. (Schw. Volksk., Basel, 1912, II, 12-14, 21-22, 40-42.) Gives texts of 6 mid-Lent songs from Ettingen, Waldenburg, Reinach, Lampenberg, Äsch (Arlesheim), Bennwil,—all in the Canton of Basel, and one from Bärschwil, in the Bernese Jura.

Mochi (A.) Caratteri australiani dell'uomo paleolitico de Combe-Capelle. (Arch. p. l'Antrop., Firenze, 1911, XLI, 430-433.) Discusses, with list of cranial and facial measurements, the *Homo aurignacensis* Hauseri,—its "Australian characters" in particular. The Combe-Capelle man differed much from the man of Neandertal,—the face is clearly Australoid. In the discussion Puccioni agreed in recognizing this Australoidness and Biasutti expressed the opinion that "the man of Combe-Capelle seems, in certain of his craniological characters, an Australian type in evolution toward the Caucasoid type," and agrees with Mochi as to the important bearing of this discovery on the theory of the probable Australoid descent of the Europeans and "other peoples of Europeanizing type, among whom may be placed the Ainu, and, in great part, the American aborigines." Mochi's view is that the Combe-Capelle man has many Australian characters rather than that he was Australian.

— L'industria del Paleolitico inferiore e la fauna del Quaternario antico in Italia. (Ibid., 464-467.) Treats of Eolithic (this industry not known in Italy); pre-Chellean Strep-yan perhaps represented by some very rude specimens found by Bellucci on the high terraces of the Tiber and the Chiascio; typical Chellean (at Capri in the *lehm* of the Certosa terrace); lower Acheulean (at Terranera, near Venosa); upper Acheulean (about the Majella); lower Mousterian (middle terrace of the Santerno); upper Mousterian (Parma-Enza terrace, particularly that of S. Maria del Piano.) M. concludes that in Italy, as in the transalpine lands, we have the same paleolithic industries associated, as there, with quaternary fauna; also in Italy the warm fauna has lasted longer than elsewhere, its extinction

taking place only after the Mousterian in the upper Paleolithic.

Mötefindt (H.) Vorgeschichtliche Knochenspindeln aus Thüringen. (Z. f. Ethnol., Berlin, 1912, XLIV, 94-96, 3 fgs.) Treats of three new Thuringian ornamented bone spindles, from Jechaburg, Körner (Slavonic), and Goldbach (migration period, ca. 5th cent. A. D.)

Müller (J.) Sagen aus Uri. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 12-34.) Cites numerous brief tales and abstracts of others relating to spirits, involuntary companions, punishment for blasphemy, hardheartedness, witches, being hanged on a reed-stalk, place-legends, avalanches, children and serpents, bees, subterranean passages, the "raven-curse" (relating to Elijah), "heathen," wood-people, ordeals, the plague, church-sites, treachery, night-wanderers, invisible helpers, angry spirits, cunning mother-in-law, customs and beliefs of alpsmen hunters and carpenters, vanished gold, etc.

Naegle (A.) Fragen und Ergebnisse der Kreuzsteinforschung, I. (Z. d. Ver. f. Volkskunde, Berlin, 1912, XXII, 253-277, 2 fgs.) Treats of stone-crosses in various parts of Germany. Form, material, size, inscriptions, place and position, etc. Part II to follow.

Neubaur (L.) Zum Spruch der Toten an die Lebenden. (Ibid., 293-294.) Cites inscription from a cemetery in Elbing. See Andrae (A.); also *Current Anthropol. Lit.*, 1912, I, 61.

Nilsson (M. P.) Den stora folkvandringen i andra årtusendet f. Kr. (Ymer, Stockholm, 1912, XXXII, 188-232, 29 fgs.) Part II. Treats of the great migration of peoples in the second millennium B. C., the Greek invasion of Greece, etc. The Cretan-Mycenean cultures and the races therewith concerned, the chronology of the Minoan period, evidence from Egyptian monuments, etc., the Mycenean culture on the continent, archeological differences between the continent and Crete. To be continued.

v. Nopcsa (F.) Zur Erklärung der Ausdrücke Statio Maiensis und Mals. (Stzgb. d. Anthr. Ges. in Wien, 1912, 142.) Argues that both *Maja* and *Mali* are to be explained from Albanian, in which tongue both signify "mountain,"—a Thracian substrate of Albanian is no longer to be doubted.

Obermaier (H.) See Maska (C.).

Oosten (—) Ergebnisse der Rethraforschung. (Z. f. Ethnol., Berlin, 1912, XLIV, 354-366, 2 fgs.) Résumés the results of the investigations (previous reports made in the Z. f. E. for 1904-1908) of the town and sanctuary of the Redarii, on an island in the Lieps-Tollen lake-region in Mecklenburg-Strelitz. The fixation of this spot and the recovering of so much evidence are important for the history of Wendish culture.

Oudejaarsavond op het platteland. (Volkskunde, Gent, 1912, XXIII, 41-46.) Items concerning New Year's Eve in the country,—at Kalmphouth (near Antwerp) and at Schoorisse (near Oudenaarde). Specimens of songs are given.

Pallat (L.) The frieze of the Erechtheum. (Amer. J. Archeol., Norwood, Mass., 1912, 2d s., XVI, 175-202, 19 fgs.) To the northern porch belong the largest figures (fragments of some 47 different figures have been published), and remains of about 37 figures of the frieze of the cella have been preserved. Since the publication of *Antike Denkmäler* 4 additional fragments of the frieze have been assigned, 2 to the main building and 2 to the northern porch. The posture, action, etc., of the various figures are discussed in some detail. In the scenes represented on the west side Erichthonius probably played the chief part, as in those on the east and north.

Partridge (J. B.) The game of "thread the needle" and custom of church clipping. (Folk-Lore, Lond., 1912, XXIII, 196-203.) Cites, from various parts of England (one case from Ireland), 2 examples of "thread the needle" followed by "church clipping," 6 of its association with other games and ceremonies (without "church clipping"), 3 examples of "thread the needle" alone, and 4 of "church clipping" alone. In all instances "both customs occur as spring ceremonies (Easter Monday, May Day, Shrove Tuesday), observed at the end of the day's festivities, sometimes not ceasing till nightfall." In "thread the needle," women were prominent. It now survives "as a children's game, not restricted to any season." The ceremony of "church clipping" is defined as "the encompassing of a parish church

by a ring of children or young persons, who join hands so as to form a great circle." Among the local names for "thread the needle" are the following: "Crew duck," "threading Grandy needles," "Duck under the water," etc.

Patroni (G.) Appunti di etnologia antica. (Arch. p. l'Antrop., Firenze, 1911, XLI, 340-366.) After discussing the shortcomings of archeology and ancient history, which are helpless without the natural sciences (cf. Mau's controversy with the author concerning Pompeii), Dr P. treats of the views of G. Beloch on Cretan origins as expressed in his article published in *Ausonia* for 1910, dealing with the sources of information concerning the oldest Cretan peoples (especially the Odyssey), the political constitution of Crete in the Minoan age, the conquest of Crete by the Greeks. Beloch's ethnology and anthropology are criticized (e. g., he takes no account of the Mediterranean race, etc.), also the incompleteness of his data on a number of points, such as the nature and extent of Cretan commerce, etc., the history of art in Greece, Italy, etc.

Peeters (T.) Oude Kempische liederen. (Volkskunde, Gent, 1912, XXIII, 11-19, 70-77, 105-115.) Gives text, music, etc., of Nos. 11-17 of old folk-songs of the Kemp region: "Van't Ruiterken," "Van de drie Ruiterkens," "Minnelied," "Van den Jager (Minnelied)," "Van Romanus en Regina," "Jagerslied (Minnelied)," "Van den Jager."

Pellandini (V.) La parabola del figliuol prodigo (S. Lucca 15, 11-32) tradotta in alcuni dialetti del Cantone Ticino. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 45-48, 94-98.) Gives dialect texts, with literal Italian translations, of the Parable of the Prodigal Son in the Gorduno, Gnosca, Oggio and Vezia Italian dialects of the Canton of Ticino.

Pittard (É.) Une gravure sur galet de l'époque aurignacienne. (L'Anthropologie, Paris, 1912, XXIII, 307-311, 1 fg.) Treats of the figure of a horse on a piece of stone, from the Aurignacian level of the "station" of Rebières (Dordogne), discovered by the author in 1906. According to P., this is "the first complete carving from a station of the Aurignacian period."

Planert (W.) Religion und Sprache der

Lappen und Samojeden. (Z. f. Ethnol., Berlin, 1912, XLIV, 117-120.) Gives numerals 1-10 and vocabulary of 33 words in the Lapp dialects of Enare, Tornädräsk, Jukkasjärvi, Gellivare; Finnish of Enare; Samoyed; and Syrjanian. The Lapp and Samoyed material was obtained at the Nordland Exposition. According to Wiklund, Lapp is closest to Finnish, but Winkler makes one group out of Lapp, Hungarian, Ostiak and Vogul. Among the Samoyeds Christianity has not so much suppressed heathenism as among the Lapps. The Lapps in question often speak Finnish and Swedish in addition to their mother-tongue; besides Samoyed, the Samoyeds understand Jurak and Russian,—one also from early youth likewise Syrjanian. See Crahmer (W.)

Polivka (G.) Neuere Arbeiten zur Slawischen Volkskunde. 3. Russisch in den Jahren 1909-1911, 1. Teil. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 302-318). First part of brief reviews and critiques of works relating to Russian folk-lore from 1909 to 1911,—books, monographs and periodical literature: Ethnography, animal-tales and folk-lore (monographs of Klinger, Korobka; Rysten'ko's work on St. George and the dragon), folk-epic (Miller, Jarcho, Vasmer, Markov, Chalanskii, Speranskii, Rožnecki, Sokolov, Maslov, Nekrasov, Rybnikov, Grigoriev, Brjančaninov, Lineva, Listopadov), folk-drama (Cesalin, Peretz, Ončukov), prose tales, *märchen*, etc. (Smirnov, Miller, Jacimirskii, Polivka, Nazarevskii, Turcevič), riddles, magical formulae, etc. (Markov, Vinogradov, Mansikka, Sljapkin), superstition and folk-medicine, legal customs (Malinovskii, Zelenin), marriage-customs, etc. See Brückner (A.).

Puccioni (N.) Presentazione di un manufatto litico. (Arch. p. l'Antrop., Firenze, 1911, XLI, 467-469, 1 fg.) Describes a fine Acheulean *coup de poing* of stratified jasper from Viacupa, near Montepulciano.

— Museo Nazionale d'Antropologia e Etnologia di Firenze: Manufatti litici raccolti dal Dott. Concezio Rosa nella Valle della Vibrata. (Ibid., 399-406, 3 fgs.) Lists with notes specimens 1,426-1,524 of stone implements, etc., obtained by Dr Rosa from the Valley of the Vibrata and

presented by him to the Florence Museum some thirty years ago. Another collection from the Vibrata Valley is in the Museum at Rome. On p. 404 is figured a fine Acheulean *coup de poing* from the Valley of the Vibrata.

— Lo scheletro femminile dell' "Abri Bourges," Dordogna. (Ibid., 367-374.) Treats of the female skeleton discovered in 1896 in the same rock shelter where was found in 1908 the Homo moustériensis Hauseri,—from this man the woman of Moustier de Peyzac (ceph. ind., 83.6; stature, calculated, 1,600 mm.), and P. (comparative measurements, p. 372) thinks that her cranium belongs with the brachycephals of Grenelle (No. 6 is a female skull).

Rabe (J. E.) Das Alter unserer Handpuppen. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 295-296.) The author notes that the opinion expressed by him in his monograph *Kasper Putschenelle* (Hamburg, 1912), that the first reference to puppet-shows in Europe (Italy) dated only from the end of the 16th century, is incorrect, as the celebrated Bodleian Ms. of *Li romans du bon roi Alixandre* (the work dates 1338-1344) contains on one of its pages a little puppet-show miniature. The miniature in question has no relation to the text.

Reymond (M.) Le folk-lore de Savoie. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 49-51.) Résumés data in the article of A. van Gennep, in the *Rev. de l'hist. d. religions* for 1910, on "Quelques rites de passages en Savoie,"—items relating to baptism, betrothal and marriage, etc.

Rippmann (L.) Volkskundliches vom Untersee. (Schw. Volksk., Basel, 1912, II, 10-12, 17-19.) Folk-lore items and tales (oral sources) concerning thief-charm, witches, bewitching of cattle, Sunday labor, ghosts.

Rossat (A.) Quelques anciens usages de Noël et de Nouvel-An, à Delémont. (Ibid., 9-10.) Notes on old Christmas and New Year's customs at Delémont: "*Fondre les plombs*"; apple-peeling let drop on floor to find lover's initial; nut-shells floated in tub of water, to indicate fate of married couple, etc.; gifts of *viquettes*, to first wisher of "Happy New Year!"

- Rouquette (Dr)** L'utérus gravide d'une statue grecque et l'ex-voto de grossesse dans l'antiquité romaine. (Rev. anthrop., Paris, 1912, XXII, 291-294, 2 figs.) Treats of a Greek marble statue of a goddess (Borghese collection) in the hall of the Caryatides in the Louvre Museum, which contains a conventional representation of a pregnant uterus, which Dr R. compares with a terra-cotta Roman votive uterus.
- Rühl (A.) Elba.** (Z. d. Ges. f. Erdk., Berlin, 1912, 288-296.) Contains some notes on the inhabitants, their occupations, etc. Dr R. thinks the word *Elba* is not Greek, but rather a metamorphosis of an Etruscan name, as K. O. Müller suggested.
- v. Scala (R.) Bevölkerungsprobleme Altitaliens.** (Mitt. d. Anthrop. Ges. in Wien, 1912, XLII, 49-58, 8 figs., maps.) Discusses problems of the peopling of ancient Italy: Data of comparative Indo-European philology and ethnography, prehistoric and classical archeology, anthropology, place-names, personal names, etc., are considered. The maps show the distribution (after Livy) of blond type, cephalic index, short stature; of the Illyrian name-group *Dases*, *Dasa*, etc.; of the Cretan-Mycenean finds in Italy, Sicily, Sardinia. Place and personal names indicate close relations between Italy and the East, and non-Italian groups appear here and there, while Greek is seen to be a language with considerable non-Indo-Germanic elements. The purity of Italic also is seen to be similarly disturbed. Pre-Italic mixed with pre-Indo-Germanic, perhaps before the Italians appeared in the "Italian" peninsula. The eastern connection of the Etruscan is of importance here.
- Schell (O.) Die Eberesche im Glauben und Brauch des Volkes.** (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 181-185.) Treats of the mountain-ash in folk-belief and folk-custom: Use of berries for making brandy and jelly, necklaces, bracelets; young shoots for whistles; use in folk-medicine (sick passed through split tree); wood used as charm against evil eye, snakes, etc.; use in connection with May-Day ceremonies (striking with ash-twigs, etc.); ash holy in connection with Donar; the sky-tree and the earth-tree.
- Schell (O.) u. Bolte (J.) Soldatenlieder** aus dem dänischen Kriege von 1864. (Ibid., 284-288.) Cites titles of 15 songs, and gives texts of 3. This is in addition to the account in F. Benöhr's *Die politische Dichtung aus und für Schleswig-Holstein in den Jahren von 1840 bis 1864* (Schleswig, 1911).
- Schläger (G.) Zur Entwicklungsgeschichte des Volks- und Kinderliedes.** 2. Ach ich bin so müde. (Ibid., 289-293.) Discusses the relation of the "Ach ich bin so müde" of E. Beyer's *Schlummerpolka* to folk and child song,—it was probably based on some one of these. Text and music of the *Schlummerpolka* are given.
- Schlatter (S.) Die ostschweizerische Weissküblerei und ihr Schmuck.** (Schw. Arch. f. Volksk., Basel, 1912, XVI, 1-11, 17 figs.) Treats, with some detail, of the milk-pail and its ornamentation in Eastern Switzerland,—the principal seat of the art, no longer purely a folk-product, is in Toggenburg (Appenzell). The Swiss Alpman carries proudly on his back his profusely ornamented wooden *chöbeli* or milk-pail.
- Gebräuche des Zimmerhandwerks. (Ibid., 89-92.) Notes on customs and usages connected with manual woodwork. On pp. 92-93, text of song sung at feast. Many terms and phrases of the profession are enumerated.
- Schmidt (H.) Funde aus Bulgarien.** (Z. f. Ethnol., Berlin, 1912, XLIV, 243-244.) Notes on the painted pottery of the Balkan region; traces of close relationship with Egean culture-centers: marble idol from Topra-Assar, near Salalii; bronze sword from Kalaglare, near Panagjuriste, etc.
- Schuchardt (C.) Die Ergebnisse meiner Ausgrabungen auf der "Römerschanze," bei Nedlitz (Potsdam) im Jahre 1911.** (Ibid., 244-246.) The results of the excavations indicate that the so-called "Römerschanze," an old Teutonic fortification, passed over in pretty good condition to the Slavs, whose settlement lasted on into the 12th century.
- Schuchardt (H.)** See de Aranzadi (T.).
- Schullerus (P.) Glaube und Brauch bei Tod und Begräbnis der Rumänen im Harbachtale. I.** (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 156-164.) First part of study of death and funeral

beliefs and customs among the Rumanians of the Harbach valley in Transylvania. Treats of death as person (*Morteu*, woman, usually old and ugly) and dying (15 euphemisms cited, p. 158), the soul, premonitions and omens of death (the Death-Woman gives good people 3 days' notice; 28 omens cited, pp. 162-163).

Schütte (O.) *Die Nonnenbeichte*. (Ibid., 186-188.) Gives text of "The Nun's Confession," recorded 40 years ago at Volkmassdorf. See Bolte (J.).

— *Volksreime auf deutschen Spielkarten*. (Ibid., 299-300.) Cites examples of folk-verses on playing-cards in the great collection of the Brunswick City Museum.

— *Braunschweigische Segensprüche*. (Ibid., 296-299.) Cites 15 Brunswick charms against various diseases, pains, etc. Also against ill-luck, thieves and robbers, spirits, etc.

Schwarz (F. W.) *Winterfeste im zürcherischen Weinland*. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 35-44.) Treats of winter-festivals in the Zürich vine-country among young people, according to the author's recollections. "Play-houses" preparatory to the festivals and their common feasts, etc., are briefly described. The festive events of St. Nicholas Day (Christmas was very quietly celebrated), New Year's Day, Berchtold's Day, and Shrovetide (the most notable of the winter's feasts) are treated in some detail.

Stolyhwo (K.) *Zur Frage einer neuen polygenistischen Theorie der Abstammung des Menschen*. (Z. f. Ethnol., Berlin, 1912, XLIV, 97-104.) Discusses Klaatsch's views as to the Neandertal-Gorilla and Aurignac-Orang, etc., types of man. According to S., the facts noted are "phenomena of convergence." The heavier and more massive structure, etc., of the Gorilla and Neandertal man and the slenderer type of the Orang and the Aurignac man "represent two different paths of evolution, which may be common to animal groups, which genetically (in the narrower sense) are independent of each other." Comparison is made (pp. 101-103) of the thickness of the orbital bossa in man and the anthropoids, showing "how very different is the developmental character

of this region of the skull in man and the anthropoids."

Stückrath (O.) *Die Liedersammlung des Hans Schmid von Kusel*. (Z. d. Ver. f. Volksk., Berlin, 1912, xxii, 278-284.) Cites titles of numerous hymns in 6 brief collections printed in the 16th century, and gives texts of two others and some charms, the texts and charms being found in Ms. together with the printed hymns, in a house in Breithardt. The collection was made by one Hans Schmid, possibly an official,—on p. 2 is the inscription "Hanss schmid von Kuseli 1546."

Superstitions populaires. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 51-53.) Cites, from Ms. of Ch. De Loës, formerly pastor at Chexbres, dialect names for the Devil and those in league with him, devices to outwit the evil spirits, etc.; also, information from M. H. Mercanton, of Cully, concerning "haunted houses" at Lavaux in former days.

Van Deman (E. B.) *Methods of determining the date of concrete monuments*. First paper. (Amer. J. Archeol., Norwood, Mass., 1912, 2d s., xvi, 230-251, 8 figs.) Treats of character of materials, methods of construction, etc. (body, mortar, facing, structural unity or lack of it, orientation, structural environment, architectural plan, etc.). The epochs considered are the kingly and earlier republican period, later republican period, periods of Sulla, Julius Caesar,—with the last a new era in Roman construction begins, his plans were even greater than those of Sulla and he was also "spurred on by the rival efforts of Pompey to win favor with the people by gifts of magnificent public monuments."

Van den Broek (P.) *Lied van de bierbroek*. (Volkskunde, Gent, 1912, xxiii, 117.) Text of drinking-song, taken down at Grembergen, near Dendermonde, March 24, 1912.

Van der Voo (B. P.) *Oud-Noorsche wapengoden*. (Ibid., 55-63.) Treats of Old Norse weapon-gods. Based on T. Segerstedt's "Nordiska Vapengudar," in *Skrifter tillägnade Peter Eklund* (Lund, 1911), 663-695.

Verneau (R.) *Découverte d'une grotte préhistorique en Touraine*. (L'Anthropologie, Paris, 1912, xxiii, 517.) Note calling attention to the "station" of Roche-Cotard, near Langeais, dis-

- covered by M. d'Achon, in January, 1912,—the first of Mousterian age to be found in Touraine.
- Voillery (P.)** *Beaune historique et archéologique.* (Mém. Soc. Archéol., Beaune, 1910 [1911], xxxiv, 153-180.) Historico-archeological account of the city of Beaune. Walls, etc. (three, dating from 310 A. D., 1000 and 1203); noted edifices, churches, abbeys, etc.
- Weisbach (A.)** *Die Schädelform der Slowenen.* (Mitt. d. Anthr. Ges. in Wien, 1912, XLII, 59-86.) Describes individually, with details of measurements, 60 male crania of Slovenes from Styria, Carinthia, Ukraine, etc. Cranial capacity (av. of 48 skulls, 1,406, range 1,170-1,710 c.cm.); cephalic index (av. 83.4; dolichocephals 23.3 per cent.); nasal index (av. 46). The separate parts of the skull are considered on pages 78-84.
- Weissenberg (S.)** *Zur Anthropologie der deutschen Juden.* (Z. f. Ethnol., Berlin, 1912, XLIV, 269-274.) Gives results (table of individual measurements, pp. 273-274) of measurements (length and breadth of head) and nose-form of 100 (all adults except a few Gymnasium students) Jews of Cologne and Frankfurt. The head-form approaches mesocephaly (average 80.8, range 73.6 to 88.6). In 38 per cent. the nose-form is more or less "Semitic"; the straight nose was most common, 48 per cent. Among the Russian Jews only 10 per cent. showed the "Semitic" nose. Only 3 per cent. were dolichocephalic. The West German Jews seem thus to be predominantly mesocephalic with tendency toward "Semitic" nose-form.
- Westropp (T. J.)** *A folk-lore survey of County Clare.* (Folk-Lore, Lond., 1912, XXIII, 204-215.) Concluding sections XX-XXI, treating of earthworks and buildings (forts, churches, round towers, crosses and monuments, underground passages), miscellaneous and addenda (treasure legends and hunting, funerals and graveyards, charms against rats, etc., marriage *tabu* against attending mass on first Sunday after ceremony, *púcas*, lucky and unlucky deeds, witch hare, *glasgeivnagh*, cow, ghosts, stolen bride, etc.).
- Wilke (—)** *Einfluss des Sexuallebens auf die Mythologie und Kunst der indoeuropäischen Völker.* (Mitt. d. Anthr. Ges. in Wien, 1912, XLI, 1-48, 88 figs.) Treats of the influence of sex-life upon the mythology, religious art, customs, etc., of the Indo-European peoples. Phallic and yona figures (from prehistoric Cogul down), hermaphroditism, polymastia, pregnancy, fetus, abortion, child-birth, twins, cranial deformities and abnormalities, creatures with rudimentary limbs or with extra limbs, etc., acephali, skiapods, mixed animal and human figures, cyclops, double-figures (joined twins, etc.), dicephali, pygopages, tricephali, tri-form figures, syncephali, double-headed snakes, birds, animals, etc., multi-limbed human beings, etc., are treated of among ancient and modern peoples. W. does not go so far as Schatz and Bab in magnifying the rôle of the sex-life in the development of mythological ideas; he thinks it probable, on account of the widespread character of some of these ideas in both Europe and Asia, that they go back to the Indo-Germanic "Urzeit." According to W., the religious ideas of our Indo-Germanic ancestors have been overestimated, and only the first beginnings of some of the Teutonic figures, etc., go back to the "Urzeit." He is also of opinion (p. 4) that "the imagination changes only qualitatively and quantitatively, but invents nothing really new." Likewise (p. 15) that "whatever departs from nature is for primitive man supernatural."
- Wisser (W.)** *Das Märchen vom tapfern Schneiderlein in Ostholstein.* (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 166-179.) Discusses the tale of "The Brave Tailor" (Grimm No. 20 and No. 83) of which the author has collected 25 versions in Eastern Holstein. The distribution of the various traits is considered, and on pp. 168-170 is given the dialectic text of one of the more complete versions (Fehrmar, Rossau), with enumeration of variants in the different *motifs*.
- Wittich (E.)** *Einige zigeunerische Rätsel.* (Schw. Arch. f. Volksk., Basel, 1912, XVI, 55-56.) Gives 13 Gipsy riddles, texts, translations, answers. Characteristic is the following: How many steps does a wag-tail take in a day? None, it hops.
- *Zigeunerische Sprichwörter und zigeunerische Redensarten.* (Ibid., 99-100.) Gives texts and translations

- of 29 Gipsy proverbs. Specimens are: Better a lame donkey than a dead horse. Only in the mirror does everybody see his best friend. The wind is the Devil's sneeze.
- Wright** (A. R.) Seventeenth century cures and charms. (Folk-Lore, Lond., 1912, XXIII, 230-236.) Cites from a pamphlet by John Durant (Lond., 1697, pp. 31), entitled *Art and Nature Join Hand in Hand, or The Poor Man's Daily Companion*, etc., some 35 items concerning "the magical and physical virtues of beasts and birds"; also some "medical charms," including the *Abracadabra*.
- Wyss** (G.) Gähnen und Niesen. (Schw. Volksk., Basel, 1912, II, 20-21.) Note on custom of covering mouth with hand and making sign of cross when yawning or sneezing,—a custom said to go back to the use of the sign of the cross as an averter of the plague.
- Zachariae** (T.) Abergläubische Meinungen und Gebräuche des Mittelalters in den Predigten Bernardinos von Siena. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 113-134, 225-244.) Cites, with explanatory notes and comments, bibliographical references, etc., 25 folk-lore items, chiefly folk-medicine, from the sermons of Bernardino of Siena (1380-1444). Most of the superstitions enumerated by Bernardino have been already published in French by J. B. Thieiss, in his *Traité des Superstitions* (4^e éd. Avignon, 177), and also reproduced by F. Liebrecht in his book, *Des Gervasius vor Tilbury Otia imperialia* (Hannover, 1856), under the head of "French superstitions." Of the 25 superstitions in Bernardino 15 occur in his younger contemporary, the Augustinian Gottschalk Hollen, who probably borrowed not a little from him.
- Zickendraht** (K.) Volkskundliches aus dem Chorgerichtsmanual von Veltheim, Aargau. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 101-103.) Gives from court-documents an account of a 17th century breach-of-promise case; also several other items relating to witchcraft and sorcery.
- AFRICA**
- Barrett** (W. E. H.) A'kikuyu fairy-tales, rogano. (Man, Lond., 1912, XII, 112-113.) English text only of
- "The three warriors and the Masai woman's head."
- Bertholon** (Dr) Ossements néolithiques provenant de Redeyef. (L'Anthropologie, Paris, 1912, XXIII, 165-167.) See Gobert (E.)
- Cayzac** (J.) Witchcraft in Kikuyu. (Man, Lond., 1912, XII, 127-128.) Father C. describes briefly *ko-ikio sheoma* (to have glass-beads thrown into one), *ko-ikio mahuti* (to have grass cast into one), *ko-rinda isi* (keeping hyenas away), the bead trick, the grass trick, and the hyena trick. The first item cited is malicious magic, the second something similar, both causing stomach troubles.
- Childs** (H. R.) Zanzibar. (Nat. Geogr. Mag., Wash., 1912, XXIII, 810-824, 11 figs.) Contains a few notes on slave-trade, etc. Some of the illustrations (native catamaran, market-scene) are of ethnological interest.
- Cohen** (M.) Développement des glands mammaires chez les adolescents (mâles) en Abyssinie. (L'Anthropologie, Paris, 1912, XXIII, Suppl., 79-80.) Note on swelling of mammary glands, apparently a normal phenomenon, with the Abyssinian and Galla youth of ca. 16 years, with sometimes a slight yielding of milk. In Guadeloupe the same thing occurs, and is frequent in West Africa (Delafosse). According to M. Boyer, Malagasy folk-lore abounds in cases of men giving suck.
- De Castro** (L.) Contributo alla cranio-logia dell' Etiopia. (Arch. p. l'Antrop., Firenze, 1911, XLI, 327-339, 8 figs.) Treats, with measurements, of 5 Uallega (3 m., 2 f.) and 2 Quoram skulls now in the Anthropological Museum (Florence). Verneau's material is considered on pp. 328-330. Of the Uallega skulls the cephalic index ranges from 67.7 to 79.5; those of the two Quoram skulls, 72.2, 74.3. The two Quoram skulls are of the Abyssinian type; of the Uallega two Galla and three negroid (one very strongly so).
- Delafosse** (M.) Souffle vital et esprit dynamique chez les populations indigènes du Soudan Occidental. (L'Anthropologie, Paris, 1912, XXIII, Suppl., 89-94.) Treats of the breath of life and "dynamic spirit," etc., among the natives of the western Sudan,—in Bambara, e. g., the two words *dya* and *nyama*, both of which are usually translated "soul" or "spirit," are radically

different in meaning (the author explains them in detail, pp. 91-94). *Dya*, "breath of life," or "vital principle," is that which "communicates material life and is visible in matter," makes plants and animals breathe, grow, take nourishment, reproduce themselves, etc. (in a number of Sudanese languages the term corresponding to *dya* is applied also to the "wind"; in some others, as in Bambara, it also denotes "shadow," then "drawing," "portrait," etc.). *Nyāma*, the "dynamic spirit," is that which "gives the power of performing, by means at least in part invisible, an action expressing itself in effects perfectly material and visible." The *dya* makes men walk and speak, but the *nyāma* makes them think and will the actions performed by help of the *dya*,—the *nyāma* of the sky, e. g., enables it to make the rain fall or cease to fall; the *nyāma* of a dead man gives his power to make sick or to kill his living enemy. Human beings, living animals, and plants have each a *dya* and a *nyāma*, but with them the *nyāma* is virtual or latent, furnishing will and intelligent, but not capable of performing any action exterior to the individual possessing it. Death, in a sense, frees the *nyāma*. A madman is looked upon as one who has been possessed by the *nyāma* of a dead person or by some other dynamic spirit. The *nyāma* of a dead individual "preserves all his moral personality." According to Dr D., "the belief in the *dya* is a purely philosophical conception of physical life having nothing to do with the religious ideas of the Black," and "the only religion (outside of Islamic and Christian importations) to be met with in West Africa is a sort of *animism*, often of dynamism,—expressing itself in the cult of dynamic spirits, or *nyāma* of the dead, of rivers, of the sky, of the earth, etc."

de la Devèze (—) See Soury-Lavergne (—).

Dussaud (R.) La question des poteries Kabyles. (Ibid., 65-67.) Discusses the views of Maciver, Myres, Petrie and van Gennep concerning the ingeniously made and decorated Kabyle pottery. D. rejects the theory of relationship of Kabyle pottery with the painted vessels of Cyprus and Syria, and sees a local and relatively

recent origin for it, its relations being with other local industries, such as tattooing, fabrics, wood-work, etc.

Garbutt (H. W.) and **Johnson** (J. P.) Hut at Khami ruins, Rhodesia. (Man, Lond., 1912, xii, 110-112, 1 fig.) Comparison with Zimbabwe ruins,—the natives attribute them to the "Varoswe." A conversation between Chwapa, the chamberlain of Lobengula, and Rev. S. S. Dornan of Bulawayo, is cited (p. 111) to strengthen Venning's arguments (*J. Afric. Soc.*, Jan., 1908) as to the original builders of the Zimbabwe ruins.

van Gennep (A.) On R. Maciver's and J. L. Myres' "Toudja series" of Kabyle pottery. (Ibid., 121-122, 1 pl.) Compares his studies of Kabyle pottery with those of Maciver and Myres, finding that one only of the specimens of Maciver really belongs to Toudja. The others belong to the region of Sidi Aich, and to places beyond Bongie. Van G. approves the *rap-prochements* of Myres.

Gobert (E.) L'abri de Redeyef. (*L'Anthropologie*, Paris, 1912, xxxiii, 151-168, 11 figs.) Treats of the neolithic rock-shelter of Redeyef, in the Gafsa region of Tunisia: flint implements, etc., polished stone axes, etc., bone implements, fragments of pottery (numerous only at top), fragments of ostrich eggs often decorated, sea-shells, human and animal bones, etc.,—on pages 165-168 Dr Bertholon, of Tunis, reports on the human bones (adult cranium, one upper and two lower maxillaries, the skull of a child, and some long bones representing two individuals), concluding that the Negroid character of the bones is very clear,—the people in question having been small-statured Negroids, like the black population of the oases today. According to Dr G., rock-shelter of Redeyef, with the exception of the base of the archeologic strata (termed by him Intergetuloneolithic), is undoubtedly neolithic, forming a link between the northern Sahara zone and certain caves of northern Algeria.

Grandidier (G.) La mort et les funérailles a Madagascar. (Ibid., 321-348, 6 figs.) Treats of death (only in rare cases of extreme old age conceived of as natural) and funeral ceremonies, etc., among the Malagasy. Preparation for death (feared but awaited

- calmly; thought contagious, and need for removing impurities due to contact), confession, mourning, preparing for burial, bathing of corpse, exposal of dead, death-watch, coffins, ceremonies at cemetery, actual burial, tombs (cairns and tumuli, stone graves, family tombs, etc.), post-burial rites and ceremonies (burning incense, etc., killing animals, slaves), exclusion from family cemetery greatest punishment for Malagasy, purchase of bodies of men slain by enemies in war, cenotaphs, commemorative posts, ceremonies of purification and mourning, tabu of name of dead, etc.
- Guignard (A.)** *Troupes noires. Généralités sur l'état social et le recrutement.* (Rev. anthrop., Paris, 1912, XXII, 257-274.) Treats of the Negro troops of French West Africa, their ethnic elements, etc. From the more primitive population (in process of disappearance), represented by the Serere, Diola, Mende, Bozos and many other tribes, will furnish but a very small contingent. The largest number will come from the Mandés, the Voltaic tribes and the Mossis,—according to G., “these Bantu tribes are probably an ancient mixture of Ethiopians and Mongoloids.”
- Gutmann (B.)** *Der Schmied und seine Kunst im animistischen Denken.* (Z. f. Ethnol., Berlin, 1912, XLIV, 81-93.) Treats of the art of the smith (imperfectly transferred from the Masai) among the Wajagga of E. Africa, particularly concerning its influence on folk-thought, mythology, etc. Technique (some remarkable deviations from general African types; Wajagga smith uses only bag-bellows of goat-skin), implements, anvil (originally lava-stone, now imported ones of iron), making of ornamental chains (this finer art taken over from the Wakamba), social position of smith (sort of awe and reverence quite different to the attitude toward out-cast iron-workers among, e. g., the Masai,—this awe due to the fact that the smith is maker of deadly weapons, that he is the magic binder of iron with iron, as man with wife, that he has under his control such wonderful things as bellows and hammer, the latter in particular), magic power of smith's tools and the relics and refuse of his forging, conjuration by fire, cinders, etc., interpretation by smith himself, to his own advantage, of wonder of people at his immunity from danger from sparks, his explanations, etc., smith as witch-finder (pp. 87-88), jugglery, prejudice against marrying a smith or his daughter (the blood of the smith brought misfortune, early death), smith-taboos (in W. Kilimandjaro smith not allowed to accompany the army for fear of losing him, since God hates smiths; also not permitted to dwell in certain places), iron as amulet and medicine (pp. 91-92), names of iron and other metals (iron is “metal that looks like water”).
- Haun (A.)** *Les singes fossiles de Fayoum, d'après M. M. Schlosser.* (*L'Anthropologie*, Paris, 1912, XXIII, 417-423, 3 fgs.) Resumé data in Schlosser's monograph on the fossil apes discovered in the Oligocene of Fayum in Egypt, *Propithecus*, *Parapithecus*, *Moeripithecus*, *Apidium*, etc. From the Oligocene down to man Schlosser recognizes the following stages: *Propithecus*, *Pliopithecus*, *Hylobates*, *Dryopithecus*, *Troglodytes*, *Simia*, *Gorilla*, *Homo*. The *Pithecanthropus* is fused with *Homo*.
- Johnson (J. P.)** Note on some stone-walled kraals in South Africa. (Man, Lond., 1912, XII, 65-68, 1 pl., 4 fgs.) Treats briefly of 4 ruined kraals (built on the same general plan, but differing much in form) ranged along the western foot of Ramoo Kop, in the Masibi reservation, on the right bank of the Magalakwin river, n. w. of Potgietersrust. Pottery-fragments, rubbing-pebbles, etc., are found in the ruins. A kraal on the other side of the river is also described.
- Johnson (J. P.)** See Garbutt (H. W.).
- Jones (N.)** The story of Ifaramalemy and Ikotobekito. (Ibid., 125-127.) English text only of a Madagascar tale of a sister who loved her selfish brother.
- Junod (H. A.)** Sexual rites of purification amongst the Thonga of Lourenço Marques. (Anthropos, St. Gabriel-Mödling, 1912, VII, 499-500.) Treats of the *hlamba ndjaka* (of the northern clans), or *Ihala khombo* (southern), “washing away the death-curse,”—“the sexual rites intended to remove the defilement of death from the contaminated village.” When a child dies, the rite is performed

- with less publicity, inside the hut, not in the bush. Ritual sexual relations, with washing and bathing, are involved. During mourning all coitus is forbidden. Cited from Rev. H. A. Junod's book *The Life of a South-African Tribe* (1912).
- Krug** (A. N.) Bulu tales from Kamerun, West Africa. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, xxv, 106-124.)
- Maes** (J.) Xylophone des Bakuba. (Man, Lond., 1912, xii, 90-93, 12 figs.) Describes in detail the *madimba*, or xylophone of the Bakuba of the Belgian Congo,—a fine specimen is in the Belgian-Congo Museum at Tervueren. Two categories of xylophone types are distinguished.
- Naville** (E.) La poterie primitive en Égypte. (L'Anthropologie, Paris, 1912, xxiii, 313-320, 1 fig.) Treats of the primitive pottery, the work of women, still manufactured in Egypt by hand, without the aid of tools. This was the case also in prehistoric times. The author thinks it a mistake to attach the forms of Egyptian pottery to different dynasties, and to suppose an evolution of such forms parallel with the succession of families or races occupying the throne. What determines these forms, as may be seen to-day, is the fancy and imagination of the potter, the taste of the village, the choice of the most useful,—certainly not an influence from above varying with the dynasties. The variety to-day is very great. The real classification of Egyptian pottery is the local one. This applies also to wheel-made pottery.
- Oberleutnant von Wiese und Kaiserswaldau** über seine Expedition vom Tsad-See zum Nil. (Z. d. Ges. f. Erdk., Berlin, 1912, 379-381.) Notes on expedition of 1911 in the Tchad-Nile region among the Sango, Yakoma (remarkable for their iron-industry, ivory-carving, etc.), Azande, etc. Large ethnological collections were made from the various tribes, including the quite unknown people of the Nsakkara.
- Péringuey** (L.) Liste de travaux publiés sur l'âge de la pierre sud-africain. (L'Anthropologie, Paris, 1912, xxiii, 513-516.) Bibliography of 63 titles on the stone age in South Africa. The most prolific writers on the subject are
- J. P. Johnson, L. Péringuey, S. Schönland, etc.
- Poutrin** (L.) Les négrières du centre africain, type dolichocéphale. (Ibid., 349-415, 10 figs.) Treats of the dolichocephalic type (Ba-binga) of central African Négrillos, with tables of anthropometric data, etc., compared with those of the Ba-tua, and of the Negroes. According to Dr P., neither the Ba-tua nor the Ba-binga are "pigmies"; the Ba-tua and Ba-binga are two different types of Négrillos, and both differ from the Negroes; both Ba-tua and Ba-binga are sub-dolichocephalic or dolichocephalic; the physical type of the Négrillos is *sui generis*; it differs from both that of the child and that of the brachyskele adult. On pages 389-403 the author discusses the various theories (Kollmann, Schwalbe, W. Schmidt, etc.) as to the origin and relations of the Pigmies, Négrillos, Negritos, coming to the conclusion that the Négrillos are in no sense "degenerate," and that the Négrillos differ from the Negritos in several marked respects (cephalic index, bodily proportions, cranial height, dimensions of face, etc.). The Négrillos "are the representatives in Africa of that race incorrectly termed 'Pigmies,'—a race far from being homogeneous, from the physical point of view, not only in Asia and in Africa, but likewise in their groups in the great equatorial forest." On pages 404-408 is a bibliography of 88 titles.
- Deux légendes du Tchad.—Réflexions sur les Sô. (Ibid., Suppl., 80-84.) French texts only of two legends from Lake Chad,—a Buduma tale of the origin of the Buduma race, and a Kanembu story of the end of the Sô chief. The disappearance of the Sô people is due to fusion with races come from the east, and to the destruction of the empire (*ca.* end of 16th century) after 200 years of struggle against the Kanembu-Bornuans.
- Mangeurs de terre. (J. Soc. d. Amér. de Paris, 1911, N. S., VIII, 343-344.) Note calling attention to the paper on *La Géophagie en Afrique* by H. Hubert in the *Bull. du Com. de l'Afrique française, renseign. colon.*, for March, 1911. Earth-eating is not due to famine, for the region (Upper Senegal-Niger) is one of the most fertile in Africa.

Puccioni (N.) Ricerche antropometriche sui Somali. (Arch. p. l'Antrop., Firenze, 1911, xli, 295-326, 1 fig., 2 pl.) Gives anthropometric data (color of skin and eyes, hair; stature, proportions of body, head and face) of 32 (adults 25; 2 of 17, 1 of 16, and 4 of 12-13 years) Somali belonging to the company visiting the various cities of Italy after the Turin Exposition of 1911. Use is made of the previous measurements of Santelli, Paulitschke, Hildebrandt, Mochi, Livi. The range in stature of the 25 adults is from 1,682 to 1,876 mm.; the cephalic index from 71.0 to 81.3; nasal index from 51.8 to 89.0. On pages 320-322 are some notes on Somali craniology with measurements of 10 crania (from Paulitschke, Sergi, Zoia, Regnault, Hamy). The cephalic index of these skulls ranges from 66.3 to 80.9. In the two plates are excellent reproductions of facial types. According to Dr P., the Somali are tall, macroscele with narrow trunk, dolicho-mesaticephalic, dolicho-mesoprosopic, leptomesosorrhine; skin chocolate color; eyes black, rarely with external circle lighter; hair black, curly with broad spirals.

Schröder (H.) Totemismus in Togo, Westafrika. (Anthropos, St. Gabriel-Mödling, 1912, vii, 500.) Brief note. According to Father S., "among the coast population, especially in Porto Seguro, totemism is in full flourish." Class-divisions were not found.

Seiner (F.) u. Staudinger (P.) Beobachtungen und Messungen an Buschleuten. (Z. f. Ethnol., Berlin, 1912, xlii, 275-288, 4 fgs.) Gives results of measurements (stature, height-sitting, finger-reach, color of skin, weight) of South African Bushmen. The stature of 74 men of the Kung ranged from 1,422 to 1,713 mm., av. 1,564 mm.; of 18 women, 1,382 to 1,583 mm., av. 1,482; weight of 32 men ranged from 30 to 50 kg., av. 40.406 kg.; of 7 women, 30 to 45 kg., av. 37.143 kg. Stature of 8 Ogowe men averaged 1,533 and of 15 Heikum men 1,525 mm.; of 3 Heikum women 1,456 mm. Weight of 8 Ogowe men averaged 40.625 kg., of 14 Heikum men, 40.257 kg., and of 3 Heikum women, 35.833 kg. The average stature for 97 men is thus 1,554 mm. (range 1,422 to 1,713) and of 21 women

1,479 mm. (range 1,376 to 1,583 mm.). The prevailing skin-color is No. 23 for both sexes. Hr S. has collected a large number of hair-specimens, and numerous photographs of Bushmen. It is worth noting that among the taller individuals the typically Bushman features are markedly present, while the short ones exhibit the negro type in face, breadth of shoulders, etc. Hr Seiner's work among the Bushmen deserves high praise.

Selous (E.) "The hair of the dog that bit him." (Folk-Lore, Lond., 1912, xxiii, 229-230.) Cites example of this "cure" from Bushmen of S. Africa. Refers also to passages in Cervantes' *La Gitanilla* (Ed. Maucchi, 1895, p. 638), and Dennys' *Folk-Lore of China* (p. 52).

Soury-Lavergne (—) et de la Devèze (—) La Fête de la Circoncision en Imerina (Madagascar): autrefois et aujourd'hui. (Anthropos, St. Gabriel-Mödling, 1912, vii, 336-371.) First part, describing in detail the circumcision-festival as it formerly existed, i. e., before European influence of an appreciable kind. Prologue (announcement of day, preparation; king convokes and assembles the people, makes speech); scene 1 (hair-dressing); scene 2 (preparation of *lapa*, or house of circumcision); scene 3 (preparation of calabash and departure for holy water); scene 4 (going to the sacred spring or lake); scene 5 (measuring height of children); scene 6 (preparation of torch of banana-trunk); scene 7 (grand dance of the *soratra*, participated in only by royalty and the 3d noble caste); scene 8 (the great eve of benedictions, texts and translations of songs, pp. 357-363); scene 9 (going to the ritual water called *rano mahery*, "strong water,"—running water, water from a lake as is the "holy water"); scene 10 (the operation); scene 11 (jubilee of unpunished merriment). On pages 368-370 are described the thanksgiving ceremony and the fees, etc., to be paid for the festival. According to the authors the Malagasy circumcision is not an "initiation into manhood" (the children are too young for that),—it is rather a preparation and a sanctification. To the idea of masculine strength there is added some sort of a supernatural grace or benediction. An excellent

feature of this monograph is the amount of material (songs, descriptive matter, etc.) given in native text as well as in translation.

Staudinger (P.) See Seiner (F.).

Stewart (T. M.) Suggestion as to the significance of the cone on the head of the defunct in Egyptian judgment scenes. (*Rec. of Past, Wash.*, 1912, XI, 93-95, 2 fgs.) Author compares cone to curled hair on top of head of Eastern *yogis*, and concludes that it symbolizes the "third eye," or the "inner eye" with high spiritual significance.

Tremearne (A. J. N.) The hammock dance in Sierra Leone. (*Man, Lond.*, 1912, XII, 105, 1 pl.) Brief account, with illustrations from photographs, of the "hammock dance" (performed in a hammock stretched between two posts, 20 to 30 ft. high), as witnessed in 1909, by Lieut. F. W. H. Denton, at Daru, Port Lakkoh. The performance "usually continues for hours, until, in fact, the performers and the audience are exhausted or overcome with drink."

Weeks (J. H.) Customs at death on the Lower Congo. (*Folk-Lore, Lond.*, 1912, XXIII, 215-218.) Notes on burial fees, purification, chiefs' funerals, property put in grave (burial of Makitu, chief of the Wathen district in 1898), compensation to family for debts, sacrifices on graves, future life and abode (sun, place of punishment for bad people; moon, place where "good people talked with God; the bad people went on path to sun, the good on path to moon; a halo round the sun signifies that a judgment-court is in session, a circle round the moon that the good are being rewarded). This sun-moon theory of places of punishment and reward is opposed to the "belief concerning the great spirit-town in the forest," previously described by the author, and he is "inclined to think that the sun and moon theory may be a corruption of the old Roman Catholic teaching on purgatory, etc., and that the spirit-town in the forest is the original native belief." Curious mixtures of both ideas sometimes occur.

Weissenberg (S.) Zur Anthropologie der nordafrikanischen Juden. (*Mitt. d. Anthr. Ges. in Wien*, 1912, XLII, 85-103, 6 fgs.) After historical-ethno-

graphic introduction and references to previous work of Fishberg and Huguët, Dr W. gives details of measurements of 25 adult Talmudist and 25 adult Karaite Jews from Egypt; also 30 male and 5 female Moroccan Jews (tables of individual measurements, indices, etc., pp. 100-102). Stature, finger-reach, head and face measurements, color of hair, eye, etc., are considered. The chest-circumference was taken in 15 Egyptian Jews (av. 85 cm., range 75-103 cm.). The average stature for Talmudists, Karaites and Moroccan Jews (males) was, respectively, 1,690, 1,675 and 1,632 mm.; cephalic index 77.5, 74.6, 76.3; facial index 88.8, 90.4, 90.3; nasal index 64.8, 64.9, 61.8. For the three groups of Jews, the prevailing type was brunette; one blond occurred among the Karaites, and also one of mixed type; the other two groups had each two of the mixed type. The averages of the 5 Moroccan Jewesses were: Height, 1,475 mm.; cephalic index, 76.6; facial index, 92.0; nasal index, 59.6. There is general agreement between Fishberg's results and W's. But comparison of the measurements of Egyptian and Russian Talmudists and Karaites indicates the existence of considerable differences between these European and African Jews,—the North-African Jews have a longer head, and very rarely show the blond type. The North-African Jewish type is more original than the European. The Jews have reached Central Europe much later than is generally supposed. And North Africa has been one of the first and earliest stops of the Jewish diaspora.

Whittemore (T.) Stone vases of the Bishârin. (*Man, Lond.*, 1912, XII, 124-125, 1 fg.) Treats briefly of some bowls, "bought early in February, 1912, of the Bishârin, a group of whom live in wretched tents, covered with wattle, in an ancient Arab cemetery about three-quarters of a mile east of the town of Assuan in Upper Egypt." These rude vases are of great interest.

Winter (J. G.) Some Roman ruins in Tunisia. (*Rec. of Past, Wash.*, 1912, XI, 111-124, 11 fgs.) Treats of the ruins of Dougga (temple of Saturn, theater, temples of Mercury and Capitol, temple of Celestis, arch of Alexander Severus). Also forum at

Sebeitla, with temples, colosseum at El-Djem. *Dougga* is the Latin *Thugga*, corrupted from Berber *Thukka* ("the pastures"). It is the *Colonia Licinia Septimia Aurelia Alexandriana Thugga* of inscriptions.

Wright (D.) How they bury a chief in Rhodesia. (Man, Lond., 1912, XII, 128-129.) Excerpt from the official report of the Native Commissioner at Mrewa on the burial of the paramount chief of the Fungwi Division of the Chinyereai.

Zaborowski (S.) Les Habès et les Peuhls du Niger central. (Rev. anthrop., Paris, 1912, XXII, 242-247.) Treats, after Desplagnes, etc., and after an anonymous Ms. from L. Chad, of the Habès (a Songhay-speaking people) and the Peuhls or Fulbe of the eastern Niger,—history, culture, customs. The Habès may be a negritized "red" race akin to the Nubians and Bedjas, and differ in culture from the black population of the French west Sudan. The Peuhls recently emigrated also from the east and are being rapidly negritized. Although they are good and even fanatical Moslems and practice circumcision, they have no "circumcision festivals." Many women of the Mossibé of Diagorou read the Koran.

ASIA

Aston (W. G.) Japanese magic. (Folk-Lore, Lond., 1912, XXIII, 185-196.) Data taken chiefly "from two Japanese books of 'wonderful arts,' which are a strange medley of household receipts and magic." Numerous items concerning folk-medicine, luck and ill-luck, improving the character, complexion, etc., beauty-recipes, avoidance of evil influences, foretelling of sex of unborn children, remedies of all sorts. Most Japanese magic is non-religious,—cases of black magic excepted, etc. Satan is conspicuous by his absence (represented by fox, dog, badger). The dictionaries contain the term *inorikorosu*, "to kill by prayer." The words *majimai* and *noroi* "correspond roughly to our white and black magic." One lexicographer defines *majimai* as the "healing of disease by borrowing the power of *Kami* or Buddhas." There is a proverb, "If you practice witchcraft (*noroi*) against a man, there are two graves." In the

noroi by which "the Mikado twice a year pronounces to his people the remission of their ritual offences, bewitchment is one of the sins enumerated."

Barbour (J. H.) Sacred plants of India. (Proc. & Tr. Nova Scotia Inst. of Sci., Halifax, 1911-1912, XIII, xxviii-xlii.) Lists, with items of custom, folk-lore, superstition, trees, plants and fruits sacred to Vishnu and Siva alone and together, to the "hosts of heaven" (i. e., the nine regents of the planets and eclipses), etc. Among the most noteworthy sacred plants are the following: Tulasi (holy basil), peepul (sacred fig), banyan, mango, dharba grass, Asoka-tree.

Boerschmann (E.) Baukunst und Landschaft in China. (Z. d. Ges. f. Erdk., Berlin, 1912, 321-365, 22 fgs.) Treats of architecture and landscape in China, giving results of author's studies in 1906-1909 of the relation of Chinese architecture and culture, etc. The unity and great traits of Chinese culture and the correspondence of religion and art (architecture considered in particular) to the great natural trinity, earth, sky and water, are emphasized. The relation to nature is comprehended under the formula of *fengshui* (literally "wind-water"). The oldest history of China developed in the north. B. discusses the Imperial graves, the temple of Jehol, the sacred mountains, the mountain and rock temples, memorial temples, the situation and plans of cities, pagodas, etc. The internal strength and unity of Chinese culture can be sensed from the graves of the Center and the South.

Chamberlain (A. F.) China and her rôle in human history. (Chinese Stud. Mo., Boston, Mass., 1912, VII, 584-601.) Reprinted from the *Journal of Race Development*, 1911-1912, II, 323-342. See *Current Anthropol. Literature*, 1912, I, 72.

Gebauer (A. K.) Die nördlichen Schanstaaten und ihre Bewohner. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1912, LV, 434-467, 8 pl.) Treats of the northern Shan states and their people. Situation and topography, agriculture (chiefly rice), cattle-breeding (for food, draught, etc.; milk abhorred), houses and house-building (pile-dwellings; preliminary ceremonial), roads (hardly

any save caravan-ways), markets and trade, physical characteristics (many beautiful women), tattooing (rare in case of women), folk-medicine and magic, clothing and ornament, modesty (less in males), weapons (knife, bow and cross-bow; spears rare), hunting (chiefly individual), woman (imposed upon in matter of work), food (chiefly rice; fond of spices), tobacco (used by men, women and children), betel-chewing, social life, religion (3 sorts of Buddhists, *Tona*, *Yon* and *Shotih*), monasteries everywhere (pagodas also in the larger places; "monkdom" for a time imposed on every Shan; festivals), death and burial (bodies of monks burned), musical instruments (drum, gongs, etc.), dancing, use of opium, gambling, war (bellicose spirit much less than formerly). On pages 459-467 are notes on other tribes of this region, the Palauung, the Myan, the Kachin (or Chingpaw), etc. The Shan princely line has, from time to time, married Burmese and Chinese beauties,—as the picture of Prince Mahawong of Hsein-Wi and his family (Pl. xx) indicates.

Hertel (J.) *Altindische Parallelen zu Babrius 32.* (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 244-252.) Cites a creation-story from the Vedic *Salapatha-Brāhmaṇa*, vi, 1, 3; an orally obtained East Turkestan correlate of the legend of the "Seven Sleepers"; a Berber tale from Tamazratt in South Tunisia; and a Hindu tale (No. 223 of Hémavijaya's *Kathāratnākara*), all of which furnish parallels to the 32d fable in Babrius of the cat (changed into a girl) and the mouse. The tale of the *Cat and Candle* has already been discussed in detail by Cosquin (see *Curr. Anthr. Lit.*, 1912, I, 133). On p. 301, Hertel, referring to Cosquin's monograph, not known to him when this article was written, points out that the tale in Hémavijaya furnishes "the moralizing version," declared by Cosquin to be lacking from India.

Hodson (T. C.) Meithei literature. (Folk-Lore, Lond., 1912, XXIII, 175-184.) Gives on pages 181-184 extracts from the *Ningthaurol* or Royal Chronicles of Manipur. Also cites from Damant to the effect that Meithei literature shows clearly the influence of both Shans and Hindus. The least contaminated piece of folk-lore is

"the tale of Nūmit Kāppa, the story of the slave who shot the sun"; another interesting tale is the tragic story of Khamba and Thorbi (love at first sight, poor lad and beautiful lady; he doubts her fidelity after marriage, and dies, unknown to her, by her hand). The tale of the gentle saint Dhananjoy belongs to the class of religious poetry due to Hindu influence. According to the author, the historical value of the Royal Chronicles of Manipur "is really much greater than many people are willing to allow"; though "some of the passages are as dull as a parish magazine."

von Holm (F.) The Chinese Nestorian monument,—781, 1625, 1907. (Rec. of Past, Wash., 1912, XI, 2-13, 9 figs.) Treats of the famous monument at Sian-fu, visited by the author in 1907, who caused a Chinese firm of stone-cutters to make for him a replica, "a new Nestorian Tablet, in every detail like the original, even as to the grade of stone from the Fuping quarries." This replica (as a loan) is now in the Metropolitan Museum, New York. Dr v. H. thinks that "the Syriac part of the inscription was an afterthought of one of the members of the Christian community of Sian-fu." In like manner the sign of the cross was added.

ten Kate (H.) Beiträge zur Kenntnis des japanesischen Volksglaubens. (Anthropos, St. Gabriel-Mödling, 1912, VII, 389-406.) Cites numerous items (more than one third collected by the author) of Japanese folk-belief, etc.: Sorcery, fortune-telling, folk-sayings,—belief in ghosts (girl's conjuration-song, p. 390), superstitions relating to animals (white fox, weasel, mouse, crane, geese, cock, owl, and other birds, serpents, fishes, insects), superstitions relating to plants, miscellaneous superstitions relating to domestic life of women, geishas, etc., superstitions relating to the parts of the body (luck and ill-luck), household implements, etc.; dreams (dreams of objects of nature and natural phenomena; animals and plants; implements and weapons; miscellaneous dreams); folk-medicine, pp. 401-406.

Kee (S. H.) The Chinese: a social entity in America. (Chinese Stud. Mo., Boston, 1912, VII, 602-611.) Points out that the Chinese "are about as social and sociable a people as any

other race." Also loyal and honest, and "not any more vicious than any other people." Misconceptions concerning the Chinese are noted.

Kromer (*L'Abbé*) *Réminiscences sur les métiis eurasiens de Birmanie.* (Rev. anthrop., Paris, 1912, XXII, 167-168.) Notes on Eurasian *metis* of Burma. According to the author, *metis* excel in mathematics; in the midst of their indigenous environment the *metis* are thought superior to the native race; no monstrous children are reported; facial traits favor the father; two-thirds of the *metis* are Catholics. The *metis* of *metis* parents seem to have a special aptitude for mechanics. *Metis* born of a parent of pure race and the other *metis* cannot be distinguished from creoles. *Metis* of a *metis* father (descendant of Portuguese or Goanese) and a Burmese mother are termed by the English "colored men," and by the French "négrillons." Stature of the two successive *metis* generations is medium; both generations are robust. Marriages of *metis* of first blood are generally fertile, also those of their children.

van Oost (—) *Chansons populaires chinoises de la region Sud des Ortos sur la lisière de la grande muraille entre Ju-lin et Hoa-ma-tch'e.* (Anthropos, St. Gabriel-Mödling, 1912, VII, 372-388, 3 figs.) Part II. Music, text and translation, explanatory notes, etc., of Nos. VIII-XIII of Chinese folk-songs of which phonographic records have been secured. Of one song from Pao t'ou Father van Oost remarks (p. 385): "The words are so terribly filthy that I give only the music."

Patterson (J.) *British rule in India.* (Trans. Canad. Inst., Toronto, 1912, IX, 83-98.) Author has been Government official. Treats of history, education, medical service, co-operative credit, famine, unrest, etc. Opposes the view that "it would have been better for India had Britain never conquered the country." According to P., "the unrest is chiefly confined to parts of Bengal, especially Calcutta, and its various ramifications have extended from thence to various parts of India." The Bengalis are "born cowards and orators." The *bunias*, or native bankers and grain merchants, are "a curse to the country." As a

rule, an Indian "cannot do two things well."

Pilsudski (B.) *Ainu folk-lore.* (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 72-86.)

Reinach (A. J.) *Les Harri et les Aryens.* (L'Anthropologie, Paris, 1912, XXIII, 207-210.) Treats of the antiquity of the Aryans in Asia Minor, Armenia in particular, as revealed by the researches of Lehmann-Haupt and Winckler (inscriptions of Boghaz Keul, where the names of Aryan deities,—Mithra, Indra, Varuna, etc., occur). Winckler sees in the *Harri* of the Boghaz Keul tablet the *Arya* of late times. The Aryans thus seem to have been in power in Armenia at least in 1600 B. C.

Shakespear (J.) *Kabui notes.* (Man, Lond., 1912, XII, 68-72, 2 figs.) Notes on the villages of Ireng, Ngatok, Konga Khul, Shongparam in Manipur (India), ethnic names, marriage-customs, village-sacrifices, spirit-love, gods, death and funeral, costumes, head-dress, dances, etc. The "feasts of merit" of the Kabui correspond to the *thang-chhuah* of the Lushai. Board-games of *Ta ko ka laiba* and *Chari pam bok*.

Southern Tangkhul notes. (Ibid., 105-107.) Treats of sacrifices (of chickens, pigs, etc., at sowing-time, harvest, killing of a tiger, times of sickness, etc.), hair-dress, origin-legend, houses, dress, resting-places, etc.

Vacca (G.) *Sopra alcune analogie di Gobineau, invasioni barbariche e conseguente sviluppo della civiltà in Cina.* (Arch. p. l'Antrop., Firenze, 1911, XLI, 454-458.) Discusses, in connection with the development of civilization in China, Gobineau's idea of a sort of "historical chemistry" (every civilized people consisted of two elements, was, in fact, a binary compound made up of a conquering people and a conquered one; every society has three classes, each representing an ethnic variety,—nobility, the victorious race; bourgeoisie, *metis* close to the dominant race; subject or servile people, an inferior human variety, Negro in the South, Finnic in the North). According to Dr V., the figure used by Gobineau has some application to the development of civilization in China, whose history, "rather than a continuous and progressive evolution, seems to follow a series of leaps, a succession of relatively

stable and persistent social forms, which change with the changing composition of the people." In the complexity of modern China one can discern differentiation of functions dependent on diverse ethnic capacities. The people of Shan-si are, e. g., the Hebrews of China; those of Kwangtung have the adventurous spirit and the emigration-fever; those of the three provinces of Che-Kiang, Kiang-su and An-hui have a large rôle in the formation of the directing classes of China. The Mohammedans have the monopoly of certain professions (butchers, etc.).

Wingate (J. S.) Armenian folk-tales. (Folk-Lore, Lond., 1912, XXIII, 220-223.) Concluding section, No. 10, "The fortunes of a prince and the wise fox," the ninth story in *Manana*.

INDONESIA, AUSTRALASIA, POLYNESIA

Boult (F. F.) and Moulton (J. C.) The prohibition of deer's flesh among some of the Land-Dayaks. (Sarawak Museum J., Sarawak, 1912, I, 140-145.) Discusses the taboo of eating deer's flesh general (out of 44 Land-Dayak villages investigated in eastern Sarawak, Sadong-Gadong district, at only 2 do the entire population eat deer's flesh) among the Land-Dayaks. Native reasons for the taboo are cited. The authors suggest "a survival of a former Hindu influence." But "the Dayaks do not hesitate to slay the deer, who do considerable damage to their rice-farms and gardens."

Brown (A. R.) Marriage and descent in North and Central Australia. (Man, Lond., 1912, XII, 123-126.) Treats of Kamilaroi, Arunta, etc. According to B., Mr. Mathews "has quite missed the point that I tried to make in the note referred to." See Mathews (R. H.).

Clement (W. R. T.) The origin of the Muruts. (Sarawak Museum J., Sarawak, 1911, I, 133-134.) Brief story of how the Murut race sprang into being. A youth, sole survivor of a deluge, goes up Mt. Batu Apu, breaks open an egg he finds there, from which comes forth a woman, whom he makes his wife (he is told to do so in a vision). From these two came the Muruts.

— Batu Lawi. (Ibid., 134-135.) Story of the three "spirits," Batu Api,

Batu Bunga and Batu Lawi. The first was induced by the third to take his place in the depths of the ocean. Batu Lawi and Batu Bunga quarreled and fought and the latter, now a broken tumbled mass, was defeated. This is a legend of the limestone peak of Batu Lawi in the Murut country.

Costa (J.) Colonias portuguesas nas Ilhas de Havai e America do Norte. (Bol. Soc. Geogr., Lisboa, 1912, 233-263.) Treats of the Portuguese in Hawaii and North America. The Portuguese in Hawaii have increased from 15,675 in 1900 to 22,953 in 1911, making $\frac{1}{8}$ of the total population (of these some 4,000 work on plantations). In California there are some 80,000 and in the Eastern States some 75,000 Portuguese,—among them two millionaires.

Douglas (R. S.) A comparative vocabulary of the Kayan, Kenyah and Kalabit languages. (Sarawak Museum J., Sarawak, 1911, I, 75-119.) Gives, besides numerals (1-12, 20, 23, 100) and a few parental titles in Kayan and Kenyah, vocabularies of 766 words in each of these three languages "compiled during a residence of 13 years in the Baram District of Sarawak." According to the author, the Kalabits are the oldest of the three tribes and "are still untouched by any Malay influence." The Kalabit and Kayan dialects differ very little.

— The Muriks. (Ibid., 146-148.) Notes on "an increasing tribe living about 10 miles above the Government Station at Claudetown, on the main Baram river." According to the author, "they appear to be an extraordinary conglomeration of Kenyah, Kalabit and Kayan. Their heaven is *Long Kendi* and their knowledge of the future life was obtained from one Uku Pandah, "whose spirit departed from him two years before his allotted span of life was finished." Their mourning customs follow those of the Kalabits and they have interesting taboo ceremonies (involving cessation of sexual intercourse for 3 days) at paddy-sowing time.

Ermen (C.) Tribal names on the Limbang river. (Ibid., 148-149.) Gives derivations of *Kadayan*, *Murut*, *Adang*, *Brunei*, *Bisayah*, departing considerably from those usually suggested, and probably not correct. See Parnell (E.).

Frazer (J. G.) Anthropological research in Northern Australia. (Man, Lond., 1912, XII, 72-73.) Note on work of Prof. Baldwin Spencer, who has resumed his researches among the aborigines. He was to start Nov. 1, 1911, on an expedition to Melville Id., whose natives "are hitherto practically uncontaminated."

Frizzi (E.) Ein Besuch bei den Kongara und Oiäi. (Z. f. Ethnol., Berlin, 1912, XLIV, 178-179.) Notes on the habitat of the Kongara, a Nasioi, and the Oiäi, a Telei people of the hinterland, Bougainville, Solomon Is. From the coast people the inland natives get sea-water to cook *taro*,—it is carried in bamboos, and in turn give tobacco and spears, the latter not being made by the coast-people.

— Reisebericht aus Koromira, Bougainville, Salomonsinseln. (Ibid., 127-129.) Notes Rausch's claim of relationship between the Nasioi and Telei languages and those of America. F. took measurements (40 items for each individual) on 100 m. and 100 f. Nasioi, and 50 males each of the Telei, Alu, Numa-Numa, Buka. Also obtained 50 Telei and 25 North Buka skulls, etc.

Girschner (F.) Papuanischer Misch-karakter der Sprachen von Ponape und der Zentralkarolinen. (Anthropos, St. Gabriel-Mödling, 1912, VII, 503-504.) Treats of the possessive genitive as indicating Papuan influence in the languages of Ponape and the Central Carolines.

Heyden (H.) Marriages among the poorer classes of Chinese in Sarawak. (Sarawak Museum J., Sarawak, 1911, I, 136-140.) Describes courtship (go-between, etc.), engagement (feast of girl's relations, etc.), marriage feast on eve of marriage, etc., among the Hakka and Kay Chinese of Sarawak.

Howell (W.) A Sea-Dayak dirge. (Ibid., 5-73.) Gives, in parallel columns, with explanatory notes, native text and English translation of a dirge recited by a well-known professional wailer called Lembok (a woman blind, but with extraordinarily good memory), living in the Undup, in a village called Siga, Batang Lupar district. The language of the dirge is "most classical." The dirge consists of two parts (the *Nyuran* and *Nyuran Timbal Rumah*, used only

when the corpse is in the house; and the *Sabak Nerenkah*, or dirge to settle the dead in Hades, not used until the corpse has been burned). The Dayaks believe that "the souls of the dead pass on to Hades to remain there forever." This world is only a "borrowed one"; and "Hades is the original home of man, whence all come and whither all must go." It is vast in extent.

— Tau Tepang. (Ibid., 153-156.) Treats of origin-legend of the curious superstition concerning the *Tau Tepang*, "people supposed to have the power of inflicting all sorts of disasters on villages, people, crops, etc.,"—the head of the evil person leaves the body to work this mischief. The belief is widespread among the Sea-Dayaks. Charms are devised against the *Tau Tepang*.

Hyde (W.) The "Bacchanals" of Euripides. (Rec. of Past, Wash., 1912, XI, 179-207, 15 figs.) English translation, illustrations from Greek art. Prof. H. thinks that "the whole intent of the play then,—and especially of the devotional odes,—seems to be didactic, that the acceptance of the national religion is the only true basis of human happiness and that the sceptical philosophy of the day was vicious."

Knoche (W.) Ein Märchen und zwei kleine Gesänge von der Osterinsel. (Z. f. Ethnol., Berlin, 1912, XLIV, 64-72.) Gives English text only, with explanatory notes, of *märchen* of "The young Ure O Owehi," obtained by author in 1911. Also native texts, with translations, etc., of two brief love songs and a festival song (with sexual motif). The natives of Easter Id., now "civilized," number 228. The customs and language of the people have been much influenced from Tahiti (thence came Christian missionaries; and in the last quarter of the 19th century some Easter Islanders visited Tahiti),—church-service is now held in Tahitian, by a native of Tahiti. The Easter Island vocabulary has taken up a few English and French words, but, since the seizure of the island by Chile in 1888, Spanish has made great strides and will soon have completely suppressed the native Polynesian tongue, which is now spoken well by only a half dozen of the oldest inhabitants.

- Lawrence (A. E.)** Stories of the first Brunei conquests on the Sarawak coast. (Sarawak Museum J., Sarawak, 1911, I, 120-124.) Gives account of conquest of Brunei of all the Milano coastal districts from Tutong and Belait to the Rejang delta, obtained for the most part from natives of Mukah some three years ago.
- von Luschan (F.)** Noch einmal zur Stellung der Tasmanier im anthropologischen System. (Z. f. Ethnol., Berlin, 1912, XLIV, 123-124.) Replies to observation of Hr Merkel. Dr v. L. thinks it probable that "the spiral hair-form arose first among the pigmies, and may be, perhaps, in some mechanical way, connected with dwarfism." See Merkel (F.).
- Mathews (R. H.)** Matrilineal descent in the Arranda and Chingalee tribes. (Man, Lond., 1912, XII, 93-96.) Sets forth author's views in comparison with those of Mr A. R. Brown, as given in *Man* for 1910, and maintains that "descent among the Arranda and Chingalee is through the females." See Brown (A. R.).
- Meier (J.)** Mythen und Sagen der Admiralitätsinsulaner. (Anthropos, St. Gabriel-Mödling, 1912, VII, 501-502.) Points out that Dr F. Graebner, in his *Methode der Ethnologie*, p. 23, has entirely missed the principal point as to the source of M.'s *Admiralitätsmythen* published in *Anthropos*, for 1907-1909, and they are not due to converts, etc.
- Merkel (F.)** Tasmanier und Australier. (Z. f. Ethnol., Berlin, 1912, XLIV, 121-122.) Criticizes Dr v. Luschan's observations on the work of Dr Basedow. Approves cranial-capacity measurement with mustard-seed, and disapproves the use of linguistics to decide whether the Tasmanians are nearer to the Australians, as Basedow maintains, or to the Melanesians (v. Luschan). He disagrees with v. Luschan's views as to spiral hair-form. See von Luschan (F.).
- Moszkowski (M.)** Expedition zur Erforschung des Mamberamo in Holländisch Neu-Guinea. (Z. d. Ges. f. Erdk., Berlin, 1912, 271-288, 365-377, 3 maps.) Gives results of exploration of the region of the Mamberamo river in 1910. Contains some notes on native tribes, etc. Koassa Kamboi Ramboi (pp. 281-283), inland people remarkable for their hair-dressing, and for the fact that man and wife sleep apart; Sidjuais (369-370),—among the Borumessus, Toris and tribes of the southern Mamberamo, the men sleep in the upper part of the house, the women in the lower. The languages of these tribes "are genuinely Papuan." Dr M. obtained many ethnological specimens, photographs, etc.
- Moulton (H.)** See Boulton (F. F.).
- Page-Turner (F. A. W.)** A Sea-Dayak version of the Deluge. (Sarawak Museum J., Sarawak, 1911, I, 131-133.) English version of story of Great Flood as told by an old Dayak (originally from the Kanian, Kapuas, Dutch territory, but now living on the Kruh stream, a branch of the Oian, running into the Mujong tributary of the great river Rejang). He is a recognized authority on legends. In this story 5 rajahs, 5 dragons, several gods and human couples, some poisonous mushrooms, a child hidden in a section of bamboo and two strangers who adopt it, all figure. The immediate cause of the deluge is the water boiling over from the bamboo stems into which the cut-up pieces of the dragons were put to cook.
- Parnell (E.)** The tributes paid in former days to the Sultan of Brunei by the then dependent provinces of Sarawak. (Ibid., 125-130.) Sketches system of tributes in use prior to the coming of Brooke in 1839, from an old Ms., dating some 180 years ago. There were annual and special tributes, the latter including personal tributes, tributes due on the death of a Sultan, tributes paid on the appointment of *Datu*, etc., and presents given to the Sultan on visiting Brunei. Rewards for escaped slaves are also noted.
- The names Kadayan, Dayak and Tanjong *Datu*. (Ibid., 150-151.) Suggests etymologies for these three names, citing in support of the one offered for the third, the actual words of a native poet (with English translation). All the etymologies offered are doubtful. See Ermen (C.).
- Restrictions** (Some) observed at childbirth by the Land-Dayaks of Quop. (Ibid., 152-153.) Lists, from information of Simigaat, a Land-Dayak of Quop, 13 tabus (of action, food, etc.) for the woman during the 6 months prior to the birth of her child, and a

number to be observed by the husband likewise.

Ritz (H. B.) *Beitrag zur Kenntnis der tasmanischen Sprache.* (Z. f. Ethnol., 1912, XLIV, 76-80.) After referring to the Noetling discussion of the Tasmanian terms for archeolithic implements and Father Schmidt's critique thereof, R., who thinks that the theory that the Tasmanian race is very closely connected with the Australian is not well-founded, emphasizes the primitive character of the Tasmanian language (root-isolating, absence of logical grammatical system, etc.), and sets forth his opinion that the Tasmanians "used only 4 word-roots, which referred to the 4 primitive objective ideas of movement, standing (or lying) still, movement after being-still, and being-still after movement." These roots had a consonantal backbone, since vowels varied within certain bounds without regard to significance. On pp. 79-80 the words considered by Father Schmidt are discussed. Father Schmidt adds a brief note (p. 80) announcing the early appearance of his work on the Tasmanian language.

Schmidt (W.) *Die Gliederung der australischen Sprachen.* (Anthropos, St. Gabriel-Mödling, 1912, VII, 463-497.) Part II, treating of linguistic divisions, etc.: Division I: (1) South Australian languages: (a) Southwest group (Yungar, central,—coast except s. w. corner, Luridya or Loritja); (b) South-central group (Parnkalla-Tyura-Meyu, Nulla, Dieri-Yarra-wurka-Evelyn Creek-Wonkamarra, Darling languages,—Marowra, Kurnu, Baddyeri, Kana languages, Kana proper, Karawalla-Tunberri, Ulaolinya-Wonkajera), Kureri-Birria languages. Bibliographies for each group, etc., phonetic and grammatical notes, etc., are given, also, on pages 474-477, 492-496, comparative vocabularies of the languages of each group.

Seligman (C. G.) *Stone adze-blades from Suloga (British New Guinea) as Chinese antiquities.* (Man, Lond., 1912, XII, 72.) Brief note on two typical New Guinea implements,—made from the banded volcanic Suloga rock,—found among a number of ancient Chinese adze-blades [from Shansil] acquired by the Toronto Museum.

Speiser (F.) *Reisebericht über Tanna,*

Neue Hebriden. (Z. f. Ethnol., Berlin, 1912, XLIV, 397-398.) Notes under date of Feb. 27, 1912, on visit to New Hebrides. According to Dr S., the race is mixed,—a special type seems to have developed on each island, and these have mixed again with each other and with foreign elements (Polynesian).

Worcester (D. C.) *Head-hunters of Northern Luzon.* (Nat. Geogr. Mag., Wash., 1912, XXIII, 833-930, 102 figs., map.) Treats of Negritos (dress and ornament, scarification of bodies not tattooing, construction and contents of houses, weapons, teeth-chipping not filing, music and dancing, not tree-dwellers), Ilongots (forest-dwellers, weapons, dress, artistic work of women, much attention to hair-dressing, house-building, treacherous characteristics), Kalingas (fond of gay colors, ornaments, houses, tree-dwellings, head-taking celebration, preparing the head, reacting the achievement, agricultural advance), Ifugaos (somber in dress, houses, "hydraulic engineering" in irrigation-ditches, ceremony of returning war-party,—head-hunting has now practically ceased, disgrace to family of man's losing his head to enemy, funeral and mourning), Bontoc Igorots (tattooing, ear-ornaments, dress, well-fashioned weapons, houses of several distinct types, domestic animals,—dogs, hogs, chickens, native forest laws and forest-service, rice-cultivation, club-houses, well-regulated warfare and head-hunting, care of heads, etc.), wild Tingians of Apayao (peculiar ideas of personal beauty, dress and ornament, head-taking the only cure for widow's grief), people of "No Man's Land." Head-hunting is now becoming rare. The illustrations (physical types, native activities, etc.) are of ethnologic value and interest. See also C. de Witt Willcox's *The Head-Hunters of Northern Luzon* (Kansas City, 1912).

AMERICA

Alliot (H.) *Fouilles de Tyaunyi, village préhistorique des Tewa, Nouveau-Mexique* (E. U. A.). *Exploration de l'École d'Archéologie Américaine*, 1911. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, III-115, 1 fig., 3 pl.) Brief account of explorations of the American School of Archeology for 1911 in the ancient

- Tewa pueblo of Tyuonyi, New Mexico. Cave-dwellings, large *kiva*, etc.
- Anthropological work by the Geological Survey of Canada.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 407-408.)
- Anthropology. Department: America.** (Proc. Dela. Co. Inst. Sci., Media, Pa., 1911, VI, 161-166.) Catalogue of specimens in Museum. Includes castes of "mound-builder" tablets, sculptures, etc.; Inca skulls; Aztec and ancient Indian pottery; Indian pipes; model of birch canoe; stone and flint implements, etc.
- Backus (E. M.) and Leitner (E. H.)** Negro tales from Georgia. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 125-136.)
- Barbeau (C. M.)** The bearing of the heraldry of the Indians of the North-West coast of America upon their social organization. (Man, Lond., 1912, XII, 83-90.) Treats of "a few typical kinds of social units," obtaining among the Tlingit, Haida, Tsimshian and northern Kwakiutl culture-group (phratries, clans, fraternities, etc.), systems of inheritance, double social morphology of Kwakiutl proper (summer-clans; two large fraternities for winter), heraldry and crests (almost all plastic and pictorial art here is utilitarian), wealth and its privileges, devices of chiefs "for inculcating, to their own advantage, in their subordinates weird beliefs and superstitious fears," theatrical displays connected with myths and initiations. A remarkable variety of social units is found among the northern tribes.
- Barry (P.)** William Carter, the Benson-town Homer. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 156-168.)
- American ballads. (Ibid., 188.)
- Beauchamp (W. M.)** Iroquois pottery and wampum. (Proc. & Coll. Wyom. Hist. & Geol. Soc., Wilkes-Barré, Pa., 1912, XII, 55-68, 3 pl.) Compares Algonkian (less angular, often of coiled ware; some imitated in clay from angular bark vessels used by migratory tribes) and Iroquois (comparatively late comes into Mohawk valley, less than 350 years ago; pot-stone vessels "present Eskimo forms") pottery and its ornamentation (Iroquois, like Algonkians, used stamps sparingly in decoration; more commonly incised lines or excavations). Conventional faces and bodies and allied forms were popular among Mohawks, Senecas and Onondagas from about 1580-1620, but "the influx of brass kettles soon ended this promising style, and indeed affected the whole art." Perfect Iroquois pottery is now rarer than Algonkian; Algonkian vessels, as a rule, are larger; handles are not a characteristic feature of Iroquois vessels. The various sorts of wampum are briefly considered (plate facing p. 62 figures belts of several sorts) and wampum as colonial currency referred to. Also use of wampum for blood atonement, etc. Iroquois legends concerning origin of wampum (p. 64). Symbolism of wampum-belts (pp. 66-67). Dr B. holds that "there was no true council wampum, or belts, before the Dutch came to New York."
- Belden (H. M.)** Balladry in America. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 1-23.)
- Bushnell (D. I., Jr.)** Origin of certain earth-circles. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 403.)
- Capitan (L.)** Le XVII^e Congrès International des Américanistes. (J. Soc. d. Amér. de Paris, 1911, N. S., VIII, 63-73.) Résumés proceedings and papers read at the International Congress of Americanists held at Mexico, Sept. 7-14, 1910. Most of the communications were concerned with Mexico and C. America.
- Chamberlain (A. F.)** Quelques problèmes ethnographiques et ethnologiques de l'Amérique du Nord. (L'Anthropologie, Paris, 1912, XXIII, 197-206.) Treats of the origin of the Eskimo (once an inland people, not of immediate Asiatic origin); the southern origin of the Iroquoian Indians (formerly thought to have had their primitive habitat north of the St Lawrence); a possible Arawakan-Cariban or South American element in the culture of the Indians of the southeastern United States, the ethnic line in Central America which separates North and South America, etc.
- Chapman (J. W.)** The happy hunting-ground of the Ten'a. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, XXV, 66-71.)
- de Charencey (H.)** Histoire légendaire de la Nouvelle-Espagne. (J. Soc. d. Amér. de Paris, 1911, N. S., VIII, 207-269; 1912, N. S., IX, 41-81.) Treats

of legendary and folk-lore resemblances between ancient Mexico and Asia. After a general introduction, Count C. discusses in detail "Yama, Jemshid and Quetzalcoatl (pp. 226-269), and the Siamese prince Phra-Ruang, the Burmese king Pyu-tsau-ti, and the Mexican Votan. He thinks that these "semi-historical legends" of Mexico and Central America are to be traced back to Asia, the civilizers who brought them having followed the Kuro-Siwo to the coast of America. The cradle of the legend of Quetzalcoatl was in Indo-China, of the legend of Votan in Iran *via* Hindustan.

Clark (G.) *Légendes de Californie*, (Rev. anthrop., Paris, 1912, xxii. 169-171.) The legend of To-tau-kon-nu'-la and Tis-sa'-ack, translated by Dr H. Weisgerber.

Diguet (L.) *Idiome huichol. Contribution à l'étude des langues mexicaines*. (J. Soc. d. Amér. de Paris, 1911, VIII, 23-54, map.) Sketch of the Huichol language of the eastern region of the Sierra de Nayarit in central Mexico,—the ancestors of the Huichols are said to have been the Guachichiles, almost exterminated by the Spanish conquerors of the country (the name *Huichol* is a comparatively recent Spanish corruption of a native term; possibly from *houilcharika*, "cultivator," of land). Outline of grammar (pp. 29-31), terms for the family and its members (p. 32), names for parts of body in Huichol, Cora, Tepehuana and Cahita (p. 33), color-names in these languages, nouns (p. 34), names of animals in the four languages (pp. 35-37), plant-names in Huichol (pp. 37-40), terms for abstract ideas (p. 40), some substantives and their derivatives (pp. 40-41), terms for exotic things, metaphoric terms for animals and plants (deer, dog, wolf, ocelot, spermophile, mouse, cow, vulture, maize, calebash), deities, etc., in the Huichol songs (pp. 41-44), etymologies of names of Huichol villages in the districts of San Andres and Santa Catalina (pp. 44-46), fragmentary text of song in Huichol with translation and interpretative vocabulary (pp. 46-50), list of verbs and conjugation of verbs *roukou* (to be) and *tizinari* (to hold), on pages 50-54. The Huichol language is "rich and well-formed." The native litera-

ture consists of myth-songs, etc. Huichol is a Sonorian tongue, i. e., Uto-Aztecan (Shoshonian).

Douglas (W. B.) A world-quarter shrine of the Tewa Indians. (Rec. of Past, Wash., 1912, XI, 3 pl., 6 fgs.) Treats of shrine (enclosure, depression, altar, primary and secondary prayer-sticks, etc.) on the apex of a peak in the Jemez mountains, New Mexico. Archeologically this shrine belongs to the Puye section of the Jemez plateau.

Downing (B. C.) "The influence of parental age on offspring." (Eugenics Rev., Lond., 1912, IV, 93.) Dr D.'s statistics (3,000 cases of feeble-minded) show pronounced maxima for May and December, minima for January and June. Dr Hrdlička's figures for New York City for normals showed maximum in August, with minimum in February, April, May and June. Boston births (Downing) confirmed this.

Eighteenth International Congress of Americanists. (Man, Lond., 1912, XII, 134-135.) Notes on principal papers read, etc., at the Congress held at London, May 27 to June 1, 1912.

Engerrand (G.) *Nouveaux pétroglyphes de la Basse-Californie*. (Rev. anthrop., Paris, 1912, xxii, 200-211, 16 fgs.) Figures and describes petroglyphs in northern Lower California, discovered by the author in 1911 at San Fernando, La Sierrita, San Julio, etc. The colors employed are white, red, red and yellow, brown-red. Human and animal figure (extremely conventionalized), circles, linear and other geometrical figures occur. Only the Sierrita paintings, according to Dr E., have real analogies with those of American California. Other petroglyphs of Lower California have been described by A. W. North in the *American Anthropologist* for 1908.

— Note sur deux enfants nés d'un chinois et d'une mexicaine de race blanche. (Ibid., 122-125, portr.) Treats briefly of Chen Tean (of Hong Kong), his wife, Inez Mancha (a white Mexican), married in 1907, and their children, a boy (b. April 14, 1908) and a girl (b. Sept. 24, 1909). The boy is of marked Chinese type, the girl much more European. No Mongolian spots were noticed at birth. Both children were born with *red cheeks*. Neither has ever been sick. The boy

- began to walk at ten months, the girl a little after a year.
- Five Old-country ballads.** (J. Amer. Folk-Lore, Lancaster, Pa., 1912, xxv, 171-178.)
- Flores (E.)** Adivinanzas corrientes en Chile. (Rev. d. Folklore Chileno, Santiago, 1911, II, 137-334.) Gives texts (the answers are to be found on pages 311-325, explanatory notes, pp. 327-331) of 795 riddles collected by the author from the Spanish-speaking population of the region between the river Maule and Copiapó, especially in Santiago. Of this collection 60% are not recorded in the collections of A. Macado i Alvarez, and F. Rodriguez Marin,—the correspondences with the former are indicated, and some other references given in foot-notes, together with some explanatory matter. In Chile the word *adivinanza* alone is used, the terms *enigma*, *acertijo*, *cosa i cosa* not being known (p. 149). F. classifies these riddles as follows: "Child-type," "word-play," "endless" ("nunca acabar"), "paradoxical," "roguish" (innocent in form, malicious in intention). As compared with corresponding Spanish riddles, the Chilean ones are less wordy, and often more graphic and simple. Among the subjects of riddles more commonly occurring are the following—Water, needle and sewing, red pepper, garlic, baptism, mouth, plough, onion, snake, looking-glass, rooster, cherry, egg, smoke, tongue, orange, letter O, eye, *peditus*, flea, clock or watch, river, watermelon, sun, shadow, scissors, etc. The sexual *double-entendre* in many of these riddles is not at all disguised or hard to find, as one can see from No. 89, which is a play upon the name of a distinguished Chilean statesman. A still "louder" one on Montt, the name of a Chilean President, is cited on p. 143. A number of these riddles depend for their solution upon words known to Chilean (or American) and not to European Spanish. The monograph was seen through the press by Dr R. Lenz, who has added many references, including those to the work of Fernan Caballero.
- Freire-Marreco (B.)** The "dreamers" of the Mohave-Apache tribe. (Folk-Lore, Lond., 1912, xxiii, 172-174.) Brief abstract of a report shortly to be submitted to the Bureau of American Ethnology on the Mohave-Apache or Yavapai (of Yuman stock). The *kithië* or "doctors" are the most important persons, and the *kithië* par excellence are the *sumaj*°, or "dreamers," who cure by singing, foretell pestilence and war, prescribe public dances, etc. Their individual experiences are spoken of as "dreams." They are paid for their services. Some women are *sumaj*°. The status of a *sumaj*° "can be lost through failures to cure, especially at the outset of his career." There are four on the Reservation at present. The social organization of the tribe is simple (no council; war chieftainship obsolete; one or two men influential in an informal way; live in camps of one, two or three families each ruled by a married man).
- Frost (H. K.)** Two Abnaki legends. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, xxv, 188-190.)
- Gerard (W. R.)** Origin of the word *lagello*. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., xiv, 404.)
- Hague (E.)** Brazilian songs. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, xxv, 179-181.)
- Harrington (J. P.)** The Tewa Indian game of "cañute." (Amer. Anthropol., Lancaster, Pa., 1912, N. S., xiv, 243-286, 9 pl., 9 fgs.)
- Haseman (J. D.)** Some notes on the Pawumwa Indians of South America. (Ibid., 333-349, 2 fgs., map.)
- v. Hörschelmann (—)** Die Pflanze in der Kunst des alten Amerika. (Z. f. Ethnol., Berlin, 1912, XLIV, 392-395.) Notes on the importance of the tree, flower, etc., in the mythology and art of Mexico, Yucatan, Peru. In ancient Mexico "Flower" was one of the 20 day-signs. The tree figures in C. American mythology. Ancient Peruvian pottery shows interesting plant-ornaments.
- Hough (W.)** Prepared human head. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., xiv, 405-407, 1 fg.)
- Huntington (E.)** The physical environment of the Southwest in pre-Columbian days. (Rec. of Past, Wash., 1912, xi, 128-141.) Treats of the "Hohokam," a distinctly agricultural people, predecessors of the Pimas, etc.—the author thinks they are unconnected with any tribe of modern Indians. These

ruins in southern Arizona are discussed: Jaynes, Sabino, Charco Yuma, and others in the Santa Cruz valley. The subject is to be treated in more detail in the author's report to the Carnegie Institution on *The Climatic Factor in the Evolution of Arid America*.

Irwen (M.) American methods of introducing eugenic ideas into elementary schools. (*Eugenics Rev.*, Lond., 1912, 141-146.) Mrs I. describes work in New York City stimulated by the American Society of Sanitary and Moral Prophylaxis, aided by Mothers' and Parent-Teachers' Clubs, etc. It appears that "in 138 schools and colleges in America, personal and sex hygiene is systematically taught,—required in 55, elective in 15; in 88 schools classes are separate, in 23 mixed." Other evidences of progress are cited.

Jeancon (J. A.) Ruins at Pesedeuinge. (*Rec. of Past.*, Wash., 1912, XI, 28-37, 10 fgs.) Gives results of explorations of 1911 at the Pajaritan settlement of Pesedeuinge on the south bank of the Rio Oso. Eight barrels of pottery, stone and bone implements, etc., were found. The ground-plans are more like those of the modern pueblos. Absence of kivas is due probably to their destruction by early Spanish settlers. Only a single small burial mound was discovered. The vast quantities of charred corn indicate abundant crops. One very good pottery pipe was found. The pottery varied much in form and in decoration. Some "turkey-calls," like those of the modern Utes and many bone beads were also found.

Kissenberth (W.) Über die hauptsächlichsten Ergebnisse der Araguaya-Reise. (*Z. f. Ethnol.*, Berlin, 1912, XLIV, 36-59, 28 fgs., 3 maps.) Gives chief results of expedition of 1908 among the Caraya and other Indians of the Araguaya country of central Brazil. Notes on the Guajajara Indians near Barra do Corda, p. 40 (vocabulary of ca. 1,000 words and phrases obtained; origin-myth); Canella-Indians, p. 41 (*cowade*, wrestling, clothing and ornament, etc.); Caraya Indians, pp. 45-53 (legend of Abušeuria, a beneficent spirit; wrestling; dances and dance-masks; Tapirapé slaves; decimation of Caraya by measles and fever); Cayapó Indians of the Pao

d'Arco river, pp. 53-59 (physical characters, clothing and ornament, festivals, reverence for moon, eclipse, ceremonial implements, etc.). See also F. Krause's book, *In den Wildnissen Brasiliens. Bericht und Ergebnisse der Leipziger Araguaya-Expedition* 1908 (Leipzig, 1911), and Kissenberth's essay "Bei den Canella-Indianern in Zentral-Maranhão (Brasilien)," in *Baessler-Archiv*, 1911, II, Heft 1.

Kittredge (G. L.) Letters of Samuel Lee and Samuel Sewall relating to New England and the Indians. (Publ. Colon. Soc. Mass., Cambridge, 1912, XIV, 142-186.) Professor K. reproduces (pp. 145-153) a letter of 1690-1691 from Rev. Samuel Lee to Dr Nehemiah Drew, and another to the same physician (pp. 153-154) from Samuel Sewall dated 1691, in answer to queries sent regarding the American Indians (also concerning education, the practice of medicine, etc.) The data about the Indians relate to physical characteristics, temperaments, diseases, medicines, diet, treatment of children, bayberry candles, dances, etc. Prof. K.'s notes on pages 156-186, with abundant bibliographical references, make these letters of real value to the ethnologist and historian. Mr Lee says, concerning the origin of the American aborigines, "I do humbly judge that they come partly from the African Phenicians as may seem by Diodorus Siculus, l. 5, and partly from the Eastern Tartars from Japanward." Of Indians born deaf and dumb he says they are "very ingenious to demonstrate their minds." Indians "bear three or four times as much physic as the English in all cases." Consumption is stated to be "catching among them, but not among the English." If the mother of an infant died, it was given an oyster to suck. There are some doubtful passages and a few hard or unknown words in these letters.

Koch-Grünberg (T.) Betóya-Sprachen Nordwestbrasilien und der angrenzenden Gebiete. (*Anthropos*, St. Gabriel-Mödling, 1912, VII, 429-462.) Treats of the Betoyan languages of Northwestern Brazil, etc. Part I. After brief ethnographic and linguistic introduction, Dr K.-G. gives (2 cols. to pages) on pages 436-457 an extensive classified vocabulary of Tükano,

containing words of the Indians on the Rio Tiquié, taken down in 1904 and 1905, and words of the Indians on the upper Rio Negro, Rio Curicuriarí and central Caiarí-Uaupés in 1904. On pages 457-461 are given numerous sentences and phrases, and on pages 461-462 some forms of greeting, salutation, etc. The Tükano tribe and its subdivisions, according to the author, number *ca.* 1,000-1,500 souls.

— Dritte Forschungsreise nach Südamerika. (Ibid., 502-503.) Notes from letters of October-November, 1911. Dr K.-G.'s expedition has obtained linguistic material from the Macusi, Wapisiana, and Taulipáng, several hundred photographs, 40 phonograms of native songs, *ca.* 2,000 m. of cinematographic material, etc. A few words of the "Guaharibos" were obtained showing them to be Cariban. The Wapisiana are Arawakan. The Majonggong, whose language appears to be identical with that of the so-called "Maquiritares," are Cariban. See also *Z. f. Ethnol.*, Berlin, 1912, XLIV, 125-127.

Kroeber (H. R.) Traditions of the Papago Indians. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1912, xxv, 95-105.)

Leitner (E. H.) See Backus (E. M.)

Lenz (R.) Un grupo de consejas Chilenas. Estudio de novelística comparada precedido de una introducción referente al oríen i la propagación de los cuentos populares. (Rev. d. Folklore Chileno, Santiago, 1912, III, 3-152.) For Dr L., *conseja* is the equivalent of *märchen*, to name which in Spanish he employs this old Castilian word. The introduction treats of the origin and migration of folk-tales (pp. 3-20), Chilean folk-tales and the bibliography of the subject, the collection of Sr J. O. Atria, to which most of the documents here published belong, notes on the language and style of the tales (pp. 27-31). In Part I (pp. 33-93) are given the texts as recorded of the *consejas* "La Zunquita" (2 versions), "La espina de algarrobo," "Los dos hermanos," "La luna i el sol," "La nifia con la estrella de oro en la frente," and "El culebroncito,"—of these the first three belong with the theme of "The girl without arms," the fourth to that of "The two sisters envious of the younger," the fifth and sixth to

that of "The girl with golden hair (false bride; serpent)." Part II (pp. 95-150) consists of a comparative study of these Chilean folk-tales, ancient and modern correspondences being cited or referred to, Spanish and Portuguese versions in particular. For the first theme ("Girl without hands") the existence of 66 parallels is noted, for the second ("Three sisters," etc.) some 90. This monograph and that of Sr E. Flores (q. v.) prove the continued activity of the Chilean Folk-Lore Society and the excellent work being done by its members, etc.

Locke (L. L.) The ancient quipu, a Peruvian knot record. (*Amer. Anthrop.*, Lancaster, Pa., 1912, N. S., xiv, 325-332, 4 pl., 1 fig.)

MacCurdy (G. G.) Notes on the ancient art of Central America. (Ibid., 314-319, 9 figs.)

— International Congress of Americanists. (Ibid., 399-402.)

Mackenzie (W. R.) Ballads from Nova Scotia. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1912, xxv, 182-187.)

Michel (A.) Tumuli des environs de Hartsburg, Missouri. (*Bull. Soc. Sci. & Arts, Rochedouart*, 1911, xix, 137-138.) Brief account of two tumuli and contents on farm of J. Shaw. Translated from the English.

Miniature Indian baskets. (*Amer. Anthrop.*, Lancaster, Pa., 1912, N. S., xiv, 410.) See *Curr. Anthropol. Lit.*, 1912, I, 176.

Neff (M. L.) Pima and Papago legends. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1912, xxv, 51-65.)

Nickerson (W. B.) The Burial-mounds at Albany, Illinois. (Rec. of Past, Wash., 1912, xi, 69-81, 7 figs.) Gives results of explorations of 1908 (thorough examination of 8 out of some 80 or 90 mounds scattered over several farms). Except a "monitor" pipe no material objects were found with the dead. With the primary interments no earthenware was found, although potsherds of varied pattern were scattered over the surface beneath some of the mounds. It appears that "the mounds examined at Albany were the final repository of bodies previously given temporary interment elsewhere or temporarily exposed on scaffolds, as was customary within the historic

period." All the interments seem to have been "the work of one people," covering a period of several years' duration, while "similarity in mound-structure and disposition of bodies at Portage and East Dubuque indicates a distribution of the same people northward to the Wisconsin line, if not beyond." The earliest known inhabitants of this region were the Kickapoos.

Nordenskiöld (E.) Une contribution à la connaissance de l'anthropogéographie de l'Amérique. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, 19-25.) N. argues that in the extreme south of South America and in certain regions of North America there are to be found remains of the older culture preserved there and uninfluenced or not quite effaced by the cultures of Mexico, Central America, the Andes, etc. Among the evidences of this he cites fire-making with pyrites (Tierra del Fuego, N. W. America), quivers, harpoons, bola, sewn-bark canoes, "ladder-cradles," small, short arrows of a particular sort, huts with "Gangthür" (Chaco, Eskimo), etc. He also thinks that "it is very probable that the civilization of the Indians of the tropical region of America has been influenced by the civilizations of Asia and Melanesia." The Peruvian myth of Koniraya, found in Siam (Ehrenreich), is also known to the eastern Tupis and to the Matacos. A Peruvian technique of weaving (M. Schmidt) also points to Asia. Among Asiatic-Melanesian elements in America he cites the clay-ball bow, the blow-gun, the signal-drum, the pan-pipe, the suspension bridge, the star-headed stone club, etc. N. is, apparently, too much influenced by Gräbner. The blow-gun in part of North America and the presence in southeastern North America of urn-burial he attributes to the influence of South America, etc.

— Ett bidrag till kännedom om Amerikas antropogeografi. (Ymer, Stekholm, 1912, xxxii, 181-187.) Same facts and arguments as in previous title.

Nuttall (Z.) L'évêque Zumarraga et les idoles principales du grand temple de Mexico. (J. Soc. d. Amér. de Paris, 1911, N. S., VIII, 153-171, 1 fg.) Treats of the report of the trial of the cacique Miguel (Puchtecatl Tlayloca) before

the Inquisition at Mexico, in 1539,—the real object being to discover the whereabouts of the five principal idols of the great temple of Mexico hidden by order of Montezuma, after the massacre of the Mexican lords by Pedro de Alvarado and the Spaniards, in May, 1520. A painting, which accompanied the declaration of the painter Mateo, with text indicating the deities in question, is reproduced on p. 155. The records of this trial are in the Mexican public archives. The attempt to discover the idols failed and they are still hidden away. The idols appear to have been images of Huitzilpochtli, Tezcatlipoca, Quetzalcoatl, Cihuacoatl and Tepehua (Tlaloc).
Origin of the American aborigines. (Rec. of Past, Wash., 1912, XI, 23-26.) Résumés part of Symposium at Meeting of American Anthropological Association. See *American Anthropologist*, 1912, N. S., XIV, 1-59.

van Panhuys (L. C.) Les chansons et la musique de la Guyane Néerlandaise. (J. Soc. d. Amér. de Paris, 1912, N. S., IX, 27-39.) After data in Hartsinck (1770), Stedman (1800), Benoit (1839), Focke (1858), Crevaux, Bonaparte, De Goeje, etc., on the music of the Indians and "Bush Negroes" of Surinam, and giving a few notes on the music of the Caribs, the author treats briefly (pp. 32-35) of the music and musical instruments of the "Bush Negroes" and Creoles. On pages 35-39 are given texts, translations and music of 6 "Bush Negro" songs (cradle-song, 2 airs, hymn, elegy, comic song). Van P. emphasizes "the melancholy minor tone of the Negro."

Peabody (C.) A Texas version of "The White Captive." (J. Amer. Folk-Lore, Lancaster, Pa., 1912, xxv, 169-170.)

de Périgny (M.) Les ruines de Nalcun. (J. Soc. d. Amér. de Paris, 1911, N. S., VIII, 5-22, 3 pl., 2 fgs., map.) Gives account of visit in 1909-1910 to the ruins of Nalcun,—temple of king, small temple, priests' house, temple of hieroglyphs, *castillo*, camp, principal edifice, etc.,—in northeastern Guatemala. These ruins probably belong to the early periods of Maya civilization, and represent a large and powerful city. The temple of hieroglyphs has a stela, with hieroglyphs and traces of red paint. Pottery-fragments of

- rather an ordinary sort were found, some of which, by their decoration, suggested comparison with Nicoya, etc. A curious figure from a wall of the *Castillo* is reproduced on p. 17, —combination of animal and human.
- Perrow** (E. C.) Songs and rhymes from the South. (J. Amer. Folk-Lore, Lancaster, Pa., 1912, xxv, 137-155.)
- Peruvian Expedition (The) of 1912.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., xiv, 405.)
- Piers** (H.) Mastodon remains in Nova Scotia. (Pr. and Tr. N. S. Inst. Sci., Halifax, 1911-1912, xiii, 163-174.) Only a femur and a molar-tooth are known, so far, from Nova Scotia. Author cites Dawson, *Handbook of Geology* (1889, p. 157), to the effect that the Micmac Indians had traditions of the existence of the mammoth, extinct before the introduction of man. This, however, is very doubtful.
- Brief account of the Micmac Indians of Nova Scotia and their remains. (Ibid., 99-125.) Treats briefly of location, name (corruption of native name *Megumawaach*), history, early conditions (references to Les-carbot, Denys, etc.) present condition, recent dress, chiefs (5, one for each district), population (in Nova Scotia, 1,993 in 1905; 2,026 in 1911), language, religion, legends, mortuary customs, games, prehistoric implements, arrow-heads, spear-heads (much fewer than arrowheads), adzes or celts, gouges, grooved axes (rare), hammer or club heads (very rare), pendants or sinkers (rare), pipes (somewhat rare; typical Micmac pipe), pierced tablets, stone rings, stone tubes, pieces of worked copper (from native copper of trap from Bay of Fundy), bone implements (uncommon), shell-wampum (the two strings in the Provincial Museum were doubtless obtained in barter from Indians of New England), relics of European manufacture, kitchen-middens, mounds (none known in Nova Scotia), petroglyphs (at Fairy Lake and George's Lake, Port Midway River, all in Queen's Co.; 331 sheets of tracings of the oldest, made by the late Geo. Creed in 1887-1888, are in the Provincial Museum). On pages 118-125 is a Bibliography, 1593-1911, of over 60 titles.
- Pittier** (H.) Little known parts of Panama. (Nat. Geogr. Mag., Wash., 1912, xxiii, 627-662, 35 figs., map.) Pages 636-662 treat of the aboriginal tribes: Guaymies (ca. 5,000 in number), Cuna-Cuna or San Blas Indians, Chocoos. Physical characters (Guaymies usually not very prepossessing, but a few of the women positively pretty; San Blas Indians small-statured, long-bodied and short-limbed; Chocoos physically fine-looking and healthy, girls "fat and full of mischief"), face-painting, treatment of women, dwellings, food, ornaments (gold ear-disks of Cuna-Cunas), gala dress, family life (Chocoos monogamous), etc. According to P., the Chocoos are "a sun-loving, bright and trusting people, living nearest to nature and ignoring the most elementary wiles of so-called civilization," —their number several hundred on the Sambu, etc. Among the Cuna-Cunas polygamy, though allowed, is seldom practiced nowadays. Among the Guaymies the number of wives is the standard of wealth. The Cuna-Cunas, besides being excellent sailors and fishermen, are good agriculturalists as well. Among them face-painting is rapidly disappearing.
- Prest** (W. H.) Report on cave-examination in Hants County, N. S. (Pr. and Tr. N. S. Inst. Sci., Halifax, 1911-1912, xiii, 87-94, 2 figs.) Treats of Miller's Creek, Frenchman's and Five-mile River caves, all of which may have served as shelters, probably not as human habitations, on account of their condition and situation.
- Rivet** (P.) Scories et terres cuites de la série pampéenne de la République argentine. (J. Soc. d. Amér. de Paris, 1911, N. S., viii, 341-343.) Résumés briefly M. Boule's discussion, in *L'Anthropologie* (xxii, 68, 693), of recent memoirs on the scoria and "terra cotta" of the Pampean series of Argentina. The question is still an open one.
- Affinités du Tikuna. (Ibid., 1912, N. S., ix, 83-110.) Gives, on pages 89-95, a vocabulary of 256 words (lists of de Castelnau, Marcov, Spix, Orton, von Martius) and on pages 95-110 a comparative vocabulary of Tikuna and Guaraní, Arawak, Pano, Túkano and Gês. Some grammatical characteristics are noted on pages 84-86, and the verbal coincidences with other tongues on pages 86-88. Dr R. con-

cludes that "Tikuna may be considered as a much-corrupted Arawak dialect, with many borrowings from other languages." Little influence of the Tükano is perceptible, that of the Juri is next after the Guaraní. A Záparo element is also noted. These affinities, however, must stand the test of a much longer vocabulary. It is unfortunate that for so many South American stocks we have so little linguistic material.

— Prétendus jargons sud-américains. (L'Anthropologie, Paris, 1912, XXIII, Suppl., 77-79.) Dr R., from his study of the Peba and Ticuna, called by Brinton "jargons," finds them both *languages*, the former with Cariban, the latter with Arawakan affinities. Pages 72-73 are occupied by a discussion on the nature of jargons, in which M.M. Meillet, Delafosse, Gauthiot, Cohen, Lapicque, Boyet took part.

Schmidt (M.) Reisen in Matto Grosso im Jahre 1910. (Z. f. Ethnol., Berlin, 1912, XLIV, 130-174, 16 fgs., 4 maps.) Investigations on the Caracara river and examination of the *aterrados* (mounds) and pictographs in the Guat6 country with further studies on the Guat6 Indians (pp. 131-146): the *aterrados*, according to S., were built by the ancestors of the modern Guat6, who must have occupied this region for a long time, and they served the same purpose as now, viz., for plantations of *akuri*-palms, so important in the economic life of these Indians; additional linguistic material obtained from the Guat6; the pictographs of the Caracara hill resemble those of Gaiba. The Paressi-Kabiši Indians of the source-region of the Cabaçal, Jaura, Juruena and Guaporé (pp. 146-174):* Dwellings, historical data (the "tame" Kabiši are probably foreign Indians absorbed by Arawakan culture); material culture (list of settlements and houses, p. 159), family-houses, men's houses, food, women, plantations, manioc, gourds, hunting and weapons, implements, penis-tie, ornaments, septum-feathers, etc.; intellectual culture (geometric ornamentation on gourds; ornamented poles used in connection with ordeals for youths; spirit-cult.—chief snake-demon, *Jaraca*, has his home in the *Jaraca*-house—men's house; *chicha*-festival, p. 172; ordeal of youths,

p. 173; game of "head-ball"; nose-flutes used in ceremonies).

Schmidt (W.) Die Anwendung der kulturhistorischen Methode auf Amerika. (Anthropos, St. Gabriel-Mödling, 1912, VII, 505-506.) Résumés and criticisms Dr R. B. Dixon's critique of Graebner's *Kulturkreis-theorie* as applied to America (see *Current Anthropol. Lit.*, 1912, 1, 83). Father S. notes that "the culture-history method meets the strongest opposition from Americanists who are not inclined to admit relationships of American cultures to those of the Old World."

Schultz (W.) Vergleichende Bemerkungen zu Sagen der nordpazifischen Indianer. (Stzgrbr. d. Anthr. Ges. in Wien, 1912, 143-147.) Compares some of the tales and legends in Boas' *Indianische Sagen von der nordpazifischen Küste Amerikas* (Berlin, 1895) with myths of Northern European peoples and those of the civilized peoples of Asia Minor. He thinks, e. g., that Stucken in his *Astral Myths* has traced the "incest legend" by way of Iceland and Greenland to North America; that the American myth of the transformation of the raven into a pine-needle to be drunk by a girl and so born of her is imported from Scandinavia; so also some flood-legends, tales of the theft of fire, etc. Of Iranian origin are some of the solar legends (e. g., Bilqula) and akin to the stories of Phaethon (in Hellas borrowed from Elam). The argument is, however, rather far-fetched.

Seler (E.) Archäologische Reise in Süd- und Mittel-Amerika. (Z. f. Ethnol., Berlin, 1912, XLIV, 201-242, 38 fgs.) Gives results of visit of 1910. The ruins of Tiahuanaco, pp. 201-204 (Dr S. thinks the argument from orientation to change of earth's axis and date argued therefrom fallacious; nor is it necessary to interpolate between the epoch of Tiahuanaco-culture and Inca-conquest a special period of cyclopean polygonal masonry; remains of the culture of Tiahuanaco, in more or less degenerated form, are to be found to day in this region); Cajamarquilla, Pachacamac, Ancon, Chanchan, Moche, Trujillo, etc., pp. 209-223 (Uhle's views discussed and doubt expressed as to the validity of his divisions and successive periods. S. thinks that, apart from the archaic

- forms of Tiahuanaco art, from the fine varicolored Ica vessels, and perhaps also the art forms of the Cuzco-style proper, Peruvian ceramics, in spite of all variations, have a unitary aspect; late persistence of Tiahuanaco art is to be seen on Koati island, etc.); fighting-scenes on earthen vessels from Trujillo, etc., pp. 217-220 (S. discovered similar ones on walls behind and above the Huaca de la Luna, near Moche,—a peculiar club figures in these scenes); painting on an earthen vessel from Trujillo representing a sort of "ancient Peruvian Prometheus bound," pp. 221-222, for which a parallel legend is cited from P. de Calancha. Mexico and Central America (pp. 223-241): Quauhtinchan and Acatlan (sculptures of deities, etc., on rocks); San Miguel Amantla and Santiago Ahuizotla, near Azcapotzalco, Chalchicomula and Jalapazco (clay heads, bodies, figures, etc.); ranch of San Rodrigo Aljojuca near Jalapazco (earthen vessels with paintings in style of Teotihuacan frescos); Isla de los Sacrificios; old Totonac town of Cempoallan, pp. 232-239 (hieroglyphs of sun, moon and stars; models of temples in clay); ruins of Cintla, pp. 240-241 (clay heads, fragments of pottery with hieroglyphs). S. also visited Palenque.
- Skinner (A.)** Traces of the stone age among the eastern and northern tribes. (*Amer. Anthropol.*, Lancaster, Pa., 1912, N. S., XIV, 391-395.)
- Swanton (J. R.)** The Creek Indians as mound-builders. (*Ibid.*, 320-324, 2 fgs.)
- Verneau (R.)** Les précurseurs de l'homme, selon Florentino Ameghino. (*L'Anthropologie*, Paris, 1912, XXIII, Suppl., 74-77.) Treats of Ameghino's *Prothomo*, *Diprothomo*, *Tetraprothomo*, etc. According to Dr V., the *Prothomo* and *Diprothohomo* "are men, like the men of to-day," and Ameghino's whole scheme of the genealogy of man is "purely imaginary and hypothetical."
- étromille's Bible.** (Sunday Herald, Boston, Mass., 1912, July 14, CXXXII, No. 14, col. 7; p. 9.) Brief account, with item concerning the children in the fiery furnace cited in Penobscot and Micmac with English translation. The "Bible," in Penobscot and Micmac, with an English version between them, was published in 1858-1860.
- Vignaud (H.)** Americ Vespuce, ses voyages et découvertes devant la critique. (*J. Soc. d. Amér. de Paris*, 1911, N. S., VIII, 75-115.) Critical study of Americus Vesputius and his achievements. Brief biography (pp. 75-80), the first voyage objections and answers to these (pp. 80-88), second and third voyages (pp. 88-97), fourth voyage (pp. 98-99), supposed fifth and sixth voyages (pp. 100-102), nautical competency of Vesputius, importance of his discoveries (pp. 103-108), his accusers and defendters (pp. 108-113), Vesputius and Columbus. According to V., the naming of America (first S. America and then the entire New World) after Vesputius is fully justified, not at all to the detriment of Columbus.
- Voth (H. R.)** Arapaho tales. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1912, XXV, 43-50.)
- Wagner (E. R.)** Le Rio Salado (moeurs et coutumes). *La mygale*. (*J. Soc. d. Amér. de Paris*, 1912, N. S., IX, 117-118.) Tale of a spider-invasion on the banks of the Salado (Argentina) in time of heat and drought.
- *La chasse chez les indiens Baticola*. (*Ibid.*, 1911, N. S., VIII, 55-60, 1 pl.) Treats of the hunt, fishing, weapons and utensils, among the Baticola Indians of the Rio Iguassu, southern Brazil. Honey-gathering, bow and arrow, tapir-trapping, peccary-hunting, preparation of animal food, boleador for birds, fish-spearing, etc.
- Wardle (H. N.)** Certain rare West-coast baskets. (*Amer. Anthropol.*, Lancaster, Pa., 1912, N. S., XIV, 287-313, 3 pl., 7 fgs.)
- Will (G. F.)** Some Hidatsa and Mandan tales. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1912, XXV, 93-94.)
- Winchell (N. H.)** Paleolithic artifacts from Kansas. (*Rec. of Past, Wash.*, 1912, XI, 174-178, 1 fg.) Calls attention to a collection of aboriginal stone artifacts belonging to the Historical Society of Minnesota,—“they were collected by the late J. V. Brower in 1901-1903 and have been referred to briefly by him as evidence of a culture much ruder than the culture of the Pawnee Indians who were met by Coronado in 1541 at the termination of his journey to Quivira.” Mr Brower referred them to the Wichita, kinsmen of the Pawnee. They are surface-

finds from east-central Kansas. Prof. W. uses "paleolith" to those flints supposed to antedate the Kansas ice-epoch. "Pre-neolithic" (with semi-patina) flints are also discussed.
Wintenberg (W. J.) "Toggle-heads"

or "shuttles"? (Ibid., 27, 1 fg.) Notes that certain bone objects from Nebraska (Gilder) termed "shuttles" are probably, like similar specimens from Ontario, "toggle-heads," such as the modern Eskimo use.

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REVIEWS

METHODS AND PRINCIPLES

The Origin and Antiquity of Man. By G. F. WRIGHT. Bibliotheca Sacra Co., Oberlin, Ohio, 1912. Pp. xx, 547. (Price \$2.00 net.)

This is an interesting and cleverly written argument for the reconciliation of Genesis and geology. It is not indeed the geology of today, but that of the last century, which Dr Wright professes and expounds. There are, it is true, recent data cited here and there, but of the new principles that have been brought forward during the last twenty or thirty years and the profound changes that they have wrought in the fundamentals of geology, of zoology, and the kindred sciences, the author has little appreciation and no approval. It is difficult to understand fully the tenor of the discussion without recalling the arguments of the "reconcilers" familiar to the reviewer's boyhood and connected especially with the loved and honored personality of Sir William Dawson.

The substance of the argument is: that the glacial period was of comparatively short duration and recent close; that the earliest remains of man are found in glacial or immediately pre-glacial deposits in all parts of the world; that all reported evidences of Tertiary man are worthless; that man originated from a single stock and that the indicated region of dispersal of that stock was in Central Asia; that all fossil human remains belong to the single living species, and none represent earlier stages in his evolution; that the absence of any such earlier stages indicates that his origin was by special creation, the rest of the organic world having evolved according to natural law; that antediluvian man spread all over the world, during the great elevation that caused the glacial epoch; that the post-glacial subsidences, representing the Biblical deluge and involving the extinction of all these primitive races, were followed by a renewed dispersal from Central Asia, which gave rise to the modern races of man. The chronology of Genesis, by dint of judicious stretching and fitting, is brought into conformity with the views here outlined, and having

invoked one miracle for the creation of man the author is naturally compelled to accept another for the creation of woman in order to perpetuate the race.

The argument is throughout a prejudiced, and at times somewhat unscrupulous, presentation of such facts and opinions as may serve to support the above conclusions. Dr Wright is a well-known glacialist, and the discussion of the time and conditions and causes of the glacial period deserves careful consideration, although other authorities have come to rather different conclusions from the data to which he refers. Outside this the argument is somewhat superficial, and abounds in incorrect or misleading citations of facts and opinions. A few instances of Dr Wright's methods must serve. The nebular hypothesis is accepted as an unquestioned fact, along with the deductions made therefrom by Kelvin and Darwin limiting the age of the cooling earth, and the time that has elapsed since the separation of the moon as calculated from tidal drag. Portions of the estimates of Williams, Dana, Walcott, and Upham as to the proportionate and actual length of the geologic periods are ingeniously combined so as to secure a minimum of length for the glacial epoch. In the appendix these authorities are cited with a note explaining that

Efforts have been made to destroy confidence in the calculations drawn from the theory of the nebular hypothesis and the rate at which heat radiates from the sun by dwelling upon the mysterious powers of radium and by challenging the nebular hypothesis. But the most of the above calculations cannot be affected by such objections. George H. Darwin's calculations are based upon the effect of the tides resulting from the universal law of gravitation.

One would naturally infer from this statement that the object of the destructive criticism of the nebular hypothesis in recent years was to increase the length of geologic time, that the criticisms had been refuted, and that even if they were valid, the alternate theories proposed would not affect the estimates of time cited, in particular Darwin's estimate. One can only say that every one of these estimates of geologic time is profoundly affected by the newer theories of cosmogony and geology, that the estimates of physicists of the maximum time allowable are wholly invalidated, and that the estimates of geologists, which are minimal, allow of a possible or probable extension of vast duration. Moulton's mathematical calculations have shown the nebular hypothesis untenable, while to the planetesimal hypothesis no valid objection has been made so far as the reviewer is aware. The views now generally accepted by geologists of the cyclic alternations of relief and submergence of the continents with the accompanying alternations in climate, erosion

and sedimentation, whatever theories may be held as to their cause, are hardly to be questioned as facts. But if Pleistocene and modern conditions involve an exceptionally rapid rate of erosion, which has prevailed periodically, with long intervening periods of base-leveling and slow erosion, then modern average rates of erosion and sedimentation afford no data for calculating the length of these long intervening periods of quiet. I do not mean that an estimate of geologic time becomes impossible; but the problem is more complex and the data and method of calculation must be modified.

The author labors under an impression that evolutionists are engaged in a conspiracy to stretch the estimates of the length of the glacial age and the time since its close, in order to afford time for the evolution of man from the lower animals. Such a conspiracy would be as needless as it would be futile. The evolution of man from his primate ancestors must needs be set back into the Tertiary period, and the length of that period, even on Dr Wright's estimate, affords an abundance of time even for the strictest Darwinian. In fact, the lack of evolutionary progress in all races, including man, during the Pleistocene, is strong evidence for the relative shortness of that period. There has been a great deal of migration and extinction, but very little progressive evolutionary change in the various races of mammalia since the close of the Tertiary.

The reviewer shares Dr Wright's skepticism as to the reported evidences of Tertiary man, but his refusal to admit that the Neanderthal, Spy, Chapelle-aux-Saints, or Heidelberg discoveries pertain to a species distinct from the living *Homo sapiens* is quite unwarranted by the authorities he cites. Authoritative judgment is practically unanimous in the view that these represent a species, perhaps more than one, clearly distinct from living races, although in some respects the Australian is transitional. That it is human in the sense of belonging to the genus *Homo* would be the general verdict of conservative authorities. Sollas, whom Wright apparently quotes as authority for his conclusion that the differences between the Heidelberg jaw and that of living races are slight and do not warrant specific distinction, expresses himself definitely and clearly in the book cited in favor of its pertaining to a valid species.

In regard to *Pithecanthropus* Dr Wright concludes:

Hence, comparative anatomists like Cope and Lydekker have no hesitation in pronouncing the specimens entirely human. They are those of a man and not of a connecting link.

What Cope actually said was that it was doubtful whether the *Pithecanthropus* skull pertained to the modern species or to *Homo neander-*

thalensis. This as the sequel of a very clear and convincing statement of the distinct specific characters of the latter. Wright means by human (cf. pp. 309, 395) belonging to the modern species, and makes no allusion to Cope's opinion on the Neanderthal and other skulls. Lydekker's statement as expressed in the *Encyclopedia Britannica* (Art. "Pithecanthropos") is as follows:

The prevailing opinion is that the bones are human. They are not held to represent what has been called "the missing link" bridging over the gulf between man and the apes; but almost all authorities are agreed that they constitute a further link in the chain, bringing man nearer his simian prototype.

Such misleading citations of authority are indefensible. If Dr Wright disagrees with the authorities he cites he should say so, and give his reasons; the reader can then judge whether he or they are better informed. But to quote them in apparent support of opinions which they would promptly repudiate is not a permissible method in scientific discussion.

In strange contrast to the author's skepticism with regard to Tertiary man or "missing links," stands his persistent faith in the doubtful evidences that have been brought forward of early Pleistocene man in North America, and especially on the Pacific coast. In the face of Sinclair's destructive criticism he still believes in a Calaveras skull and the "cumulative evidence" of other alleged discoveries "cannot be seriously affected" by the fact that every one of them is disproved or shown to be doubtful.

The fact that direct Tertiary ancestors of man have not been found is well recognized by all scientific writers. The conclusion that the author draws from this fact, that man originated by direct special creation while the rest of the animal world was evolved through the operation of natural law, is utterly unwarranted. In the first place this is not at all an exceptional case. There are numerous other animals of whose ancestry the evidence is as imperfect or more so. The reasonable explanation of all such gaps is that we have not searched sufficiently, or in the right place, or that for various reasons the remains of the missing stages were not preserved. It is illogical to admit this explanation in the case of all the other gaps in phylogenies and call for a miracle in the case of man. And furthermore, as the author points out, various lines of evidence concur in placing the center of dispersal of man in Central Asia; and of the Tertiary faunae of Central Asia we know practically nothing; the region is unexplored so far as its fossils are concerned. When we know the vertebrate faunae of Central Asia as we know those

of Western Europe and the United States, we shall still be far from having exhausted the possibilities of discovery, but in my judgment we shall have secured by that time a great deal of direct evidence on the Tertiary ancestry of man. The present writer is convinced that the specialization of man's ancestors for terrestrial habitat and a bipedal gait will be found to date well back into the Middle Tertiary, and to antedate the evolution of the brain above the stage represented by the Old World monkeys, the anthropoid apes representing a partial reversion to arboreal habits from the same terrestrial stock. But the reasons for this opinion would take too long to set forth.

The final chapters of the book, setting forth the Biblical record and chronology, open with the accusation that

The men of science belie all their own pretensions to candor and accuracy when they without consideration contemptuously set aside the evidence of the Bible relating to the origin and antiquity of the human race.

In fact, a vast amount of learning and research has been devoted to the critical study of the book of Genesis, to the internal and external evidence as to its antiquity, origin, and subsequent history, its comparison with other ancient documents, and all that may be learned from it with regard to the early history of the races of Western Asia. Some of the results of these researches are matters of common knowledge, yet Dr Wright is, or affects to be, wholly ignorant of them. Scientists do indeed belie their professions of candor and accuracy when they fail to take account of these results of critical research in an argument such as is set forth in these closing chapters.

Of the minor errors, unessential, that is to say, to the argument, one or two must suffice. The hippopotamus and the rhinoceros are included among the fauna of the American Pleistocene (pp. 238, 265, 287). The hippopotamus is unknown as a fossil in America, and the rhinoceros did not survive long enough to become a contemporary of the mammoth. The coupling (p. 346) of "llamas, tapirs and gigantic Edentata" as peculiarly South American types (meaning of South American origin) is as incorrect as the statement that "the remains of not one of them have been found in the Pliocene deposits of North America." All of them are well known from the North American Pliocene, and the llama and tapir are certainly of northern origin, while the gigantic Edentates evolved in South America. On page 349, however, the tapir and camel are regarded as of Old World and North American origin respectively. Whether this is a slip, or the author is unaware that the llamas belong to the camel family, the earlier statement needs correction, as also the

statement that tapirs are unknown in North America until the Post-pliocene. The statement of distribution of Cervidae and Elephantidae also needs emendation. All these are unessential details in a branch of the subject with which the reviewer is most familiar; but they tend to destroy confidence in the accuracy of the evidence as cited in other subjects.¹

W. D. MATTHEW.

L'Uomo come specie collettiva. Discorso pronunciato nella Solenne Inaugurazione dell' Anno Accademico nella R. Università di Napoli, il 4 Novembre 1911. V. GIUFFRIDA-RUGGERI. Napoli: Tipografia della R. Università, 1912. Pp. 44.

Professor Giuffrida-Ruggeri's inaugural address at the University of Naples deals with a subject to which he has made many interesting and valuable contributions. It is really the abstract of a forthcoming book, upon which the author has been engaged for some time past, dealing with the original characters of the human race and its classification, etc. The "collective species" of Cuénot, in his *La genèse des espèces animales* (Paris, 1911), the "equivalent subdivisions" of De Vries, and his "vicinism," Fritsch's "metamorphism," Kollmann and Branca's "pigmyism," Cope's "law of the unspecialized," Osborn's polyphyletism, with its "laws of divergence," Klaatsch's "pre-hominian race-differentiation," etc., are briefly considered. The author, himself, is a monogenist, or, as he prefers to call himself, a "neo-monogenist." He believes in the existence of but one species of mankind, *Homo sapiens*, "collective or systematic," divided into "elementary species," which again fall into "varieties" and "subvarieties." The theory of Klaatsch, that the differences of the human races are anterior to the humanization, or "homination" of man, he terms (p. 36) "a paradoxical and absurd idea, since the differences among the human races lie within the orbit of all that is human and can not be anterior to it itself." The culmination of polygenism is reached in the so-called "ultrapolygenism," which assumes not only diverse human genera, but also diverse anthropogenic centers. This monogenism would not exclude the possibility that other "systematic species," belonging to the genus *Homo*, may have existed in times anterior to the present,—but these also, if they existed, had their origin from one rather than from many anthropogenic centers. The disturbance of "geographical variation" in man (leading to "fragmentation of

¹ Dr Matthew's review deals only with some of the many problems touched in Professor Wright's work; others will be considered in one of the following issues of CURRENT ANTHROPOLOGICAL LITERATURE.—Editor.

the species"), Professor Giuffrida-Ruggeri thinks, can be explained by inter-human extinction (not cataclysmic, climatic, or other phenomena), such, as, perhaps, the "civilizers," represented by the "cannibals of Krapina," practised upon the "man of Neanderthal,"—many lacunae in human variations may be unrecognizable now for this reason. This same process of violent extinction of his fellows (peculiar to man) serves likewise to account for the "ethnic stratification" discernible, *e. g.*, in France, but not in regions where the first inhabitants have been able to maintain themselves, something that has occurred in certain secluded areas. A great advantage to man, in the early period of his existence, was his great fertility as compared with the anthropoids, enabling him to people the whole earth in very remote times. Geographical isolation, with its protective influences, has given rise to certain minor formations with particular characteristics. The scheme of neo-monogenism is embodied in the following table, given on pages 25–26:

MODERN HOMINIDAE

Hominidae, fam.

HOMO, gen.

Homo sapiens, spec. collect. (or system.).1. *H. s. australis*, spec. elem.

- | | | |
|---|---|---|
| " | " | australianus, var. |
| " | " | hypsisthenocephalus, subv. |
| " | " | neanderthalicus, subv. |
| " | " | veddaicus, var. |
| " | " | ceylonensis, subv. |
| " | " | senoicus, subv. |
| " | " | toala, and other subv. |
| " | " | tasmanicus, var. |
| " | " | melanesiensis, var. (to be subdivided). |

2. *H. s. pygmaeus*, spec. elem.

- | | | |
|---|---|-------------------------------------|
| " | " | melanesiensis, var. |
| " | " | asiaticus, var. |
| " | " | andamanicus, subv. |
| " | " | semangicus, subv. |
| " | " | philippinensis, subv. |
| " | " | africanus, var. (to be subdivided). |
| " | " | steatopygus, var. |

3. *H. s. indo-africanus*, species elem. (?).

- | | | |
|---|---|-------------------|
| " | " | dravidicus, var. |
| " | " | aethiopicus, var. |

4. *H. s. niger*, spec. elem. (to be subdivided).

5. *H. s. americanus*, spec. elem.
 - " " nordicus, var.
 - " " neotropicus, var.
 - " " andinus, var.
 - " " patagonicus, var.
 - " " australis, var.
6. *H. s. oceanicus*, spec. elem.
 - " " ainu, var.
 - " " polinesiacus var.
 - " " " orientalis, subv.
 - " " " australis (Maori), subv.
 - " " " protomorphus (Kubu, etc.), subv.
7. *H. s. asiaticus*, spec. elem.
 - " " paleoartcticus, var.
 - " " neoartcticus, var.
 - " " mongolicus, var. (to be subdivided).
 - " " meridionalis, var.
8. *H. s. indo-europæus*, spec. elem.
 - " " brachimorphus, var.
 - " " " alpinus, subv.
 - " " " armenicus, subv.
 - " " " pamiriensis, subv.
 - " " dolichomorphus, var.
 - " " " nordicus, subv.
 - " " " mediterraneus, subv.
 - " " " indo-afghanus, subv.

Almost all the "elementary species" recognized by Giuffrida-Ruggeri possess a "double direction." *Homo australis* presents a Caucasoid direction in the Veddas and a Negroid one in the Melanesians and Tasmanians,—also a double direction in height of skull; *Homo pygmaeus* has a brachy- and a dolicho-cranial direction; *Homo indo-africanus* presents the Caucasoid direction (to a more advanced degree than the Vedda variety), also the Negroid (or, better, the sub-Negroid) in various characters; *Homo americanus* presents in its whole complex the double Caucasoid and Mongoloid direction,—also the two brachy- and dolicho-cranial directions, as well as high and low; *Homo oceanicus* presents in physiognomic traits the Caucasoid direction in the Maoris and the Mongoloid in the Kubus,—also the dolicho- and brachy-cranial directions; double directions, physiognomic and cranial, appear also in *Homo asiaticus* and *Homo indo-europæus*. According to the author (p. 28):

All these double directions, on which really depends the absence of homogeneity, serve to show that we are dealing with characters which are to be made

much of in the larger subdivisions of the elementary species themselves, but for the largest groupings (elementary species, or subspecies) it is rather an *ensemble* of tegumentary-skeletal characters and likewise considerations of spatial distribution that are in question.

The *Homo indo-europaeus* is more "differentiated," and *Homo asiaticus* more "specialized"; by "differentiated" the author means, "multiplicity of branches with well-distinguished characters, so that the internal divergencies tend to exceed the common characters," and by "specialized" the opposite of this, viz., "the homogeneity (secondary!) of a terminal branch in which the specific characters of the *ensemble* exceed the internal divergencies" (p. 33). Concerning the pigmies he observes (p. 20):

What there is in the Pigmies of the unknown primordial man cannot be greater than what the Australians have of him. Both, in their complex, are very far from the *Urtypus*, and belong within the collective species of modern *Homo sapiens*, as elementary species, with the same right as the White, the Black, the Yellow, the American, the Oceanic.

It will be noted that the author makes the Ainu of Japan, etc., a variety of his *Homo oceanicus*, which came up from Indonesia; and the Eskimo a neo-arctic formation of the *Homo asiaticus*,—between the "paleo-arctic" formation and the "neo-arctic" may be intercalated a "Siberian formation," or the last may better, perhaps, be regarded as a subformation of the "paleo-arctic." The results of the Jesup North Pacific expedition argue, however, against this disposal of the Eskimo. The Fuegians are looked upon as "probably a subformation, or a collateral form of the 'paleo-American' race, once much more extended in South America (Deniker considers them the remnants of it)." This interesting lecture contains much of value to the systematizing somatologist, and we anticipate with pleasure the appearance of the volume promised in the near future.

ALEXANDER F. CHAMBERLAIN.

Die Anfänge der Musik. By CARL STUMPF. With 6 figures, 60 examples of melodies, and 11 illustrations. Leipzig: Johann Ambrosius Barth, 1911.

This is a timely work on primitive forms of music. Much of the best that has been written in recent years on primitive music, and exotic music generally, is scattered in a number of special works, such as Gilman's *Hopi Songs*, and in numerous articles chiefly by von Hornbostel, Abraham, and Stumpf himself, which are not easily accessible. Hence such a book as this, which aims to present in succinct form the results of current research in this new and fascinating field, must needs

be of great interest not only to those who occupy themselves with musical problems but to students of primitive culture as well. Owing to the relatively technical character of musical studies and the difficulty of reducing the melodies of primitive peoples to black and white, ethnologists have paid perhaps less attention to the subject of music than to almost any other phase of primitive life. And yet nothing is more evident than that music is one of the most important elements entering into primitive culture. Psychologically this is evident from the fact that many complex rituals, for instance, consist mainly of, or center about, ceremonial songs, with or without dance accompaniment, often rigidly determined in number and order. Historically the importance of musical elements in determining cultural connections and lines of influence is certainly great, though comparatively little has yet been done in this regard. A brilliant example of the possibilities of this type of culture research is afforded by von Hornbostel's article "Über ein akustisches Kriterium für Kulturzusammenhänge" (*Zeitschrift für Ethnologie*, 1911, pp. 601-615), in which the xylophones of Africa and Burma and the pan-pipes of Bolivia and Melanesia are respectively shown, plausibly enough, to be culturally connected on the basis of technical musical coincidences.

Stumpf's book is divided into two parts, the first, "Origin and Earliest Forms of Music" (pp. 7-61), taking up the theoretical aspects of the origin and development of music, the second, "Songs of Primitive Peoples" (pp. 102-196), constituting a survey of some of the characteristics of primitive music in different parts of the world, as illustrated by sixty selected songs with accompanying musical analysis. A number of interesting points only briefly referred to in the text of the first part are taken up in a series of notes (pp. 62-101), which include also a useful bibliographical résumé of the work done during the last thirty years in the study of exotic music (pp. 64-69). A series of eleven photographs of primitive musical instruments with explanatory remarks (pp. 197-209) closes the volume.

The first chapter of the work, "Modern Theories" (pp. 8-23), briefly discusses and disposes of three theories that have found favor as explanatory of the rise of musical expression. The first of these is that of Charles Darwin, according to whom the earliest forms of human song, like the songs of birds during the mating season, are due to sexual selection, the songs of the males having supposedly served the same purpose as the bright plumage of male birds. Among several difficulties in the way of an acceptance of this theory, Stumpf rightly lays stress on a

radical difference between the songs of human beings and of birds. "We call music," says Stumpf, "not the production of tones as such, but of certain series of tones, be they ever so simple. And a quite essential characteristic of music in the human sense is that these series can be recognized and repeated independently of the absolute pitch" (p. 10). In other words, the subject-matter of music is not tones so much as relations of tones. Bird music, however, can be demonstrated to approximate to a definite absolute pitch, differing fundamentally in this respect from music as we understand it. The crux in any theory of musical origins is not so much to explain the rise of variations of pitch as to make clear how definite tone-schemes or intervals came to be.

A second theory of the origin of music has been put forth by Rousseau, Herder, and, independently of them, by Herbert Spencer. According to it, the earliest forms of music must be sought in the accents and changes of pitch involuntarily produced in speech under the stress of emotional excitement. This theory, while recognizing that there are no hard and fast lines between speech and music, fails at the same time to do justice to the significance of fixed intervals, characteristic of true music, as contrasted with the comparatively indefinite glides and cadences of speech.

The third theory of musical origin discussed by Stumpf is the rhythmic theory proposed by Wallaschek and by Karl Bücher in his famous *Arbeit und Rhythmus*. According to this, the rhythmic movements of many occupations of ordinary life, such as rowing, grinding, and threshing, have set the rhythmic framework in which song might develop as an accompaniment. The one-sidedness of this theory has been well pointed out by von Hornbostel in his review of Bücher ("Arbeit und Musik," *Zeitschrift der Internationalen Musikgesellschaft*, XIII, pp. 341-350). Rhythm is naturally but one element of music, probably less distinctive of it than the use of definite tone intervals. As Stumpf remarks, "An ever so nicely differentiated drum-sonata is not yet music, at any rate not that music whose origin we seek" (p. 22). An added difficulty lies in the relatively infrequent occurrence of working-songs among primitive peoples.

The second chapter, "Origin and Earliest Forms of Song" (pp. 23-34), takes up Stumpf's own theory of the early steps leading to what may properly be called music. According to Stumpf, the dividing line between speech and song was reached when the necessity of calling out to one at a distance produced long-drawn-out tones of high pitch. We may term this the signaling theory of the origin of musical tones. The second and

more characteristic step was reached when a group, consisting of men and boys or men and women, joined in such a signal note, for here simultaneous tones of different pitch would be produced. Now two tones at the interval of an octave, such as might often be produced under such circumstances, have the peculiarity of "melting" into what strikes the naïve ear as a single tone. This characteristic is also possessed, though in less degree, by tones at intervals of a fifth or a fourth, which is but an inverted fifth. Primitive man, Stumpf believes, came to take particular notice of the unified effect of tones sung at consonant intervals and developed freedom in their use as such, that is, as transposable tonal relations. The other intervals, dissonant or relatively so, would in time arise by giving the voice free play within the fourth, fifth, and octave.

Like most theories of cultural origins, this of Stumpf's is more ingenious than demonstrable. It would be difficult to prove that consonant intervals did not first rise into consciousness in the manner described by Stumpf, yet it is clear that the theory is not based on definite historical data. In the nature of things any such theory must be purely speculative, as the use of musical tones is far too ancient a heritage of humanity to yield its genesis to historical reconstruction. Failing historical evidence, a theory of origin can be fully convincing only when so well grounded in psychology as necessarily to exclude all other possible theories. This is hardly the case here. There are many circumstances under which musical tones, involuntarily produced, could be brought to man's attention, more than one thinkable method by which musical intervals could have been determined. Nor is it evident why only one factor need have operated in the origin of tone intervals. Another weakness of Stumpf's theory lies in its too great emphasis on the purely intervallic side of music. Music is neither purely tone nor purely rhythm. Would it not be more suggestive to think of it in terms of an association of tone production, however it might arise, with the rhythmic impulse manifested in all of man's artistic activities? Granted this impulse and the possession of vocal cords, adjustable for changes of pitch, various forms of musical expression might be expected to arise. Several paths seem possible, the actual course or courses traversed lie beyond our ken.

In the third chapter of the book, "Primitive Instruments and their Influence" (pp. 35-42), Stumpf rapidly traces the history of instrumental music among primitive peoples. Pipes, pan-pipes, trumpets, musical bow, instruments of percussion, and xylophones and metallophones are selected for treatment. In connection with trumpets Stumpf suggests (p. 38) that the overtones produced by over-blowing may have

served as a factor in the determination of consonant intervals (octave, fifth, fourth, and third). It is refreshing to find, however, that he is not inclined to overdo the influence of instruments in the development of the main elements of music. The example that he gives (p. 42) of the high development of purely vocal music among the North American Indians, though instrumental music occupies a distinctly secondary place among them, may serve as warning against the tendency to make too much of the determining influence of instruments.

Chapter IV is devoted to "Polyphony (*Mehrstimmigkeit*), Rhythm, and Speech-Song" (pp. 42-53). The barest rudiments of harmony may be detected among various tribes in the tendency to sing in parallel octaves, fourths, and fifths, and the holding out throughout a melody of a single tone (organ point). Of harmony proper, however, that is, the use of several tones grouped in chords, we find no trace in primitive music or, for that matter, in any forms of music outside of that of late medieval and modern Europe. Of "latent harmonies" in the music of primitive peoples no tangible evidence seems forthcoming. Yet for what such music lacks in harmonic or melodic complexity it often makes up in complexity of rhythm. Complicated time-schemes, such as 5/4 and 7/4, or alternations of different schemes, which are not infrequent in American music, and the following of distinct time-schemes by melody and by accompanying instruments are evidences of this. The latter part of the chapter is devoted to the mutual influence that speech and music exert on each other (recitatives and chants). A particularly interesting example of the influence of speech on music is afforded by the drum language of western Africa, in which the pitch accents of ordinary speech serve as model for the succession of drum taps produced by differently tempered drums.

The first part of the book closes with a chapter on "Lines of Development" (pp. 53-61), in which various stages in the development of a tonal system are sketched. In the first place, there is a progressive tendency towards the development of a primary tone in a melody ("tonic"), though its rigid restriction to the beginning tone of a definite scale is a phenomenon that appears late in the history of music. Another important step is the formation of a more and more definite scale within the compass of the octave. As is well known, our diatonic scale of seven tones is only one of a large number of possible scales, and a survey of exotic systems of music in which scales are recognizable at all shows, indeed, many types of scale in use, both as regards number of tones and fixing of intervals. One of the most specialized and at the same time

logically constructed musical scales that we know of is that of the Siamese, which consists of tones obtained by dividing the octave into seven exactly equal intervals; no single interval of this scale corresponds to any of our diatonic or chromatic intervals. Scales based on intervals at fixed distances from each other within the octave are, however, by no means the rule, the principle of consonant intervals nearly always demanding the recognition of true fifths and fourths as important tones in the scale. Hardly less important than the development of the scale is the fixation of various types of melodic structure. This brings us to musical form, an aspect of primitive music that has been but imperfectly studied as yet. I am inclined to doubt whether a purely musical study of this problem would be as fruitful as when taken in connection with song-texts, dance forms, and such other features as musical execution is wont to be associated with in practice. The peculiarities of melodic forms are often due to factors that have no direct relation to musical problems as such, as witness our masses, lullabies, and bugle calls. These remarks are meant to indicate the necessity of studying the more complicated problems presented by primitive music in connection with associated cultural features. Stumpf's relative neglect throughout the book of all features that are not strictly musical in character is naturally to a large extent unavoidable, but we must not fail to realize that such one-sidedness may lead us astray in our interpretations.

The latter part of the chapter deals briefly with the various methods that have been evolved of handling simultaneous tones. Starting with the simplest form, Stumpf sets up (pp. 97-101) six types of tonal treatment. These are unison, by far the most wide-spread in primitive music; organum, singing or playing in parallel intervals; bordun or organ point; heterophony, the simultaneous performance of a theme in different variations, a style of treatment that has obtained its highest development among the culture peoples of eastern Asia; polyphony in its narrower sense, the simultaneous performance of several more or less distinct themes, most typically developed in the West European music of the fifteenth century; and harmony, which so thoroughly pervades our musical thinking that we find it difficult to refrain from reading harmonic implications even into unaccompanied melodies of non-European peoples.

Doubtless the most interesting portion of the book for the majority of readers is the selection of primitive songs constituting its second half. The method of transcription used by Stumpf in these follows the lines laid down by Abraham and von Hornbostel ("*Vorschläge für die Trans-*

skription exotischer Melodien," *Sammelbände der Internationalen Musikgesellschaft*, XI, 1909). This method aims to be as purely objective as it is possible to be with our staff system of musical notation, justice being done to peculiarities of intonation, time-scheme and rhythm, method of delivery, and melodic structure. Many of the illustrative songs are such as have been worked up by von Hornbostel and those connected with him at the Phonographic Archives in Berlin. Though it would naturally be impossible for Stumpf, in the space at his disposal, to treat fully of the musical peculiarities of all primitive peoples from whom phonographic material has been obtained, he has succeeded in covering a wide range of tribes and types of songs and in giving some idea of the nature and difficulty of the problems involved.

Beginning with the Vedda of Ceylon, of whom four songs are given, he takes up in order the Andaman Islanders (two songs), the Kubu of Sumatra (three songs), the natives of Beagle Bay in western Australia (one song), the Torres Straits natives (two songs), the Melanesians (three songs), the Tehuelche of Patagonia (four songs), the Toba Indians of Bolivia (one song), the Yaqui of Sonora (one song), the Pueblo Indians (four songs), the Pawnee (three songs), the Iroquois (three songs), the Dakota and Kiowa (one song each), the Ojibwa (three songs), the Bella Coola (three songs), the Nootka (two songs), the Kwakiutl (two songs), the Thompson River Indians (six songs), the Tlingit (one song), the Eskimo (two songs), the Ewe of West Africa (five songs), the Wanyamwezi and Wasukuma of East Africa (three songs), and the Singhalese of Ceylon (one song). More or less detailed analyses are given of all of these, the musical problems brought up by each being discussed in their place. Practically every song discussed has one or more points of interest, but only a few of these can be selected here for explicit reference. In comparing Old World songs with those of the American aborigines, one is on the whole impressed by the greater intelligibility of the former to those accustomed to modern European music. Thus the Australian song from Beagle Bay (p. 122) and the second Ewe song (p. 188) are surprisingly easy, or seem to be, to grasp and write in terms of European music. The Melanesian song from Nissan (p. 128) has a peculiar charm all its own; it is given as a mother's death-lament. The Indian song from Bolivia (p. 137) is remarkable for its range of voice (no less than two and a half octaves). Of the North American Indian songs, the Hopi song given on pages 145 to 148 is the most interesting in melodic structure, consisting as it does of four distinct sections, two of which are repeated with modifications in the course of the song. A good example of the

peculiar rhythmic structures that we often meet in the music of the West Coast Indians of North America is given in the Kwakiutl song on page 172; though neither the melody nor the rhythm can be considered in any sense complex, the relation of the drum and voice rhythms is such as to produce an effect decidedly unexpected to European ears. The Ewe songs (p. 188) are remarkable for the rhythmic complexity of the drum and hand-clapping accompaniments; in the second of these there are no less than three simultaneous and rhythmically distinct accompaniments, executed by big drum, little drum, and hand-clapping.

It will be inferred that Stumpf's work is in no sense a definitive study of primitive music, and, indeed, there are many unanswered problems raised in the course of it. This, however, is not a defect, but a decided merit at this stage of our knowledge. Scientific investigation of primitive music has but barely begun, yet much that is interesting and suggestive has already come to light. Stumpf's *Anfänge der Musik* will doubtless do much to add impetus to this important branch of ethnological research.

E. SAPIR.

A Psychological Study of Religion, Its Origin, Function, and Future. By JAMES H. LEUBA, professor of psychology, Bryn Mawr College. New York: The Macmillan Co. (66 Fifth Avenue), 1912. (Price \$2.00 net.)

The most valuable part of this valuable book is, I take it, its insistence upon the thesis that religion can not be pigeonholed. Isolation is ever a source of prestige—a fact hierarchies have always made use of both for themselves and their dogma. Isolation is also a safeguard. As long as the religionist succeeds in maintaining that his experiences are unique, unrelated to the rest of life, he is unassailable.

Nevertheless religion, Professor Leuba points out, is merely a part of man's adaptation to his environment, its study merely a branch of ecology. In other words, religion is merely one type of rational behavior, merely part of the struggle for life. In religion feeling and intellect play the same rôles as in other social activities. Religion, like the rest of life, is concerned with the gratification of human wants. Nor are religious wants themselves distinctive.

What, then, distinguishes religious from non-religious activities? Method, Professor Leuba answers, and the particular power relied upon for satisfaction. Practically, of course, non-religious interests and activities tend to gather round religion, giving it at times a deceptive value.

And yet such non-religious assets religion could well afford to forego, so great, according to Professor Leuba, are its intrinsic values. These

values appear in its aims, sought and unsought—the control of nature, animate and inanimate, the maintenance of class prestige, socialization through the dynamic influences of confidence and optimism.

In this connection, in Professor Leuba's pragmatic insistence upon the biological value of religion, it is noticeable that he all but ignores entirely the costs of religion—the fears and hates it begets, its thwarts to love, its stifling of curiosity, its unquiet mummies and sentimental hangmen.

Discussing the origins of magic and of religion, Professor Leuba's criticism of current theories is acute, and many of his own, suggestive. The rival claims of animism and of the high gods he meets by showing how early in mental growth the idea of Impersonal Force may arise, the idea upon which that of the high gods is based; and he suggests that *dynamism* as he names this conception may have preceded animism. To the gods he ascribes several origins with any order of succession possible. Nor is magic, he thinks, necessarily the precursor, as some would have, of religion. To Frazer's classification of magic he adds what he might have called repetition magic—arising from the feeling that what has happened once is likely to happen again—and make-believe magic, the purposive although sometimes credulous association of cause and effect by for the most part social conservatives.

Professor Leuba's passing assumption that fidelity in marriage was of vital importance to the tribe we are tempted to question. We question, too, his equally orthodox implication that the gods are but tardy promoters of morality, a point of view he subsequently fails to hold in his principal discussion of the relation between religion and morality, showing that however primitive the group its gods are ever relied upon in one way or another to enforce its customs.

In his statement that gods to meet affective and moral needs were comparatively late, Professor Leuba seems to ignore the abetting and devotion in general savage man usually expects from his ghosts. What would he say of the Australian *bret* or the ritualistic skull, Dyak or Melanesian?

In merely taking for granted that continence is deemed a praiseworthy practice at critical times, Professor Leuba shirks a difficult subject. He shirks another when he satisfies himself with the statement that ghosts, spirits, and "makers" only become gods when they become important factors in the struggle for life. In labeling the subject of evil spirits the "Negative Form of Active Religion" and holding that benevolence is necessary to godhead, he does worse, making a tag serve for an analysis.

In fact in all this ethnological part of his psychological study Professor Leuba suffers, we must admit, through having to present his conclusions merely. The more illuminating they are, the greater our desire for his evidence.

In his criticism of modern theology Professor Leuba reiterates the view that religion cannot be segregated from the rest of human experience. He points out that belief in the Christian god rests no longer upon the wonders of the physical universe, nor upon metaphysical arguments, but upon certain inner experience. Then taking up the claim of the mystic that this experience is an immediate revelation, he argues that revelation can only appear in consciousness. Now whatever appears in consciousness is material for psychological science. As for the gods, since their existence is made evident in consciousness, as empirical beings they, too, are objects of science.

But here we have a point of view altogether ignored by the modern religionist. The new theology turns away from psychology,—greatly to its shame, chides Professor Leuba. "The indifference of those who are supposed to be the custodians of religious knowledge to the only ways by which knowledge on the cardinal problems of practical religion can be increased, excusable a hundred years ago, has become a scandal and a public danger" (pp. 260-261).

These indifferent guardians of religion Professor Leuba does more than scold. He drives them into a corner. Believing as they do that religious knowledge is given directly in consciousness or by induction, why is faith, as they allege, necessary? Because, answers their arraigner, of their grotesquely exaggerated pragmatism. The only question they deem relevant is, "Does this or that belief produce the results we want?" If it does, then by an act of faith they adopt it.

Even so, to find out what results work best towards the self-realization and happiness they are after, they will have perforce to deal with their "inner experience" according to the best scientific methods. Then theology, Professor Leuba placidly remarks, will become a branch of psychology.

Dealing with the future of religion, Professor Leuba's personal attitude towards religion becomes explicit. Brought up "in a religious atmosphere," he might readily have succumbed to that religious liberalism which has become so conventional, a liberalism, he points out in his preface, which means "either careless indifference to truth, or a timorous refusal to draw conclusions logically unavoidable, or concealment of one's opinions for motives not always creditable." From this slough psychol-

ogy has saved him, he might say; also, let us say, his natural sincerity and courage. This does not mean, however, that he foregoes religion. Classifying himself, in his fondness for tags, as an "empirical idealist," he argues that although human needs have changed, they have, if anything, increased and that by reason of this increase (an unconvincing point, we submit) they still require the satisfactions of religion. Hence our modern question is not whether religion is still needed, he says, but what sort of religion can be accepted.

Since our characteristic needs are for that "fulness of life which can come only through the freedom born of moral integrity and of right and sympathetic relations with one's fellow-men" (p. 314), the acceptable religion will be one, he thinks, "in which the idea of Humanity would play a rôle similar to the one given it in Comtism, but in which Humanity would be regarded as an expression of a Transhuman Power realizing itself in Humanity" (p. 328). In such a religion the essential truths of contemporaneous ethical culture societies, of Christian Science, and of other therapeutic cults would readily find a place.

Defining religion in an earlier part of his book, Professor Leuba argues that when "the distinction between personal and impersonal [Power] is in solution, religion itself is likewise in solution" (p. 74, n. 1). Is Professor Leuba able to conceive the idea of a Transhuman-Power-realizing-itself-in-Humanity as a personal Power—except as one of those very empirical gods whose existence he repeatedly tells us is merely in the minds of men?

ELSIE CLEWS PARSONS.

NORTH AMERICA

Ceremonial Bundles of the Blackfoot Indians. By CLARK WISSLER. (Anthropological Papers of the American Museum of Natural History, Vol. VII, Part 2, pp. 65-289.) New York, 1912.

By a medicine bundle the author understands any object, wrapped up under ordinary circumstances, that is guarded by the owner according to definite rules and associated with a ritual containing one or more songs (p. 107). No matter how large a bundle may loom in the tribal life, it is invariably the token of a relationship between a single individual and the supernatural power from whom the bundle is derived (p. 103). Accordingly, treatment of those ceremonials connected with organizations of individuals is reserved for a later publication. This does not mean that there is in the camp but one man owning, say, a pipe bundle, but that the owners of a particular type of bundle, whether classed together for certain purposes or not, remain unorganized. In this respect the author differs from McClintock, who speaks of the pipe men as forming a society (p. 152).

According to Blackfoot theory, practically everything of importance originated in dreams or visions, and naturally this explanation is applied to the origin of medicine packs and their rituals. Practically every man of consequence has had one experience resulting in the acquisition of a supernatural helper, some material object, and a song. As the Blackfoot understand by a medicine-man simply one who is skilled in the handling of bundles and conversant with the relevant ceremonies, there is thus no sharp distinction between medicine-men as a class and the generality of the tribe. Dr Wissler records a number of typical dream revelations as recounted by the visionaries. He is impressed with the uniformity of such experiences and of the resulting rituals in a tribe where the number of rituals is at least equal to that of the adult males. The explanation lies in the standardization of the rituals. A visionary generally consults one of greater experience with regard to his vision, the interpretation furnished tends to assume a stereotyped form already established in the tribe, and finally the dreamer offers the standardized version in perfect good faith as a genuine account of his original experience (pp. 101-102).

A fundamental point that probably is as characteristic as anything of Blackfoot culture is the communicable character of the power received.

The formal transfer of certain powers from a supernatural visitant to the visionary establishes a relationship between them. The visionary may transfer the power to another, waiving in favor of the recipient all rights to any benefits due to the relationship (p. 103), and this process may continue indefinitely with any one bundle. As the ownership and proper care of bundles is believed to secure happiness and long life, they are eagerly purchased, and a man's prominence is in some measure dependent on the number of bundles that have passed through his hands. Thus, an economic and a social function have become associated with the primarily religious function of the medicine bundles.

There are, however, certain revelations, not associated with bundles, that are not transferable. Most important among these are the songs granted to medical practitioners for the curing of specific diseases (p. 270). There is thus a real distinction between physicians and medicine-men as above defined: the physician must have had a revelation himself, while the medicine-man may benefit by the revelations granted to others. Another form of power that cannot be transferred is due to an object that has entered the visionary's body and upon which his life was believed to depend (pp. 80, 270, 273). From the meagre statements with regard to such intrusive objects it appears that such experiences were relatively rare among the Blackfoot. This is interesting because they played a rather important part among both the Crow and the Village tribes of the upper Missouri.

Several special points deserve to be noted. In a comparative discussion the author distinguishes between the pipe bundle ceremony of the Blackfoot, which he finds prevalent in the northern part of the Plains area, and a pipe ceremony related to the *hako* of the Pawnee, which is shared by the Teton, Omaha, and upper Missouri Village tribes, though the Teton also seem to have the pipe bundle (pp. 165-168). Since publishing his paper, Dr Wissler has concluded from a statement by an early writer that the calumet ceremony of the Mississippi valley was connected with the *hako* of the Pawnee and the *hunka* of the Dakota (CURRENT ANTHROPOLOGICAL LITERATURE, I, p. 19). A suggestive fact is brought out with regard to the Blackfoot smudge altars, which are often worked out in symbolic designs by means of colored earth, thus recalling the sand paintings of the Southwest (pp. 254-257). On page 254 the author points out incidentally that horses may have reached the Plains Indians from the East as well as from the Southwest, the presence of great numbers of horses in Virginia in the seventeenth century being a matter of record. The custom of disclosing the name of one's mistress while

on a warparty (p. 267) is shared by the Crow (Lowie, *Social Life of the Crow Indians*, p. 224).

A general discussion (pp. 279-282) establishes some faint suggestions of similarity with Blackfoot traits in the bundles of other tribes—notably the Hidatsa, Cheyenne and Pawnee—nevertheless the Blackfoot bundle concept is too strongly individualized to permit a theory of historical affiliation with the concepts of other peoples at the present stage of our knowledge.

In addition to presenting data of intrinsic interest, with comments on their historical significance, Dr Wissler's paper furnishes striking illustrations of two tendencies in primitive life that have attracted much attention among ethnologists. On the one hand, the beaver ritual is as good an example of secondary association as could be desired, for it has assimilated even such elaborate ceremonies as the Sun Dance, the Tobacco ritual, and the buffalo-calling ceremony (p. 220). Secondly, the standardization of all the phenomena of a certain type so as to make them harmonize with a previously developed tribal pattern appears not only in the interpretation of dreams, as noted above, but also in the development of the ceremonial procedures connected with Blackfoot bundles. Dr Wissler believes that the beaver bundle ritual is probably the oldest one and that all the others were fashioned on the same general plan, but regardless of this hypothesis there can be no doubt that "a recognized bundle scheme exists and holds for all" (p. 282). We are here confronted by an important process for the comprehension of the culture of any one tribe, for the standardization found by Dr Wissler in Blackfoot bundle rituals has been noted in mythology and in systems of societies, and has recently been suggested as a factor in the development of totemism.

ROBERT H. LOWIE.

A New Series of Blackfoot Texts. By C. C. UHLENBECK. Amsterdam: Johannes Müller, 1912. Pp. 264.

This is the second publication by this distinguished philologist and presents a considerable amount of text material with English translations. About half of these texts are personal accounts and fragmentary discourses of daily life past and present; the remainder is mythological. Several investigators have published collections of Blackfoot myths, so that we now have more material from this tribe than from any other one people in the Plains. The only new tales in the author's collection are two reciting further adventures of the Old Man (pp. 177, 184). Even as new versions most of them follow closely the myths previously pub-

lished. All this seems to indicate that the collection of Blackfoot myths is practically complete. It should be noted, however, that all the published work has been based chiefly upon data from the Piegan division, and it is a matter of regret that Professor Uhlenbeck did not choose either the Blood or the North Blackfoot division for his work.

The non-mythological texts refer to hunting, making war, home life, marriage, social customs, etc. In many cases, these are narratives from young persons. As a whole, they deal with the best known phases of Plains culture and contain no important data not available in the writings of Grinnell, McClintock, *et al.* This, however, should not be taken as disparaging the work of Professor Uhlenbeck, for it was obviously intended as a linguistic contribution. One must admire his industry and enthusiasm. While no doubt any kind of a conversation carefully recorded will serve as material for linguistic research, it is unfortunate that our author did not collect ritualistic and song texts because in the former at least will be found the most distinctive and intensive traits of Blackfoot culture.

CLARK WISSLER.

Some Aboriginal Sites on Red River. By CLARENCE B. MOORE. (Reprint from the Journal of the Academy of Natural Sciences of Philadelphia, Vol. xiv, 1912.)

Mr Clarence B. Moore has again presented us with the annual report of his researches in the Southeast, and this time his work has been the location and investigation of burial mounds on the Red River, which "has its source in extreme northwestern Texas and takes an easterly course, bounded most of the way on the north by the state of Oklahoma and on the south by Texas, until southwestern Arkansas is reached, where the river continues in the same direction, having Little River county, Arkansas, on the north and Bowie county, Texas, on the south. Next, Red River, still pursuing an easterly course into Arkansas, has part of Little River county to the north of it and Miller county to the south until . . . it takes a southerly course . . . until it enters Louisiana. . . .

"Our investigation, this season, . . . covered Red River . . . from the junction with Mississippi River to a point 37 miles by water above Fulton, Arkansas, or 519 miles in all, as the river runs."

In the introduction to his paper Mr Moore has some interesting remarks as to the occurrence and relative abundance of remains on the river. In Louisiana comparatively little was found, owing perhaps to physiographic conditions, the river changing its course and floods washing away the shores, or covering them with large silt deposits. Efforts at

locating historic villages mentioned by early French writers were fruitless also, probably from the same cause. In Arkansas, on the other hand, material was abundant, and here Mr Moore's party made their greatest finds.

Mr Moore comments on the scarcity of burials in the mounds in Arkansas, as well as the splendid array of relics found with them, and states his opinion that the mounds hold only the remains of persons of note, whereas the commoners may have been buried in cemeteries on the level ground, which have perhaps been destroyed by floods. His comments on the types of articles recovered are worthy of attention since Mr Moore has had such wide experience and has collected so many specimens in the Southeast.

The objects gathered consist of a quantity of pottery of the usual fine Southeastern class, with excellent decoration, and some new forms, both in design and shape, two unusual effigy pipes, one of clay with a remarkable trick contrivance by which a kneeling human figure, grasping the bowl and facing the user, is made to emit smoke through the mouth. In a burial mound at Haley Place, Arkansas, a number of unique mono-ceramic pipes were discovered, the stems of some of which were of extraordinary length. These pipes are of a modified monitor type, and of an apparently hitherto undiscovered form. A quantity of unusually shaped flint arrow points and some fine large blades were also found during the course of the season's work. Copper and shell articles were also unearthed, though neither type seems to have been very abundant.

One cannot help feeling, perhaps unjustly, that Mr Moore has worked too much for results of a showy nature, and has neglected the more humble, though equally important, remains found outside of the mounds in camp and village sites. The burials in mounds certainly represent only one phase of culture, perhaps, as Mr Moore himself suggests, that of the chiefs alone. We are left at a loss to know what the ordinary types of pottery and implements in general used by the people may have been, or what other forms of remains besides mounds occur, and these are assuredly important. Mr Moore shows that such remains may not be found along the river, but there may be some farther inland.

The style of the report is in accordance with Mr Moore's usual sumptuous work, and, as usual, it is profusely illustrated. Mr Moore deserves the thanks of all students of archeology for the altruistic manner in which he has for so long devoted himself to the study of the Southeast, and the generous way in which he has placed his data and specimens at their disposal.

On the other hand, one feels that, notwithstanding his wide experience, Mr Moore has not given us the benefit of his opinions from a comparative standpoint. He has, as always, produced merely a field report *de luxe*, and allowed the public, less experienced than himself, to draw its own conclusions, a standpoint which seems to the reviewer unfair. It is to be hoped that he will at some early date give us at least a tentative general review of his work in the lower Mississippi region, with an especial attempt to correlate it with historical data. The value that such a work would have, taken in connection with what Swanton has done in field and historical ethnology for the same region, is too obvious to be dwelt upon.

It must be borne in mind that the lower Mississippi furnishes a highway by which influences from the Southwest, and even Mexico, might have come well to the north, and the lower Mississippi with its western-reaching affluents becomes almost a connecting link between Mexico and the Ohio and Mississippi valley mound cultures.

ALANSON SKINNER.

SOUTH AMERICA

Indianlif i El Gran Chaco (Syd-Amerika) af ERLAND NORDENSKIÖLD. Med 162 Illustrationer. Stockholm: Albert Bonniers Förlag, 1910. Pp. 319.

This well-printed and well-illustrated book is the result of the author's experiences and investigations among the Indian tribes of the Gran Chaco and the Bolivian-Argentinian border-land during his expedition of 1908-1909,—his South American Indian studies date back, however, to 1901-1902. After a brief introductory chapter (pp. 3-13) come chapters II-VIII, dealing with the Indians of the Rio Pilcomayo (pp. 14-136) and chapters IX-XVIII, devoted to the Chané and Chiriguano Indians and their country (pp. 137-280). The last two chapters are concerned with the Tapiete (pp. 281-297) and the Tsirakua Indians (pp. 298-304). The map at the end shows the location of the Indian tribes and the route taken by the author. The illustrations represent landscapes and village-scenes, houses, native industries and activities, games, dances, cat's-cradle, sign-language, face-painting and tattooing, drawings, weapons, implements, utensils, ornaments, dolls, toys and playthings, etc. Of special interest are the numerous representations of Indian types (singly and in groups), those in which children appear in particular. One gets a good idea of parental affection from such pictures as that of the Ashluslay father and his little boy astride his back as he lies on the ground (p. 33), the Choroti mother with her little boy and his playmate (p. 57), the Chané woman and child (p. 209), etc. Contrasting with the merry group of Ashluslay at their meal of fish (p. 45) is the Mataco woman on page 8, who shows the rather sad expression not uncommonly found among American Indians of the most diverse stocks. The Indian tribes to which most attention is given by the author are: Ashluslay, Chané, Chiriguano, Choroti, Mataco, Tapiete, Toba, Tsirakua. Some of the other tribes receive brief mention. First-hand information is given on family and child life, social and industrial activities, art, hunting and fishing, war, games and gambling, sign-language, mythology and folk-lore.

The linguistic material, scattered through the book, is as follows:

P. 26. Choroti and Ashluslay vocabularies of 36 words each.

P. 27. Choroti names of 6 things introduced by whites.

Pp. 27-28. Numerals 1-10 and 27 brief phrases, etc., in Ashluslay.

P. 145 (footnote). List of 6 words in Chané, Chiriguano and Mojo.

P. 300 (footnote). List of 6 Zamuco and 18 Tsirakua words.

The author found a few deaf-mutes among the Indians, and his account of the deaf-mute sign-language (39 items are given) of the Tapiete (pp. 290-296) is very interesting. All the Tapiete understand this "talk."

The mythological and folk-lore data consist of the following:

Pp. 95-101. Account of medicine-men, religious ideas, etc., of Ashluslay and Choroti.

Pp. 102-104. Seven brief stories told by a Mataco Indian named Na-yás: Stealing of fire, Woman who married dogs, The great fire, The stealing of maize, The son of the chuña (*Dicholophus Burmeisteri*), When Mataco and Christian divided the world, Fox and bull.

Pp. 217-223. Drinking-festivals of the Chané and the Chiriguano Indians.

Pp. 230-274. Mythology and religion of the Chanés and Chiriguanos,—fourteen Chané tales and legends: The destruction of the world and the theft of fire (two versions), A visit to Aguararenta (fox's village), Girl who followed her husband to Aguararenta (two versions), Creation of the world, etc. (pp. 240-244), Tatutunpa and Aguaratunpa's marriage-feast (pp. 245-249), Origin of work, How Aguaratunpa sent his brother to the sky, The man who married the daughter of Chiquéritunpa, the thunder-god (pp. 257-262), Chohihuihui's woman-stealing, How Aguaratunpa killed Tatutunpa and afterwards was himself killed, The man who burned up Anatunpa, The man who killed Anatunpa, How Bisose brought wealth out of the mountain, Fox and jaguar.

Pp. 270-272. Three Chiriguano tales: When the tortoise, "Carumbe," killed the jaguar, Love-tale of the Colibri (humming-bird), When the fly and the ostrich jumped for a wager.

Pp. 238-240. Notes on tales of gods and animal stories.

Pp. 272-274. Indians and nature-phenomena.

Pp. 288-290. Four Tapiete tales: How the parrots made maize for the Tapiete, How the Tapiete got sheep, Theft of fire, Origin of toothache.

The native text of none of these tales is given.

The drawings reproduced in the text are: Portrait by Mataco Indian (p. 100), woman gathering maize by Mataco woman, and drawings of women by Choroti girl (p. 120), drawings of woman and of man on horseback by Ashluslay boy (p. 121), drawing of cow and of jaguar by Ashluslay man (p. 122). On page 87 is given a table of the division of labor between the sexes among the Ashluslay and Choroti, and on page 167 a corresponding one for the Chané and Chiriguano Indians. Combined and re-arranged by the reviewer the information on this matter is presented here:

DIVISION OF LABOR BETWEEN THE SEXES

Activities	Ashluslay and Choroti	Chanés and Chiriguanos
1. Agriculture (clearing)	men	men
2. Agriculture (sowing)	men and women	men and women
3. Agriculture (harvesting)	men and women	men and women
4. Basketry	.....	men
5. Carrying water	.....	women
6. Carrying wood	women	men and women
7. Carving calabashes	men	men
8. Cattle-breeding	men and women	men and women
9. Feather-work	men	.....
10. Fishing	men and women	men and women
11. Gathering honey	men	.....
12. Gathering wild fruits, etc.	women	women
13. Hammock-making	.....	women
14. House-building	women	men
15. Hunting	men	men
16. Leather-work	men and women	men
17. Making caraguatá-pouches	women	.....
18. Mat-making	women	men
19. Net-making	men	men
20. Pottery-making	women	women
21. Preparing food	men and women	women
22. Preparing liquors	men and women	women
23. Rope-making	women	men
24. Spinning thread	.....	women
25. Weapon-making	men	men
26. Weaving	women	men and women
27. Wood-working	men	men
28. Working for whites	.....	men and women

In the case of the Ashluslay the women fish with baskets; the men roast meat only with Ashluslay and Choroti; only fermentations in the case of intoxicating drinks are prepared by men; mat-making occurs

among the Ashluslay, but not among the Choroti. Concerning the Chanés and Chiriguano the following facts are to be noted also: Women fish generally in shallow and men in deep water; men take part in the preparation of the product of the hunt at times; it is among the Chanés of the Rio Parapiti that women carry wood; the Chané women of the Rio Parapiti also gather long grass, etc., for roofing material; only among the Maringay do men weave; the working of women for the whites is inconsiderable, occurring only among the Parapiti tribe.

This table shows some interesting divergencies. In 14 out of the 28 activities listed it will be seen that both sexes share more or less.

Tattooing of both sexes is the rule among the Ashluslay, while women only are tattooed among some of the other tribes. "Cats'-cradle" is in vogue among both sexes.

Among other interesting things touched upon more or less in detail are the dolls of the Choroti and Tapiete (pp. 108-109), decorated pottery and calabashes, particularly among the Chiriguano.

The chief Indian tribes treated of in these pages belong to at least 5 distinct linguistic stocks: Arawakan, Tupian, Matacan, Guaycuruan, Samucan. References are also made to the Chiquitan, Yuracarean, Aymaran, and Quichuan.

Since this review was written, a German edition, *Indianerleben*, (Leipzig, 1912, pp. 343), containing the same material, has appeared.

ALEXANDER F. CHAMBERLAIN.

MISCELLANEOUS

Brazil and the Legendary Islands of the North Atlantic. Their History and Fable. A Contribution to the Atlantis Problem. By THOMAS JOHNSON WESTROPP, M.A. (Vol. xxx, Proceedings Royal Irish Academy.) Hedges, Figgis & Co. 1912. 261 pp., 4 plates, 10 maps.

In this valuable work Mr Westropp has considered *les îles fantastiques* with especial reference to his own country, Ireland, extending the ordinary list of mythical islands by the addition of a fringe of vanished islets (see plate XXII), averred to be sometimes seen off the Irish coast by those who are magically favored. Perhaps his most important contribution is a fairly convincing array of facts tending to establish their reality as sunken lands once visible, an explanation that derives support from observed phenomena of Rockall and other insular and coastal places of that general region. Of course, the magical trappings of the popular tales would be quite certain to attach themselves to the traditional memory of lost and inaccessible lands. A fanciful seaboard peasantry could not fail to discern their occasional return into vision.

It is here that one seems to find a certain deficiency in dealing with the Island of Brazil, the Islands of St. Brandan, and other regions beyond an expanse of sea. Why may not these be equally real lands, although myths cling to them? Why must we assume, in the language of Mr Westropp's first conclusion, that "the outer isles Brazil, Brandan's and Ailbe's are *purely* mythical or, at best, *based on mirage and fog-bank*"; although readily agreeing that "the traditional islands along the coast"—which obviously derive something also from such physical and psychical sources, but "which are represented by actual reefs, were very probably actual islands down to a late period"? The map-makers of the fourteenth and fifteenth centuries almost invariably presented Madeira, Porto Santo, and Las Desertas (or sometimes apparently Pico) with the legend "The Fortunate Islands of St. Brandan." In the Piziganis' well-known map of 1367, the saintly abbot and navigator is represented as kneeling beside these still existent Isles of the Blest. In the case of Brazil, the enclosed island-dotted water of the Catalan Atlas, 1375, the dividing channel of Prunes and Mercator and other indications which need not here be dwelt on offer some basis for a tentative hypothesis identifying Brazil with the out-jutting region of America surrounding

the Gulf of St. Lawrence. It is impossible to be sure that so important a feature of medieval maps was nothing but fog and fancy.

Mr Westropp approaches his main position by way of *The Irish Sea Beliefs; The Norse Sagas and Ireland; Atlantis and Other Lost Lands; The Mythical Islands on Early Maps; Columbus and the Mythic Islands; and The Mythic Islands of Ireland*. The "sea beliefs," charmingly set forth, were chiefly original in the brooding glow of their conviction of sea-paradises, isles of oblivion and places of punishment—ideals which may have derived more than is commonly recognized from the loveliness or perfect quiet of some real islands in warm seas and the fiery infernal activity of others. Even such parts of these tales as have to do with inhabitants, whether pleasing or unpleasing, need not be discarded as necessarily baseless, for the Spaniards and others before them found a diversity of natives on the Canaries; and Edrisi several centuries earlier wrote of a considerable population, formerly occupying islands which may be these and Madeira or the Azores. There were divers widely separated Fortunate (or Blessed) Islands in medieval conceptions—first the Canary group, whose beatific repute came down from remote antiquity and which were known as *The Fortunate Islands*, unqualified; secondly, the *Fortunate Islands of St. Brandan*, otherwise Madeira and her neighbors, inheriting somewhat from ancient tales but much more from the saintly navigator's alleged visit and residence; and thirdly, according to Fra Mauro, Brazil, "*The Fortunate Island of the Irish*." Others approached the same repute (*Wineland* for example), while such names as the *Isle of the Dragon*, *Salvagies*, *Inferno*, the *Isles of Demons*, *Satanta* and the *Isle of the Hand of Satan* sufficiently speak for themselves.

This subject of seashore fancy is naturally continued by Mr Westropp through a very complete and effective presentation of the Irish sea-sagas or *Imrama*, rightly following the probable order of development, irrespective of the dates of surviving manuscripts. Of the five narratives given, all borrowing reciprocally and from other sources, the most important are the *Voyages of Bran*, *Maelduin* and *Brandan* (or *Brendan*), which make a consecutive series, although revised and extended many times in improved editions—hence a certain overlapping and confusion. This series culminates in the nearly classic *Navigatio of Saint Brandan of Clonfert*, which was one of the greatest literary and cartographical forces of the Middle Ages and left many traces in many quarters. No one doubts the historic status of the saint nor that he probably made extensive voyages. Amid many extravagancies we may still collect enough residua of the original more simple tale to surmise that he trended

southwestward among the archipelagoes, reaching Madeira and probably the Canaries; although some great names would trace his travels to the Faroes and the repellent northwest. The Isle of Sheep, so conspicuous in later Arabic and other sea-stories, may very well have been Teneriffe.

In dealing with Norse sources, Mr Westropp is less at home; though he makes an interesting and suggestive presentation. Too much prominence is perhaps given to the Flatey book *Wineland* saga, now generally recognized as a later and more corrupt version. But even it does not say that Tyrker, however apocryphal, was made drunk by grapes, but merely that he became incoherent with the joy of finding them. This seems its true meaning. There is another slight error in mentioning "Biorn Ashbrandsson, who met the first of the Irish in America." This must be based on that *Eyrbyggja* Saga episode, wherein Gudleif and his crew, sailing out of Dublin, are storm-driven to a western country and there meet the exiled Biorn riding a horse and ruling a people, whose language sounded like Irish. The tale bears a cautious pendant disclaiming responsibility for its truth. It has generally been supposed an adaptation of the quasi-historic story of Are Marsson. Biorn obviously was not in America, if the details be true, and a sound resembling Irish would be scant proof that the first of the Irish were there.

No doubt Mr Westropp is right in supposing that a knowledge of *Vineland*, "if only through the stockfish trade, must have come again and again to the knowledge of the Irish and strengthened their belief, till Great Ireland and other wonderful lands in the heart of the Atlantic became known to Spain and Italy." In the same spirit it may well be credited that the Irish sea-tales of lovely islands, the Greek and other Fortunate Island myths and the Scriptural narratives of plenty to which Mr Westropp calls attention may all have combined to assure the Icelanders and the northern world in general of the truth of the sagas about *Wineland*, to emphasize the value of its products and to deepen the rosy colors of the picture. But the facts were and are true in their main outline, the wild grapes for example being still present with us, large and good, though diminished in numbers and restricted in habitat by the inroads of civilization. Doubtless, too, "*Vineland* was never forgotten in the north," for "the stockfish trade linked Bristol and Iceland, and Bristol was close linked by trade to Dublin and Limerick"; also Dr Nansen has shown that Norsemen flowed into Bristol, dwelling there during the notable series of Brazil-seeking voyages, which were undertaken from that port through a number of years. These voyages began at least as early as 1480, when Botoner and Thylde set sail twelve

years before Columbus, and culminated in the summer of 1497 in the discovery by John Cabot of the region about the Gulf of Saint Lawrence. Thus the very early Irish and Norse discoveries did not fail of their final reward.

In dealing with the myth of Atlantis with relation to the Irish Imrama, Mr Westropp is ingenious and suggestive rather than convincing. The Celtic gods and their progeny, the ringed forts and annular-walled islands do not need to be brought from so very far away.

Surely more than two lines might have been given with advantage to Plutarch and his far western island and continent—whatever these impressive shadows may mean: especially in view of Mr Verplanck Colvin's interesting little work of calculations on the subject.

Mr Westropp thinks that Edrisi knew in the twelfth century of Great Ireland, as distinguished from Ireland itself; but,—though he uses the former name—Edrisi seems merely extolling Hibernia, which he elsewhere declares to be greater than any other island of the western ocean, Angiltara (England) of course included. Also it is not certain that Edrisi means Iceland by Resland. The name and position of the latter belong rather to Estland, that is Shetland; but there may be confusion of identities. Arabic geography was weakest at the north. The Ilha Verde, which reminds Mr Westropp of the Innis Glas, is more probably derived from Greenland by separation, diminution and transfer into warmer latitudes. Dr Nansen makes out a very good case for this. The Ilha Verde still survives as Green Rock on at least one map of the twentieth century and a ship captain is known to have reported landing on it.

"The Mythic Isle of Mayda, Asmayda or Asmanda," to which names might be added Mayde or Mayd', is perhaps identical with "the Imaginary Isle of Mam" (more accurately Man) sometimes also styled Joncele and Brazir and probably Vlandoren. Later, though still early, maps show the main island of the Bermudas with an approximation to the specific crescent form of this Atlantic Man, provoking a suspicion that all these names merely record the repeated discovery and renaming of that group by men of different languages. "Man" is Gaelic, whether applied in the Atlantic or in the Irish sea; Humboldt thought he successfully identified "Asmaida" in an Arabic word of diabolical significance, and we need not travel so far to account for "Joncele" and "Vlandoren." But any hypothesis concerning this strange island so far at sea must be very uncertain in the present state of our knowledge.

There are a few more islands that Mr Westropp touches and passes by as merely fanciful, concerning which a word or two may be useful.

Drogeo was recognized by Mercator (using the alternative title *Cornu du Gallia*) as merely Cape Breton Island—not very long after the Zeno publication. No doubt he was right. Estotiland is generally believed to be Newfoundland or Labrador; and the names Labrador, Estotiland, New England and Upper Canada appear together as alternatives for the region southeast of Hudson's Bay on an old French colonial map. *Insula Dicule* of Dulcert's map, 1339, which becomes in later ones *Dicilli*, *Dachuli*, and divers other forms, should probably be read *di Cule* or *Killi*, and may well be Saint Kilda a little removed in position. Parèto's fine and very literary map, 1455, calls it *Insul Daculi*, with an inscription affirming its semi-miraculous or magical effect on the child-bearing of women removed thither from Bra, which is shown far to the eastward, the latter name being recognized as representing Barra. Perhaps the island of North Barra is intended. This entry may well indicate the holy isle of the saint. Antillia seems to have been a Portuguese discovery rather than a Spanish. The collective evidence of the fifteenth century maps goes far to establish it as a real region actually visited. That has been the judgment of Peter Martyr d'Anghiera, Formaleoni and Nordenskjöld in very different periods, and it seems well warranted. Probably Behaim was substantially correct in his entry on the globe of 1492 that a Spanish (Portuguese?) vessel reached Antillia in 1414. This would seem to have occurred at any rate before Beccarria's very distinct map of 1435, which shows Antillia and three large accompanying islands as "*Insulle de Novo Repte*"—the newly reported islands.

The effect of the "mythical islands" on Columbus, though interestingly presented by Mr Westropp, is perhaps not very important. If Columbus had never sailed, the quite accidental landfall of Cabral would have brought about like results within a very few years and the same no doubt is also true of the enthusiastic and persistent efforts of the Bristol merchants and mariners. It is probable, however, that no information concerning western islands had much weight with Columbus, except Toscanelli's hint of Antillia's position midway to Asia; and the admiral does not seem to have really sought for even that island. If he reached it, this was by chance, believing it a part of China. The remainder of Mr Westropp's monograph adds mainly the very interesting data as to submerged coastal regions and islets, mentioned in the outset of this review. The tales concerning them belong to folk-lore and do not present many novel features, though the growth of such myths has nowhere been more luxuriant; but his book is especially valuable as affording ample corroborative evidence of the substratum of reality underlying most of the old legends and myths of the sea.

WM. H. BABCOCK.

The Origins of Popular Superstitions and Customs. By T. SHARPER KNOWLSON. London, no date (1911?). Pp. 242.

The writer states that his work is "based on Brand's *Popular Antiquities*. . . supplemented by the results of later investigation." His aim has been "to deal only with those superstitions and customs which are operative at the present time; and, so far as is possible, to trace these to their original sources." It may be added that he limits his study to the British Isles and more especially to England. The historical treatment seems to be unusually thorough, and the writer makes a sane and cautious use of his material, not, however, we are glad to say, foregoing all attempt at interpretation. The book will be of value to all who are interested in survivals and in the origin of many customs still existing with us, such as April Fool day, unlucky Friday and thirteen, and many others.

The explanation that the origin of superstitions is most favorable where chance seems to prevail and the phenomena are not reduced to scientific formulae, or where they elude an understanding of their conditions (as, for example, on p. 7 and p. 228), seems to us a happy one and an interpretation that is applicable to a very large field of the magico-religious.

W. D. WALLIS.

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DIECK, ALFRED. Die Waffen der Naturvölker Süd-Amerikas. Inaugural-Dissertation zur Erlangung der Doktorwürde bei der philosophischen Fakultät der Albertus-Universität zu Königsberg i. Pr. Stallupönen: H. Klutke, 1912. $5\frac{1}{2} \times 8\frac{1}{2}$. viii, 98+1 pp., map.

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PERIODICAL LITERATURE

BY ALEXANDER F. CHAMBERLAIN

[Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department by sending directly to Dr Alexander F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., copies or reprints of such studies as they may desire to have noticed in these pages.]

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a critic did British anthropology and folk-lore much good. See Clodd (E.), van Gennep (A.), Rivers (W. H. R.), Schmidt (W.).

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GENERAL

Abraham (K.) Dreams and myths. A study in race-psychology. Translated by Dr William A. White. (J. Nerv. & Ment. Dis., N. Y., 1912, XXXIX, 343-350, 406-413, 475-482, 568-576, 627-634, 690-697, 758-766.) To be continued. Translation of the Freudian work of Dr Karl Abraham, *Traum und Mythos. Eine Studie zur Völkerpsychologie*. (Leipzig, 1909.) Treats of: Childhood phantasies in dreams and myths; application of the wish-theory to myths; symbolism in speech, in dreams and in other phantasies; analysis of the Prometheus saga; infantilism in individual and folk-psychology; wish-fulfilment in dream and myth; the effect of the censor in dreams and myths; the work of condensation; displacement and secondary elaboration in dreams and myths; the effect of displacement in the sagas of Prometheus, Moses, and Samson; the means of representation in myth; wish-fulfilment in the Prometheus saga; analysis of the myth of the origin of nectar.

Alsberg (M.) Schädelform und Umwelt-Einflüsse. (Arch. f. Rassen- u. Ges.-Biol., Lpzg., 1912, IX, 175-184.) Discusses the influence of environment upon the form of the skull, with reference to recent articles of Kollmann, Ranke, and Boas (pp. 177-183). The *primum movens* of such changes as seem indicated is, A. thinks, yet to be discovered.

Anthony (R.) et de Santa Maria (A. S.)

Le territoire central du néopallium chez les primates. Considération sur la signification morphologique générale et l'operculation de l'insula antérieure chez les anthropoïdes et chez l'homme. (Rev. anthrop., Paris, 1912, XXII, 141-155, 6 fgs.) Treats of the general morphological significance of the anterior *insula* and the process of operculization, which seems connected with preexisting narrowness of the antero-superior part of the *gyrus reuniens*. The anterior *insula* in man (and, in general, in the primates) seems homologous to the *gyrus reuniens* of the non-primates, but has, in the primates, a marked tendency toward operculization (complete in man).

— Le territoire central du néopallium chez les primates. II. Le circulaire supérieur de Reil et la suprasilvia chez les lémuriens, les singes et l'homme. (Ibid., 275-290, 7 fgs.) Notes division of suprasilvia in man, the apes and lemurs into three parts, which "form a morphological whole, whose homogeneity has not been recognized in modern anatomical works and treatises." See *Man*, 1912, XII, 165.

Baker (S.) Preliminary note on the physiognomic reflex. (J. Abn. Psych., Boston, 1912, VII, 47-52.) Argues for value of photographs of the expression of subjects at intervals while undergoing psychological tests. The term "physiognomic reflex" was first used by Dr B. in 1903.

Bean (R. B.) The ear as a morphologic factor in racial anatomy. (Verh. d. VIII. Int. Zool.-Kongr. zu Graz 1910, 1912, Jena, 921-925.) Résumés results of studies of ear-forms among the Filipinos. According to Dr B., "The Iberian ear appears to be the fundamental European type, the *primitive* ear the fundamental Asiatic type, and the *Australoid* ear the fundamental Negroid type." For details see B.'s article, "Filipino ears," in *Phil. J. of Sci.*, 1909, IV, 27-53, noticed in *American Anthropologist*, 1909, N. S., XI, 775.

— Some useful morphologic factors in racial anatomy. (Anatom. Record, Phila., 1912, VI, 173-179.) Treats of omphalic index, cranio-facial indices, relative, arm and leg lengths, human pinna, in Tulane students, American Negroes, Filipinos, etc. For his "prim-

itive," "Australoid" and "Iberian" types Dr B. has now adopted the terms *hypo-onto-morph*, *meso-onto-morph*, *hyper-onto-morph*,—they do not fit entirely, as there is considerable crossing with respect to some of the characters.

von Bonin (G.) Zur Morphologie der Fossa praenasalis. (A. f. Anthrop., Brnschw., 1912, N. F., XI, 185-195, 22 fgs.) Treats of the *fossa praenasalis* in the various races of man (Australians, Tasmanians, Negroes, Bushmen, Lapps, Malays, Chinese, Japanese, Europeans, etc.). The conclusion reached is that the primary snout (of Klaatsch) is a primitive condition of the anthropoids,—*Fossae nasales* may already be present here possibly.

Cartailhac (É.) XIV^e Congrès international d'anthropologie et d'archéologie préhistoriques. (L'Anthropologie, Paris, 1912, XXIII, 587-622.) Brief account of proceedings with *résumés* of papers read at the Fourteenth International Congress of Prehistoric Anthropology and Archeology, held at Geneva, Switzerland, September 9-14, 1912. The Congress counted 555 members; and 11 governments, 92 universities, institutes and learned societies were represented. The communications were so numerous as to suggest the division of the Congress into sections.

Chamberlain (A. F.) "Women's languages." (Amer. Anthrop., Lancaster, Pa., 1912, N. S., XIV, 579-581.)

De Cock (A.) De onwondbaarheid en de Achilleshiel. (Volkskunde, Gent, 1912, XXIII, 169-193.) Comparative study of "the invulnerability of the heel of Achilles," in connection with O. Berthold's recent monograph, *Die Unverwundbarkeit in Sage und Aberglauben der Griechen* (Giessen, 1911). The sources of invulnerability are etiological, derived from amulets, by use of magic formulae, and miscellaneous. To the first class belong the legends of Kaineus, Kyknos, Ais; the second is illustrated abundantly in the folk-literature of Europe in the 17th century and before.

Engerrand (J.) L'état actuel de la question des éolithes. (Rev. gén. d. Sci., Paris, 1912, 30 juillet, 541-548, 9 fgs.) Résumés discussions for and against eoliths,—on pages 546-547

"natural eoliths" from Lower California are figured and treated of. E. concludes that, while real eoliths exist, the impossibility of distinguishing them from natural ones precludes their use to prove the existence of man during the geological period in question.

Fahlbeck (P.) Der Neo-Malthusianismus in seinen Beziehungen zur Rassenbiologie und Rassenhygiene. (A. f. Rassen- u. Ges.-Biol., Lpzg, 1912, ix, 30-48.) Discusses causes of decay of peoples and of civilizations, particularly the limitation of the number of children,—the Neo-Malthusianism of to-day, the "two-children system," etc. Prof. F. sees in these procedures of the civilized races "a society for race-suicide."

Fehlinger (H.) Koloniale Mischehen in biologischer Beziehung. (Sexual-Probleme, Frankfurt a. M., 1912, viii, 373-384.) Résumés recent literature concerning intermarriages of Europeans with natives in the Colonies: Dutch-Hottentot in S. Africa, Dutch and Chinese with Javanese, Pitcairn Islanders, Hawaiians with white and yellow races, Negroes and whites in North America, Spaniards and Indians in Central America, Eskimo and whites, etc. Dr F. holds that the tendency of race-mixture is to reduce fertility to such an extent as ultimately to bring about extinction, unless new admixtures constantly occur. Dr F. also discusses the same question in his review of the *Handbook of American Indians North of Mexico*, which appeared in the *Arch. f. Rassen- u. Ges.-Biol.*, 1912, pp. 238-241.

Fischer (E.) Zur Frage der Kreuzungen beim Menschen. (A. f. Rassen- u. Ges.-Biol., Lpzg, 1912, ix, 8-9.) Points out that long-continued race-mixture does not necessarily lead to extinction, the resulting race may be quite capable of survival. Prof. F. refers to the "Bastards" of German S. W. Africa. See *Amer. Anthropol.*, 1910, n. s., xii, 661.

Franke (C.) Die erste Lautstufe der Kinder. (Anthropos, St Gabriel-Mödling, 1912, vii, 663-676.) Discusses the phonetic character of the earliest child-language, résumé data of Ament, Deville, Stern, Franke, Georgheov, Idelberger, Lange, Lindner, Major, Oltucewski, Schneider, Preyer,

Shinn, Strümpell, Stumpf, Tögel, Volz, concerning 23 children (15 German). The treatment of monosyllabic, dissyllabic, trisyllabic and quadrisyllabic words and double consonants (consonantal combinations) is considered in detail. In the "first sound-stage" of children the tendency is to retain in monosyllabic word-forms the initial rather than the final consonant,—this applies also and with greater force to dissyllabic forms; in trisyllabic and quadrisyllabic forms the accented syllable only is generally reproduced with fair accuracy; quadrisyllabic and polysyllabic words are not made by children in this stage. On pages 674-675 is a table of substitutions for consonantal combinations. According to F., German and Slavonic children show greater consonantalism than French, and German less than Slavonic. The "first sound-stage" was probably originally coincident with the period of the "word-sentence," and F. believes that the *Urmensch* spoke only in "word-sentences," or "sentence-words." French children keep to the first sound-stage during all the sentence-word period, German during only the first half, Slavonic for a still shorter time.

Giuffrida-Ruggeri (V.) Per lo studio dei caratteri psichici etnici. (Riv. d'Italia, Roma, 1912, xv, 828-835.) Discusses the errors of the anthropo-sociological theory of the intellectual superiority of the Nordic race, with particular reference to the Whethams' *The Influence of Race on History* and Miss E. C. Semple's *Influences of Geographic Environment* (N. Y., 1911). The details of the author's defence of the original unity of the human race may be read in his *Homo sapiens* (Wien, 1913).

— Schema di classificazione degli "Hominidae" attuali. (A. p. l'Antrop., Firenze, 1912, xlii, 136-142, map.) Outlines the classification of mankind on the neomonogistic basis of *Homo sapiens* as one "collective species,"—details in the author's *Homo Sapiens. Einleitung zu einem Kurse der Anthropologie* (Wien u. Leipz., 1913). The colored map shows the distribution of the 8 "elementary species": Australis, Pygmaeus, Indo-Africanus, Niger, Americanus, Asiaticus, Oceanicus, Indo-Europaeus. The

- metamorphic zones (Indonesian, Madagascan, Alaskan, Uralian, Saharan) are also indicated.
- González (P.)** El calendario. La teoría de su formación. El año actual y los venideros. (Bol. Mus. Nac. de Arqueól., etc., México, 1912, I, 225-228, 1 pl.) Treats of the origin and significance of the Gregorian calendar, the basis of which is the Golden Number. The accompanying chart gives a conspectus up to 2,000 A. D.
- Grober (J.)** Die Behandlung der Rassen-schäden. (A. f. Rassen- u. Ges.-Biol., Lpzg, 1912, IX, 49-86.) Treats exhaustion of family (case of probable extinction considered at some length, pp. 53-63), question of careful education of those of tainted stock (pp. 63-69), genealogy ("the table of ancestors is the Alpha and Omega of race-biology and race-therapy"), family-history, internal and external causes of race-degeneration, medical care and supervision, social hygiene, nutrition, diet, sleep, choice of wives and husbands, coordination and co-operation of family, community, state.
- Hachet-Souplet (P.)** Les bases psychologiques de la domestication. (Rev. Scientif., Paris, 1912, Sept. 7, 294-299.) Treats of attempts at domestication in the last century, the chief psychological characters of wild animals in captivity, *aperçu* of some processes of domestication, etc.,—"the science of domestication in the beginning of the 20th century." See also the author's book *La Genèse des Instincts*.
- Hocart (A. M.)** The "psychological interpretation of language." (Brit. J. Psychol., Cambridge, 1912, V, 267-279.) Points out neglect of the social context in current psychological interpretation of the language of savages; discusses the social factors underlying the presence or absence of linguistic distinctions; and notes the importance of historical factors. Illustrations chiefly from Fijian, in comparison with English. Differences, very slight for us, "may carry with them a whole train of practical differences for the savage" (cf. terms for stages of growth, etc., of coconut). What "constitutes one of the chief excellencies of style" (viz., particular terms) is cast at them as a reproach. Vocabularies of the languages of savages, like our own dictionaries, "are quite inadequate for the psychological interpretation of language."
- Hoppe (H. H.)** Leontiasis ossea, — acromegaly and sexual infantilism (J. Nerv. and Ment. Dis., N. Y., 1912, XXXIX, 77-90.) Résumés data and gives results of two cases (one male, one female). L. ossea is probably a form of acromegaly, and acromegaly is very often due to disturbances of the hypophysis, but hypophysis tumors often occur without giving rise to acromegaly.
- Kaplan (J. H.)** Some fundamental Jewish religious problems and their relation to liberal Christian sects: Sabbath-Sunday; Reform-Judaism and Unitarianism; pulpit and stage; race-religion. (J. Relig. Psychol., Worcester, Mass., 1912, V, 402-417.) Gives results of *questionnaire* addressed to Jewish physicians, lawyers and business men. The answers to the question, "Do you believe a complete assimilation of Jew with non-Jew would be a loss or a gain to the spiritual forces of civilization?" are interesting. Of the replies 48 per cent. consider this would be a serious loss, 21 per cent. a gain.
- Kiernan (J. G.)** Is genius a sport, a neurosis, or a child potentiality developed? (Al. and Neurol., St. Louis, Mo., 1912, XXXIII, 27-30, 189-197, 273-277, 435-443.) Discusses Ruskin, Thomas Gainsborough, Swift, Rousseau, Carlyle, etc. To be continued.
- Kipiani (V.)** Ambidextrie. Étude expérimentale et critique. (Rev. Psychol., Bruxelles, 1912, V, 151-248, 31 figs.) Treats of the scientific bases and theories of righthandedness and lefthandedness, the pedagogical point of view, the pathological point of view, ambidextral writing and drawing, etc. Bibliography, pages 241-248. The author favors ambidexterity.
- Lang (A.)** Last words on totemism, marriage, and religion. (Folk-Lore, Lond., 1912, XXIII, 376-378.) Critique of Lord Avebury, notes on "psychical research," etc.
- Leeper (B. C. A.)** Mongols. (R. of Neurol. and Psychiatry, Edinb., 1912, X, 11-20, 2 pl.) Treats of 176 cases of idiots termed "Mongols" (first by Dr Langdon Down) "on account of their resemblance to the Mongolian race." Heredity, extrinsic causes,

- physical and mental characteristics. Eye-defects are very common. Maternal impressions "do not appear to have any real influence on the mother's condition."
- Leuba (J. H.)** Dynamism, the primitive nature philosophy, and its relation to religion and magic. (J. Relig. Psychol., Worcester, Mass., 1912, v, 305-316.) Suggests for "that conception of nature which most probably preceded the Tylorian animism, or at least existed side by side with it," the term "dynamism." Discusses views of Brinton, Marett, Fletcher, Lovejoy, King, etc. Belief in such non-personal is prior to animism. See the same as Chapter IV (pp. 70-84). "Origin of the Idea of Impersonal Powers" in Dr Leuba's book, *A Psychological Study of Religion, its Origin, Function and Future* (N. Y., 1912).
- The several origins of the ideas, of unseen personal beings. (Folk-Lore, Lond., 1912, xxiii, 148-171.) Argues that gods grew out of several different ideas of superhuman beings; these beings had independent origins; the attributes of the gods differ according to their origin, the historical gods are usually mongrel gods, the outcome of the combination of characteristics belonging to superhuman beings of different origins. See the same as Chapter V (pp. 85-110) of *A Psychological Study of Religion*.
- Logeman (H.)** Volkskunde als examen-vak. (Volkskunde, Gent, 1912, xxiii, 193-195.) Note on the vote of the Faculty of the Swedish University of Lund recognizing folk-lore as a subject proper for examination for the doctorate.
- Lundborg (H.)** Über die Erblichkeitsverhältnisse der konstitutionellen (hereditären) Taubstummheit und einige Worte über die Bedeutung der Erblichkeitsforschung für die Krankheitslehre. (Arch. f. Rassen- u. Ges.-Biol., Lpzg, 1912, ix, 134-149.) Discusses Fay's material, with reference also to V. Uckerman's *De Dövstumme i Norge* (Kristiania, 1892-1897), the work of V. Hammerschlag, and the author's own investigations. Dr L. concludes that hereditary deaf-mutism is probably inherited according to Mendel's law, and is recessive and monohybrid. Mendelism clears up the

nature and the biological effect of consanguinity.

— On race hygiene study and its importance to modern culture. (J. Nerv. and Ment. Dis., N. Y., 1912, xxxix, 739-746.) Translated from the Swedish by Dr S. E. Jelliffe. Dr L. has in preparation a biological investigation of a group of peasants of southern Sweden (analysis of 2,232 members of peasant families), among whom a considerable number of nervous and mental diseases have occurred (dementia praecox, myclonus epilepsy, etc.). Author argues for foundation of a research-bureau for the study of racial hygiene.

Macdonald (A.) Mentality of nations. In connection with patho-social conditions. (Open Ct., Chicago, 1912, xxvi, 449-460.) Author makes "comparison between States of the Union and of different countries as to education and diffusion of knowledge," and seeks "to determine what relation, if any, intellectual conditions may have to patho-social and other conditions in those countries." According to M., "the world has been growing fast, almost all forms of activity, both good and bad, relative to population, but whether the good has increased faster than the bad, statistics are not as yet adequate to decide."

— Statistics of physical measurements and anomalies of criminals. (Al. and Neurol., St Louis, Mo., 1912, xxxiii, 31-68.) Cites, from various sources (Lombrosan school chiefly), data concerning cranial capacity, brain-weight, head-circumference, cephalic index, palatal transverse suture, arteries, stature, finger-reach, chest-circumference, weight, specific gravity, pelvis, thorax, hair and eyes, ears forehead, senses of taste and smell, constitution, proportionate physique, proportion of anomalies, cranial anomalies, criminal insane, anomalies of insane and criminals, epileptics and criminals, epilepsy, tattooing, tattooing in children, Russian women, female criminals in Rumania, prominentia squamae occipitis, etc.

Mathew (W. D.) Facts and theories relating to the ancestry of man. (Amer. Museum J., N. Y., 1912, xii, 255-256.) Notes on investigations, publications, etc., of Schlosser (anthropoids of Fayum, early Tertiary).

- Boule (skull of Chapelle-aux-Saints), G. E. Smith (Brit. Ass. Adv. Sci., 1912), Hrdlička, Ameghino, Wright.
- Morse (J.)** Prejudice, education and religion. (J. Relig. Psychol., Worcester, Mass., 1912, v, 317-332.) Discusses race and sex prejudices, pp. 324-327.
- Morselli (E.)** La scienza eugenistica. (A. p. l'Antrop., Firenze, 1912, XLII, 151-154.) Reprinted from the *Riv. di Psicol.*, 1912, VIII. Pages 152-154 reproduce Prof. M.'s conclusions as given in the *Report of the Eugenics Congress*, 1912.
- Neubaur (L.)** Noch einmal die Sage von Ahasver. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 411-412.) According to N., the *Volksbuch* arose in Schleswig-Holstein, where, in 1602, there were no Jews. Wegener, the publisher, did not think Ahasverus the personification of an idea.
- Neuhauss (R.)** Über Schillers Schädel und Totenmaske. (Z. f. Ethnol., Berlin, 1912, XLIV, 668-676.) Discusses the question of Schiller's skull and death-mask in connection with the claim of Prof. von Friesep that the skull found by him in 1911 in the Jacob cemetery is that of Schiller. According to N., Prof. von F. has not made out his case. Prof. H. Virchow, in the discussion, inclined to favor Prof. von F.'s view.
- Neville (H.)** A propos d'un crâne de gorille rapporté de la Likoula-Mossaka par le Dr A. Durrieux. (L'Anthropologie, Paris, 1912, XXIII, 563-586, 2 pl., 1 fg.) Detailed account of an adult male cranium, presenting (except for the absence of a sagittal crest) all the characteristics of the Gorilla. This peculiarity may be an individual anomaly. A large number of cranial measurements are given (the stature of the gorilla in question, extended on the ground, was 2 m.; chest-girth, 1 m. 80).
- Norwood (J. W.)** Fish and water symbols. (Open Ct., Chicago, 1912, XXVI, 662-672, 5 fgs.) General ideas on symbolism and special symbols,—“expressed mathematically, the sea represented the whole and the fish or serpent—of divine intelligence.” The author also thinks, “again we find the Greek and Latin words for archaic, arch, ark, arc, all apparently connected in an intricate symbolism in which there is more than a suspicion that there is an etymological as well as a mystical interconnection.” Fish-symbols appear in the figure of the First Proposition of Euclid, in Masons' marks, monograms of Christ, signs of the Zodiac, imagery of the Cabala, etc. See Laufer (B.) under ASIA.
- Pratt (J. B.)** The psychology of religion. (J. Relig. Psych., Worcester, Mass., 1912, v, 383-392.) Discusses various methods of investigation,—biographical, *questionnaire*, ethnological,—proper attitude, etc. According to Dr P., “the psychology of religion must content itself with a description of human experience, while recognizing that there may well be spheres of reality to which these experiences refer, and with which they are possibly connected, which yet cannot be investigated by science.” Sharing in the limitations of science, it shares also its values.
- Prescott (F. C.)** Poetry and dreams. (J. Abn. Psych., Boston, 1912, VII, 17-46, 104-143.) Treats of likeness of poet and dreamer,—author assumes correctness of Freud's theory of dreams as an integral part of mental life; wish-fulfilment in dreams and in poetry,—Goethe, Bunyan, Shelley, Stevenson, etc.; creative imagination; cause and use of poetry,—“poetry a safe and regulated expression for emotion”; Keble's theory; imagination; “madness” of poets; classicism and romanticism. The poetic madness is power, not weakness, abnormality, or degeneration. Poets outclass the men of action. Prof. P. holds that “the true poet is born, not made,” and that “the savage is a man of ungoverned passions,”—the last generalization worse than the first.
- Proctor (H.)** Earth's early ages. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 175-178.) Chiefly concerned with Schoetensack's theory of the Australian origin of man, Sollas on the Neandertal race, etc. According to P., “the latest discoveries in regard to man also favor the idea that the Australian aborigines represent one of the oldest, if not the very oldest, of the living races of mankind,”—almost identical with the race of Neandertal.
- Evolution of revelation. (Ibid., 93-95.) Author believes in the virgin-

- birth of Christ as "proved by science,"—and "a Divine overshadowing of His mother Mary by the Power of the Highest." Cites the investigations of Loeb to show "complete parthenogenesis in the higher mammalia."
- Regnault (F.)** Les types et les vocations musculaires. (Rev. Scientif., Paris, 1912, 12 oct., 458-462.) Treats of the two muscular types (those of "strength" and "amplitude") in their associations with the fine and rude, and the nervous and cool temperaments. Dr R. thinks that "one day the physician, aided by the anthropologist, will be able to say, by examining an individual, what physical exercises are suited to him,—what his 'vocation' is, as the zootechnicians say." To-day we know but a very few types,—the athlete, the runner, etc. The "fine" and "nervous" temperaments are usually associated; and the "rude" and the "cool."
- Rivet (P.)** Entente internationale pour l'unification des mesures anthropométriques sur le vivant. (L'Anthropologie, Paris, 1912, XXIII, 623-627.) Lists, with brief descriptions, the 49 measurements on the living subject adopted as a standard by the International Committee on the Unification of Anthropometric Measurements, during the sessions of the International Congress of Prehistoric Anthropology and Archeology, at Geneva, in September, 1912.
- de Santa Maria (A. S.)** See Anthony (R.).
- Scheffelt (E.)** Rassenanatomische Bemerkungen über die Dicke der menschlichen Haare. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1912, XLIII, 41-46.) Anatomical investigation of the thickness of the hair in various races of man, with notes on form, color, etc. Average thickness 3 Hottentots 0.0683; 13 Bantu Negroes 0.0866; 7 Melanesians 0.0925; 7 C. American Indians 0.0975; 7 Boeroe 0.0975; 7 Nias 1.086; 87 Minangkabau 0.08015 mm.,—all males. Of 3 female Hottentots 0.0705; 8 female Boeroe 0.0947 mm. Average thickness of hair of 7 C. American Indian children 0.0856 mm.
- Schlaginhaufen (O.)** Veränderungen und Ergänzungen der Martinschen Diagraphenapparate. (Z. f. Ethnol., Berlin, 1912, XLIV, 585-591, 7 fgs.)
- Notes on changes and improvements in the Martin craniophore, particularly the addition of a vizier, etc.
- Schmidt (W.)** Ein interessantes Beispiel von Einwirkung des Milieus. (Anthropos, St Gabriel-Mödling, 1912, VII, 795-797.) Critique of A. van Gennep as a man of science influenced by French "laicization."
- Schoff (W. H.)** Tammuz, Pan and Christ. Notes on a typical case of myth-transference and development. (Open Ct., Chicago, 1912, XXVI, 513-532, 2 fgs.) The author thinks that "Dumuzi-abzu, demigod of the Accadians . . . became Tammuz of the Babylonians . . . Tammuz became Pan . . . Pan himself became Christ, or Antichrist, or was killed by Christ, according to the imagination of the Christians." See Carus (P.).
- Schroeder (T.)** Outline for a study of the erotogenesis of religion. (J. Relig. Psych., Worcester, Mass., 1912, v, 394-401.) Author seeks "to build a genealogical tree of religions, from its roots in the prehistoric misinterpretation of sex." He holds to the theory of "a causal relation between lust and religion."
- Smith (O.)** Reforming the calendar. (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXXI, 582-590.) Discusses proposals of Reininghaus, Slocum, Patterson, Hesse, Dabney, Cohen, Chamberlin, Hopkins, Barton, Kent, Clifford, Super, Flammarion. S. proposed a "civilization of the calendar," to begin in December 1918,—with 4 seasons of 91 days each, and "Silvester," extra day; the first month in each season with 31 days, the other two with 30 each; there is also a "leap day," to fill out the number, when need be.
- Spiller (G.)** Science and race-prejudice. (Sociol. Rev., Lond., 1912, v, 331-348.) Discusses the origins of civilization and the question of racial equality. Concludes that "the substantial equality of races" is a fact, in spite of the race-prejudices of the Caucasian. What instinct is to every animal civilization is primarily to man. Man, *per se*, is civilizable, and "the races of men are substantially equal in inborn capacity and are equally civilizable." So, "the leadership of mankind belongs to no race in particular."
- Strong (W. M.)** The origin of exogamy. (Sociol. Rev., Lond., 1912, v, 309-330.)

The author, who has spent 6 years among the savages of New Guinea, studying in particular the Mekeo and Roro clans, considers exogamy as "something quite apart in origin from totemism, in spite of their frequent interdependence at the present time among primitive races." Exogamy, according to Dr S., "is nothing more than a means of avoiding these quarrels [*i. e.* about women] and of enabling groups to live united without quarrelling." When family-life was substituted for clan-life, family-exogamy had to replace clan-exogamy. The data from New Guinea, he thinks are such, that "I can hardly believe that man really lived promiscuously in settled communities," though he deems it "possible that primal man may have lived in a state of promiscuity."

- Trebtsch (R.) Fellboote und Schwimmsäcke und ihre geographische Verbreitung in der Vergangenheit und Gegenwart. (A. f. Anthrop., Brn-schw., 1912, N. F., XI, 161-184, 12 figs., map.) Treats of skin-boats and swimming-bags and their past and present distribution over the globe,—5 types are distinguished (round or oval frame-work covered with skin; frame-work, in shape more or less like modern boats covered with skin; *kayak*-type; wooden frame-work to which air-filled bags are attached; air-filled bags combined with skins, etc., used for swimming across rivers, etc.). Europe (*coracle* of Britain and related Celtic types noted by classical authors; boats of old Saxons, Lapps and other northern peoples; modern Albanian "goatskin-ferry" and other kindred "boats"; skin boats of ancient Spain and Upper Italy,—still in use in parts of Ireland and Wales and in Albania). Asia (skin-boats and swimming-bags of ancient and modern Mesopotamia and Armenia,—*burjuk*, *kelek*, etc.; skin-boats of ancient South Arabia and among modern peoples of the Pamir and on the Amu Darju,—the *turssuk*, etc.; modern skin-boats of Rajputana, the Punjab, S. E. Tibet, S. W. China, etc.—*e. g.*, yak-skin raft of Hoangho; modern boats of Koryaks,—formerly also Kamchadales,—and Namollos, Chukchee,—on the coast only; Asiatic Eskimo; and formerly perhaps among some of the more western tribes). America (Eski-

mo *kayak* and *umiak*; some Athapaskan tribes; some Salish; the "bull-boat" of certain Siouan tribes, etc.; Micmac skin-boats; in South America: in parts of Colombia, Venezuela, Brazil, Uruguay, Argentina,—the *pelota*, etc.; in Peru and Chile the *skin-balsa*). The skin-boat seems unknown in Africa, Australia, Polynesia. The occurrence of the skin-boat in various regions of the globe is such as to indicate "spontaneous invention in different places." No Gräbner-Ankermann-Foy "culture-relations" need be set up.

- Verneau (R.) Le crâne de Descartes. (L'Anthropologie, Paris, 1912, XXIII, 640-642.) Notes on the vicissitudes of the skull of the philosopher Descartes, now preserved in the Muséum d'Histoire Naturelle, Paris. The question of its whereabouts was discussed at a meeting of the Académie des Sciences, Sept. 23, 1912.

Virchow (H.) Stellung der Haare im Brauenkopfe. (Z. f. Ethnol., Berlin, 1912, XLIV, 402-403, 1 fig.) Notes on position of hair of eyebrows. Cites cases where a certain asymmetry (whirl better developed, or present only on left side) seems hereditary. See Waldenburg (A.).

- Waldenburg (A.) Stellung der Haare im Brauenkopfe. (Ibid., 403-404.) Notes cases of unilateral whirling of the eyebrows toward the root of the nose, seemingly hereditary, in persons of Jewish descent. Dr W. thinks this left-whirling is directly connected with left-brainedness. See Virchow (H.).

Wallis (W. D.) The element of fear in religion. (J. Relig. Psychol., Worcester, Mass., 1912, v, 257-304.) Treats of magico-religious phenomena, with special reference to Australia and Melanesia. The author finds the source of this attitude toward the magico-religious to be "the unusual, that is the unfamiliar and the apparently uncaused,—all of which belong in the same logical, if not the same working, psychological category; the attitude taken is one of awe, of fear or of reverence,—all belonging to the same fundamental category." The common objective element in these magico-religious phenomena,—"*fear*, an emotion, whose intellectual correlate is *mystery*." Out of these have been developed "various religious forms and practices with all their correlates."

- Mana*, ideas of the unknown, and unusual, fears of various objects, magic and sorcery, words for awe and fear, mystery, etc., are discussed.
- Weinberg (W.) Weitere Beiträge zur Theorie der Vererbung. (Arch. f. Rassen- u. Ges.-Biol., Lpzg, 1912, ix, 165-174.) Discusses method and sources of error in Mendelian investigations of man, with reference to the data in Bateson's *Mendel's Principles of Heredity* and Lundborg's material on mental diseases.
- Wieth-Knudsen (K. A.) Der Mensch. (Ibid., 185-199.) Résumé and critique of G. Sergi's recent anthropological monograph, *L'Uomo secondo le origini, l'antichità, le variazioni e la distribuzione geografica* (Torino, 1911). The author differs with Sergi in thinking his *Notanthropus eurafrieanus*, i. e. *Homo europaeus*, is as independent of Negroids as of Mongoloids, and on some other points (e. g., the relationship of Oceanic peoples) as well.
- Zichy (T.) Wie beurteilen wir die Vererbungserscheinungen beim Menschen und beim Tiere. (Arch. f. Anthrop., Brnschw, 1912, N. F., xi, 196-200.) Discusses phenomena of inheritance in man and animals (observation of animals is more superficial, more imperfect; observation of human beings largely restricted to the head or face). Count Z. considers the following points proved: 1. Almost every human being has the traits of some one of his not very distant ancestors. 2. The constant family-type, inherited in the male stock, is present in many families, but not exclusively so. 3. Resemblances between brothers and sisters are common, but only in youth. 4. Resemblances between parents and children can often be confirmed from youthful portraits of both. 5. In some individuals striking resemblances to very distant ancestors occur.
- living births,—the relations for these three being respectively 200 : 100, 123.6 : 100, 106 : 100,—for all three 116.4 : 100. The higher rate of the Jews is due both to fewer still-births and fewer abortions. Taking everything into consideration, the true proportion is about 125 : 100, the proportion 116 : 100 representing the lower limit.
- Ascenzi (O.) Contributo allo studio clinico del gigantismo infantile. (R. di Patol. nerv., Firenze, 1912, xvii, 385-403, 4 figs.) Details of case of infantile giantism,—patient (37 years old) in Asylum in Rome. Measurements given (pp. 391-392),—stature 1,870 mm., weight 76,400 kg. Peculiarities of various sorts noted.
- Austin (C. K.) The Scandinavian Christmas. (So. Wkmn., Hampton, Va., 1912, xli, 665-681, 7 figs.) Treats of Yule-tide ceremonies and activities in Denmark, Iceland, Norway, Sweden,—Christmas presents for children, feeding birds and beasts, "yule-tide truce," etc.
- Baumann (E.) Sommerlied. (Schw. Volksk., Basel, 1912, ii, 72.) Text and music of brief "summer-song" from Upper Thurgau, dating ca. 1800.
- Bisch (M.) Eine römische Töpferei für gewöhnliche Gebrauchswaare in Selz, Unter-Elsass. (Korr.-Bl. d. D. Ges. f. Anthrop., 1912, xliii, 47-48.) Notes on the find in 1910 of a Roman pottery oven, etc., at Selz, with vessels of various sorts, indicating the manufacture of such articles here in the middle of the second century A. D.
- Blondheim (D. S.) A rabbinical legend in the *Cavallero Cifar*. (Mod. Lang. Notes, Baltimore, Md., 1912, xxvii, 250-251.) Calls attention to "a curious addition to the Biblical narrative of the deluge," contained in this 14th century Spanish work of fiction. The passage is concerned with the punishing of Ham for practicing *coitus* while in the Ark, a legend going back to the Babylonian Talmud.
- Bolte (J.) Die Liederhandschrift der Eleonora Elisabeth Frayn. (Z. d. Ver. f. Volksk., Berlin, 1912, xxii, 404-407.) Cites titles of 41 songs in a ms. of 1785, of Nassau origin. Texts of 3 songs are given.
- Neue Sammlungen von Volks-tänzen. (Ibid., 407-408.) Calls attention to E. Kück and E. Schön-

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- Aquilo (J. C.) See Breuil (H.).
- Auerbach (E.) Das wahre Geschlechtsverhältnis des Menschen. Ein Versuch zu seiner Rechnung. (Arch. f. Rassen- u. Ges.-Biol., Lpzg, 1912, ix, 10-17.) Deals with statistics of Budapest (Jews, Catholics, etc.). Dr A. holds that the true sex-proportion includes the still-born, abortions, and

- hagen's *Heidjers Tanzmusik* (Berlin, 1911) and the *Melodier til danske folkedanse* (Köbenhavn, 1911), and other works published by the Danish Society for the Promotion of Folk-Dances.
- Borioli (A.) & Pellandini (V.)** Storielle, leggende, costumanze ticinesi. (Schw. Arch. f. Volksk., Basel, 1912, xvi, 179-182.) Brief folk-tales, etc., from Ticino: The good-for-nothing wife, the communion-cup of Naveria, the emigrant mariuolo, the transport of wood, baptism, original justice, etc.
- Boule (M.)** Statuettes paléolithiques. (L'Anthropologie, Paris, 1912, xxiii, 642-643.) Note on the discovery by M. le comte Bégouen, of two clay statuettes of bison in the Tuc-d'Audoubert cave at Montesquieu-Aventès (Ariège), Oct. 10, 1912. This cave also contained rock-carvings and the caves through which one passed to reach it had floors covered with imprints of the feet of bears and of human beings.
- Bourchier (J. D.)** The rise of Bulgaria. (Nat. Geogr. Mag., Wash., 1912, xxiii, 1105-1118, 13 figs.) Abstracted from the chapter on the Balkan States in *The Balkan Question* (Lond., 1912). Notes on Bulgarian history, church, etc. The illustrations represent market-scenes; native industries, women, etc.
- Breuil (H.), Gomez (P. S.) et Aquilo (J. C.)** Les peintures rupestres d'Espagne. IV. Les abris del Bosque à Alpéra, Albacete. V. Tortosilla à Ayora, Valence. (L'Anthropologie, Paris, 1912, xxiii, 529-562, 1 pl., 14 figs.) Treats of discovery (late in 1910), situation (rock-shelter some 270 kilom. from Madrid, about half way between Albacete and Alicante), of rock-paintings of Alpéra: Animal figures (30 goats, 20 stags, 5 cattle, 2 horses, 3 deer, 1 elk, 5 or 7 wolves or Canidae, 3 birds,—some 75 in all), human figures (some 70, including 3 women; the figures are hunters, dancers, etc.), conventionalized figures and miscellaneous signs. Pages 561-562 treat briefly the rock-paintings of Tortosilla (a hunter and a chamois are reproduced on p. 562). The frescos of Tortosilla and those of Alpéra (color and execution are alike) are evidently the work of the same people. The plate reproduces the *ensemble* of the figures in the El Bosque shelter,—the oldest are pale red, the more recent bright red; some deep red or chestnut brown). Several hunting and dancing scenes are represented. The artistic character and the faunal indications of the Alpéra frescos (like those of Cogul, Albarracin and Cretas) are Magdalenian, from which they depart, however, by reason of the plenitude of human figures, the use of the bow, certain attitudes, the presence, perhaps, of the dog, etc. In a number of respects the frescos of the S. African Bushmen are suggested. According to the authors schematic art arose in the south of the peninsula and made its way northward. The most naturalistic figures are the oldest.
- Brown (A. C. L.)** On the independent character of the Welsh *Owain*. (Romanic Rev., Lancaster, Pa., 1912, iii, 143-172.) Compares *Owain* with the most ancient Irish and Welsh fairy-stories. B. concludes that "either *Owain* and *Yvain* are quite independent, although based upon a common source *x*, or, less probably, *Owain* is essentially based upon *x*, though influenced by *Yvain*." In either case, "the independent importance of *Owain* is clear." *Owain* is the Welsh "Lady of the Fountain," written later than Chrétien's *Yvain*.
- Bruce (J. D.)** Arthuriana. (Ibid., 173-193.) Treats of Gawain's slaying of the knights of the Grail-quest in the early prints of *Lancelot du Lac*, Arthur's son *Lohot*, Helinandus and the date of the Grail-cycle, Layamon's *Argant(e)*, Arthur and the "Wilde Jagd."
- Brunner (K.)** Kerbhölzer und Kaveln. (Z. d. Ver. f. Volksk., Berlin, 1912, xxii, 337-352, 7 figs.) Treats of tally-sticks, etc., in various parts of Europe, house-marks, etc.—single and two-part sticks, their uses, etc. On pages 349-352 are listed and figured 189 house-marks from Rügen, collected about 1890 by Ulrich Jahn. Various names for tally-sticks are given on pp. 337-338.
- Bericht über die Verbandstagung in Giessen. (Ibid., 412-413.) Brief account of Proceedings of the Meeting of the Union of German Societies for Folk-Lore at Giessen, Sept. 28-29, 1912.
- Bryce (J.)** Two solutions of the Eastern Problem. (Nat. Geogr. Mag., Wash.,

- 1912, XXIII, 1149-1157, 7 fgs., map.) Reprinted *verbatim* from Introduction written by Mr B. for *The Balkan Question* (Lond., 1912). The illustrations added treat of Greek village scenes, scenes in Constantinople, etc. On p. 1155 is a picture of Turkish recruits crossing the Tigris in a *cufa*, of the type used by the ancient Babylonians.
- Capelle** (W.) *Aus der Vorgeschichte einer Fachwissenschaft.* (A.f. Kulturgesch., Lpzg, 1912, I, 1-24.) Treats of the idea and signification of *μετεωρολογία* and related terms among the ancient Greeks,—the prehistory of meteorological science.
- Carus** (P.) *Pan, the rustic.* (Open Ct., Chicago, 1912, XXVI, 533-545, 17 fgs.) Treats of the strange mixtures in the character of this Greek god,—“he is an originally Greek god, his home being the rustic haunts of Arcadia.” According to Dr C., “the identification of Pan the goat-footed deity with Pan the All, which latter is originally a purely philosophical conception, is due solely to the similarity in sound, and has led to some curious combinations.” See Schoff (W. H.).
- Chapin** (W. W.) *Glimpses of the Russian empire.* (Nat. Geogr. Mag., Wash., 1912, XXIII, 1043-1078, 51 fgs. in col.) Notes on Moscow and its famous buildings (St Savior's cathedral, the Kremlin, cathedral of St Basil, the “Redeemer gate”), St Petersburg (St Isaac's cathedral, etc.). The illustrations represent Chinese city scenes, Russian and Siberian peasants, settlers, beggars, scenes and buildings in Moscow and St Petersburg, etc.
- Cozzi** (E.) *La donna albanese con speciale riguardo al diritto consuetudinario delle Montagni di Scutari.* (Anthropos, St Gabriel-Mödling, 1912, VII, 296-335, 617-626, 6 pl.) Treats of the Albanian woman with special regard to customary law, etc., in the Scutari mountains: Conduct of husband and wife, condition of old women, education (that received in house only), wooing and marriage (marriages of those of differing religions very rare; vows of “perpetual virginity,”—such woman can inherit property, wear men's clothes, bear arms, etc.; position of mother high; affection for children; widows, repudiation of wife, abandonment of husband by wife, instead of divorce as with us, the last more common; bride-capture still in vogue; blood-vendetta for adultery, etc.). Pages 617-624 are devoted to an account of Albanian wedding rites and ceremonies, and on pages 624-626 are given 20 proverbs relating to women (Albanian texts and translations). Characteristic proverbs are these: Hair long, mind short. Women and mules are beaten with a stick, men with words. The man without weapons is a woman.
- Curtiss** (A.) *The old city of Lincoln.* (Rec. of Past, Wash., 1912, XI, 253-261, 10 fgs.) Notes on Roman city, cathedral (carvings, early Norman work, towers), Saxon doorway, Potter gate, etc.
- D** (B.) *Rimes d'enfants neuchâteloises.* (Schw. Volksk., Basel, 1912, II, 73.) Cites 5 children's rimes (2 counting-out) from Neuchâtel.
- Damon** (T. J.) *The Albanians.* (Nat. Geogr. Mag., Wash., 1912, XXIII, 1090-1103, 14 fgs.) Notes on Albanian history and character of people, acts of Young Turks, uprisings, schools, etc. The illustrations are concerned with war chiefly.
- De Cock** (A.) *Het aandeel van elk volk.* (Volkskunde, Gent, 1912, XXIII, 245-247.) Gives Dutch text only, from the German of A. Strausz, *Die Bulgaren* (Leipzig, 1898, p. 90), of a Bulgarian legend, “the share of every people,”—all appear before God to obtain something. The Turks got *lordship*, the Bulgarians *work*, the Jews *calculation*, the French *folly* (according to another version, *invention*), the Gipsies *poverty*, the Greeks, who came last of all, *deceit*.
- *Een oud hollandsch Kinderrijmpje uit . . . Washington.* (Ibid., 240-241.) Cites variants from Holland, S. Africa, etc. This is the lullaby of ex-President Roosevelt (p. 241), who cited it in a speech at Amsterdam, April 29, 1910, as the only Dutch he knew.
- *Spreekwoorden, Zegswijzen en uitdrukkingen op volksgeloof bestudend.* (Ibid., 142-154, 195-199, 229-236.) Nos. 163-181 of proverbs, sayings and expressions based on folk-belief, all relating to the human body, its parts, organs, etc.
- De Marchi** (A.) *La sincerità del voto nei comizi romani nel modo e nel*

- momento della votazione. (Rend. R. Inst. Lomb., Milano, 1912, II s. XLV, 653-664.) Discusses the sincerity of voting in the ancient Roman comitii in relating to the method of voting and the act of voting itself.
- Plebe e patriziato di Roma antica alla luce di un ricorso antico. (Ibid., 115-120.) Compares the protests of the *forastieri*, or non-original families of certain Italian communes of the 17th century, against the political rule of the "original families and their descendants," with the contest of plebs and patricians in ancient Rome.
- L'"*infrequentia*" nei comizi romani. (Ibid., 72-89.) Treats of failure of ancient Roman citizens to vote at elections and the various reasons therefore,—one important one was the distance of the voting-places.
- De Meijere (V.) en Verkeine (L.)** Volks-humor en volksgeest. (Volkskunde, Gent, 1912, XXIII, 127-141.) Cites 30 items of folk-humor and folk-wit (Flemish) from Keerbergen, Borgerhout, Bornhem, Antwerp (chiefly), Testelt.
- De Ridder (F.)** Over de doodschuld in oude gilden en broederschappen. (Ibid., 211-218.) First part of article on the rights of succession in old guilds and fraternities in Holland, etc.
- Diebsbann im 20. Jahrhundert.** (Schw. Volksk., Basel, 1912, II, 73.) Cites thief-charm of 20th century, from eastern Switzerland.
- Durham (M. E.)** Balkans: Head-hunting. (Man, Lond., 1912, XII, 178-179.) Extract from letter of Miss D., written at Andrijeritza, Montenegro, Sept., 1912, stating that "on the night of August 14-15, the Nizams, under an officer, fell on the Serb village of Lower Urghanitza, near Berani, cut off three heads and carried all some distance. Two they dropped by the wayside, and one was taken right away. Four heads were taken in the week's fighting that followed."
- Een oud hollandsch Kinderijmpje uit . . . Washington.** (Volkskunde, Gent, 1912, XXIII, 203.) Cites an old Dutch lullaby ("Trippe trappe troontjes, etc."), which was brought to New Amsterdam in 1610 and is still kept alive in a family (partly of Dutch origin) in Washington, D. C. See De Cock (A.).
- Evans (F. C.)** Pagan prophecy. Some curious facts in the history of religious development. (Open Ct., Chicago, 1912, XXVI, 641-653, 6 fgs.) Treats of the four Sibyls (Delphic, Libyan, Erythrean, Cumean), the Sibylline Books (seemingly of Greek origin), Christian respect for the Sibyls, reverence for Vergil, etc.
- Franchet (L.)** Le gisement préhistorique de Laugerie-Basse, Dordogne. (Rev. Scientif., Paris, 1912, 5 Oct., 437-438.) Criticizes statements of M. Viré made in an article in the *Bulletin de la Société préhistorique*, for July 25, 1912, and résumés history of explorations of the prehistoric "station" at Laugerie-Basse.
- Fris (V.)** Stropdragers. (Volkskunde, Gent, 1912, XXIII, 242-245.) Treats of "Stropdragers" (strap-carriers) as a nickname of the people of Ghent,—now three and a half centuries old.
- Gales (R. L.)** A feast day at St Malo. (Oxf. and Camb. Rev., Lond., 1912, No. 25, 112-118.) Describes celebration of the Feast of the Assumption,—"not sectarian, but, as in la vieille France, popular, national, universal" in effect.
- George (W. L.)** Tartarin: the French comic giant. (Ibid., No. 21, 67-75.) According to G., this creation of Daudet "lives, to a greater or lesser degree within every Frenchman of the plains, born south of the line which unites Lyons and Bordeaux."
- Gianettoni (C.)** Il "latte agro" in Val Verzaca. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 185-186.) Note on the *latte agro*, a folk-specialty of the Verzasca valley in Ticino,—a sort of milk preparation like the Asiatic *kefir*.
- Gjorgjevič (T. R.)** Ekonomija i evolutsija nase a. (Glasn. Srps. Geogr. Dru., Beograd, 1912, I, 27-42.) Treats of the influence of the economical situation on the development of houses in Servia,—when in 1690 the Serbs migrated into Austria, the Homolié and Zwiid regions of Eastern Servia remained almost deserted; they were, however, filled up toward the beginning of the 18th century by Serbs coming originally from Old Servia and by Rumanians from the Banat. These two different races and nationalities have formed identical types of habitations, developing in like fashion and passing through the same stages in their common evolution during the

- last two centuries. The reason for this identical phenomenon in their domestic economy is the fact that they were both herdsmen and shepherds in a mountainous and isolated country.
- Gomez (P. S.)** See Breuil (H.).
- Gorra (E.)** Origini, spiriti e forme della poesia amorosa di Provenza secondo le più recenti indagini. Nota VII ed ultima. (Rend. R. Inst. Lomb., Milano, 1912, II S., XLV, 139-158.) Prof. G. emphasizes "the undeniable tendency, in literature, as in life, of the Middle Ages toward mimetic and dramatic forms."
- Haas (A.)** Hisch und Pott. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 401-404.) Notes on two Pomeranian terms (now somewhat antiquated) for houses or parts of houses,—“houses with 4 *Hischen*. Pott is of like meaning in Hinterpommern to *Hisch* in Vorpommern. In the well-known Grimm story “Von dem Fischer un syner Fru,” the word *Pissputt* is an error for *Sössputt*,—a house with 6 *putt*, six dung-heaps, etc.
- Haberlin (K.)** Die Halligwohnstätte. (Ibid., 353-374, 12 fgs.) Treats with some detail the dwelling-place, house (external and internal) and divisions, barns, garden, etc., of the Halligs on the west coast of Schleswig-Holstein, between Husum and Dagebüll (the 10 Halligs count now 110 houses and 518 inhabitants). In one *werft* are as many as 1 to 16 houses together.
- Hall (E. H.)** Mediterranean section. The Cretan expedition. (Museum J., Phila., 1912, III, 39-44, 4 fgs.) Notes on excavations at Urokaströ, etc.
- Hartmann (H.)** Tendenz-Komödie eines Bauerntheaters im 17. Jahrhundert. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 183-185.) Notes on a comedy performed in 1659 at Lungern in Unterwalden, in which the people of Bern, Zürich and Basel were libelled and made fun of.
- Höfler (M.)** Gebäudbrote aus gallorömischer Zeit. (A. f. Anthropol., Brn-schw., 1912, N. F., XI, 243-252, 29 fgs.) Treats of breads, cakes and loaves of the Gallo-Roman period, with special reference to those occurring on the bas-reliefs reproduced in Espérandieu's *Les Bas-Reliefs de la Gaule-Romaine* (4 vols.). These are of various sorts: the round, flat sacrificial cake, rotiform cake, “sun-wheel,” rosette, etc. Connections with the Gallic deities (Goddess of fertility, etc.) are pointed out and the influence of Graeco-Roman Massilia noted. The Gallic deities to whom these cakes and loaves were offered were local fertility-gods and not solar deities at all. Some of them were offered simply at weddings.
- Iddings (D. W. and A. S.)** The land of contrast: Austria-Hungary. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1188-1217, 33 fgs., map.) Treats of Magyars, Tyrol, Prague, Galicia, Vienna, Budapest, Servia. The illustrations represent village-scenes, national costumes, pastoral scenes, wayside crosses, shrines, street-scenes, bronze sculpture (Innsbruck), Servian women and their dress, Servian street and market scenes.
- Imesch (D.)** Häuserinschriften aus dem Oberwallis. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 186-187.) Texts of 5 house-inscriptions (dates 1749, 1784, 1666, 1700, 1849) from Ried-Mörel, Blitzingen, Geschinen, Glurigen, Unterwasser-Oberwald.
- Hexenprozess gegen Anna, Gattin des Georg Nessler von Belwald, Tochter der Cäcilia Sigristen von Ennen. (Ibid., 187-188.) Résumé trial for witchcraft in Goms about the beginning of the 17th century.
- Inhelder (A.)** Menschliche Unterschenkelknochen aus einem Grabe der Kupferzeit. (Anat. Anz., Jena, 1912, XLII, 24-26, 2 fgs.) Notes on tibiae and fibulae of a skeleton of the bronze age, with descriptions of peculiarities of *Linea poplitea*, *Crista anterior*, *Crista interossea*, foramina, etc.
- Kampmeier (A.)** Pan, the Arcadian god. (Open Ct., Chicago, 1912, XXVI, 702.) Cites from Roscher's article on the meaning of Pan, in *Arch. f. Religsw.*, 1898. He is a shepherd-god (*Pan* related to *πᾶν*, “pasture,” Latin *pascor*). See Carus (P.).
- Keith (A.)** Report on the skeleton found near Walton-on-Naze. (J. R. Anthropol. Inst., Lond., 1912, XLII, 128-135, 4 fgs.) Describes with measurements various parts (pelvis, sternum, skull, face, teeth, palate, orbits, nose, bones of arms and legs, etc.), of what is apparently “an example of the narrow-hipped, slender woman, which one can see not infrequently in England

- to-day,"—the racial type here represented persists to-day. Stature estimated at 1,629 mm.; cubic cap. of cranium 1,260 cc.; ceph. index, 77.8. See Warren (S. H.).
- Kinnaman (J. O.)** Roman archeology. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 138-140, 1 fig.) Notes on remains on the Palatine Hill.
- L. (A.)** Recent additions to the Royal Museums of Brussels. (Rec. of Past, Wash., 1912, XI, 231-233, 2 figs.) Translated from *Bull. d. Mus. Roy. du Cinqu.*, April, 1912, by H. M. W. Treats chiefly of bronze and iron hatchets, swords, household utensils, burial vases, etc., found by Count Goblet d'Alviella during his excavations of the necropolis (Hallstatt period) of *La Quénique*, at Court-Saint-Étienne, and presented by him to the Royal Museum. A fine bronze Romano-Gallic figurine found at Roulers, in western Flanders, was presented by M. van den Bergh Leontjens.
- Lagriffe (L.)** Considérations sur quelques documents concernant l'alcoolisme dans le Finistère, 1826-1906. (Ann. Méd.-Psych., Paris, 1912, x^e s., II, 129-161.) From study of statistics Dr L. concludes that "Finistère is an island of intense superalcoholization,"—characterized particularly by an increase in criminality and a progressive and disturbing augmentation of the number of the insane." It is a Breton proverb: "Tre mavou bleidi ér hoëdeu, tud mēù e von dré en henteu,"—i. e. "As long as there are wolves in the woods, there will be drunkards on the roads."
- Laing (J. O.)** An ancient Roman villa in the Maltese Islands. (Bull. Arch. Inst. Amer., Norwood, Mass., 1912, III, 178-180, 3 pl.) Treats of ruins of an ancient Roman villa, at Ramla Bay, east of the village of Xghara, on the island of Gozo.
- Lattes (E. A.)** Appunti per l'indice lessicale etrusco, D, E. (Rend. R. Inst. Lomb., Milano, 1912, II s., XLV, 303-317, 351-365, 412-429.) Vocabulary of Etruscan words, *Damio-Epnes*, with citations from inscriptions, explanatory notes, etc.
- Lemoine (P.)** L'époque quaternaire, d'après E. Haug. (Rev. Scientif., Paris, 1912, 21 Sept., 353-359.) Résumés, with table (p. 354), the chapter on the quaternary period in E. Haug's *Traité de Géologie* (1911).
- Logeman van der Willigen (Mev.)** Uit de scandinavische landen. (Volkskunde, Gent, 1912, XXIII, 154-157.) Review and résumé of the *Festschrift til H. F. Feilberg* (1911). Besides ethnological, mythological and folklore material from Scandinavian countries the *Festschrift* contains two articles on the dances of the Greenland Eskimo.
- McKenzie (K.)** East of the Adriatic. Notes on Dalmatia, Montenegro, Bosnia, and Herzegovina. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1159-1187, 37 figs.) The illustrations are concerned with village scenes and occupations, national dress, children, etc.
- Ben Jonson's Lombard proverb. (Mod. Lang. Notes, Baltimore, Md., 1912, XXVII, 263-264.) Discusses the passage in *Volpone*, "I am not, as your Lombard proverb saith, cold on my feet; or content to part with my commodities at a cheaper rate, than I accustomed." Corresponding Italian proverbs and sayings are cited. "Cold feet," as an excuse for a gambler quitting the game, occurs in Fritz Reuter, and there is also the modern colloquialism "to have cold feet."
- Marett (R. R.) and de Gruchy (G. F. B.)** Excavation of a cave containing Mousterian implements near La Cotte de St Brelade, Jersey. (Man, Lond., 1912, XII, 177-178, 2 figs.) Gives results of excavations of 1912. Human occupation verified, by discovery of many Mousterian implements. New cave is termed "La Cotte de St Brelade II." See also *Rec. of Past*, Wash., 1912, XI, 270-272.
- Mather (F. J., Jr.)** Dante portraits. (Romanic Rev., Lancaster, Pa., 1912, III, 117-122.) Prof. M. concludes that "Taddeo Gaddi's Dante (identical with the Palatine miniature) may well have been a life portrait, but is of no very inspiring quality,"—but "its gauntness and accessibility made it the source of all 14th and 15th century versions." Giotto's Dante in the Borgello is idealized. See also the review of R. T. Holbrook's *Portraits of Dante from Giotto to Raffael* (Boston, 1911) by Prof. C. H. Grandgent at pp. 123-125 of same journal.
- Mehring (G.)** Der plappernde Jung-

- gesell. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 410.) Text from fief book in Royal Archives at Stuttgart.
- Mielke** (R.). Das Haus von Niedergörsdorf. (Z. f. Ethnol., Berlin, 1912, XLIV, 398-402.) M. agrees with Kieckebusch that the house excavated at Niedergörsdorf belongs to the 13th or the 14th century, but is hardly a typical peasant-house of that period. Its position in the development of the Teutonic house is not yet clear.
- Mochi** (A.). A proposito della cronologia del Paleolitico italiano. Risposta ad alcune critiche. (A. p. l'Antrop., Firenze, 1912, XLII, 144-151.) Replies to criticisms of Pigorini and Boule concerning M.'s recent articles on the chronology of the Italian paleolithic period.
- Morrison** (S.). Dooiney-Oie, the Night-Man: a Manx folk-tale. (Folk-Lore, Lond., 1912, XXIII, 342-345.) Told "by a Laxey man," J. R. Moore, now in New Zealand, who said that he had heard it in his youth from old Manxmen. According to M., "the *Dooiney-Oie* seems peculiar to the Isle of Man, though he bears a faint resemblance to the Irish *banshee*."
- Müller** (J.). Sagen und Schwänke aus Uri. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 129-164.) Gives under 60 headings additional tales, items of folk-humor, etc., from Uri. The spider in the communion-cup, the admonishing staff, the sly wooer, the weasel, omens of death, spirits, devils, monsters, place-legends, folk-beliefs, dragons, castles, drunkenness, bewitched animals, witches, etc.
- Naegele** (A.). Fragen und Ergebnisse der Kreuzsteinforschung. (Z. d. V. f. Volkskunde, Berlin, 1912, XXII, 375-398.) Part II, treating of the significance of stone-crosses and folk-ideas about them (Roman road-marks; boundary-stones; judicial stone,—asylum, judgment, blood-ban, etc., but no documentary evidence of marking judgment-places, by stone-crosses; religious monuments,—"Irish crosses," procession-stations; pilgrim-stones; plague-crosses; war-crosses, "Swedish crosses," "French crosses"; "Hussite crosses"; "heathen stones"; stones of Huns, etc.; death-monuments, etc.) and atonement-crosses, especially for murder, etc. Comparison is also made with the Celtic menhirs, etc. (pp. 395-396), and references given to stone-crosses in literature, legend and history.
- Nicolle** (E. T.) and **Sinel** (J.). Report on the resumed exploration of "La Cotte," St Brelade, by the Société Jersiaise. (Man, Lond., 1912, XII, 158-162.) Gives results of exploration of cave-dwelling on Island of Jersey, resumed in August, 1911,—the animal bones and human teeth earlier discovered have been added to by other bones, and human teeth (belonging to the same individual); some 60 well-finished flint implements were also found. Some interesting details are given. The flints are all of Mortillet's "Pointe-Moustérienne" type. According to the authors, "what has been termed the 'main floor' marks the original and only occupation of the cave by *Homo Breladensis*,—man of the Neanderthal race." See also p. 176.
- Northup** (G. T.). The Italian origin of the Spanish prose Tristram versions. (Romanic Rev., Lancaster, Pa., 1912, III, 194-222.) Discusses traits (26 items listed) which the versions R, S, V and TL have in common, in opposition to those analyzed by Löseth, instances (32 items) where Italian versions have remained more faithful to the original (French) than have the Spanish, instances (9 items) where V, TL, or both are nearer the French than the Italian versions or some one of them, and compares proper names (40 items) in the various versions.
- Notes on Rumania**. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1219-1225, 8 figs.) The illustrations are concerned with national dances, costume, etc. See also p. 1239.
- Oeri-Sarasin** (R.). Ein Wettergeist. (Schw. Volksk., Basel, 1912, II, 70-71.) Tale of a storm-spirit, from Wintersingen, Canton of Basel. The personification takes the form of a human voice.
- Oude Brusselsche straatroepen**. (Volkskunde, Gent, 1912, XXIII, 163-165, 204-206.) Cites Old Brussels street cries.
- Partridge** (J. B.). Cotswold place-lore and customs. (Folk-Lore, Lond., 1912, XXIII, 332-342.) First part treating of place-lore: Wells (Tetbury, Painswick, Bisley, Minchinhampton,

- Mansbury, Bristol, etc., noted for curing sore eyes, rheumatism, etc.), pools, earth-works (Camps of the Cotswolds), town-removal traditions, church-removal traditions, common lands, cromlechs, menhirs (in or near Minchinhampton, at Avening, etc.), tumuli and buried treasures, caves.
- Pascal** (F.) *La littérature populaire serbe*. (Revue Bleue, Paris, 1912, 2 nov., 557-560.) Treats chiefly of Servian folk-songs, as represented in the collections of Karadjitch, Verkovitch, Miladinov, etc., particularly the ballad of "Maxim's Marriage."
- Pears** (E.) "Grass never grows where the Turkish hoof has trod." (Nat. Geogr. Mag., Wash., 1912, XXIII, 1132-1148, 18 fgs.) Treats of evils of taxation, decay and desolation due to Turkish rule, Turkish inability to assimilate Western progress, the curse of Islam, Mohammedan pride, degradation of woman, etc. The illustrations are concerned with military scenes, occupations, street scenes in Constantinople, etc.
- Peeters** (T.) *Oude Kempische liederen*. (Volkskunde, Gent, 1912, XXIII, 200-202, 219-220.) Text and music of Nos. 18-21 of old Kemp songs: "Kwakkelbeen," "Lament of a rejected lover," "Lament," "Blondina."
- Pellandini** (V.) See Borioli (A.).
- Polivka** (G.) *Neuere Arbeiten zur slavischen Volkskunde*. 3. Russisch in den Jahren 1909-1911. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 414-428.) Résumés and critiques of literature of Russian folk-lore 1909-1911. Zapol'skij's studies and essays on the ethnography, sociology, etc., of the White Russians (1909); Seiz-putovskij's collection of tales and stories of the woodland country of Minsk (1911); Bulašev's book on the legends, religious ideas, etc., of the people of the Ukraine (1909); Hnatjuk's monographs on North Hungarian tales, legends, etc., and on South Hungarian tales, etc. (1910), chiefly Ruthenian; Hnatjuk's monograph on robber-tales of the Huzules; Tarasev'skij's monograph on sex-life of the peasantry of the Ukraine (1909). The periodical literature is also considered.
- Post** (C. R.) The sources of Juan de Mena. (Romanic Rev., Lancaster, Pa., 1912, III, 223-279.) Treats of the *Laberinto de Fortuna*, the *Coronación* (Calamicleos), the *Debate de la Razón contra la Voluntad*, and the lyrics of Juan de Mena. According to P., there are few if any indications of the influence of Dante in the Spanish poet.
- Ramondt** (M.) Iets over den weerwolf in de Beturve. (Volkskunde, Gent, 1912, XXIII, 161-163.) Cites a werewolf legend from Teisterbant near Avezaath, dating ca. 1830-1840.
- Kinderspel "Klein' Anna." (Ibid., 237-240.) Text and music of "Klein' Anna," of which several versions from Holland are known. On pages 239-240, A. De Cock cites the corresponding German (from Kassel), "Die Anna sasch am Breitenstein."
- Reichhardt** (R.) *Volksstümliche Redensarten aus der Grafschaft Hohenstein*. (Z. d. Ver. f. Volksk., Berlin, 1912, XXII, 408-410.) Cites 24 idiomatic phrases and expressions. The phrase, "she has seen the devil dance bare-foot," is used of a bad woman. Another interesting one is "old maids have to drive frogs over the Harz."
- Reymond** (M.) Proverbes et dictons lausannois. (Schw. Volksk., Basel, 1912, II, 71-72.) Gives 14 brief proverbs and sayings from Lausanne relating to pregnancy, sex of unborn children, child-birth, etc.
- Rossat** (A.) Les "Fôles," contes fantastiques patois recueillis dans le Jura bernois. (Schw. Arch. f. Volksk., Basel, 1912, XVI, 113-128.) Gives dialect text, literary French translation, with explanatory notes, of Nos. XIII-XVII ("Tom Thumb,"—two versions; "Rose-White and Rose-Red,"—cf. Grimm 161, "Schneeweissen und Rosenrot"; "The soldier La Ramée,"—begins like Grimm No. 8, Wunderlicher Spielmann; has only name in common with the folk-tale of the Sac de la Ramée,—"The goose-woman,"—cf. Grimm No. 179, "Die Gänsehirtin am Brunnen"), all from Miécourt, except the first version of "Tom Thumb (Petit Poucet)," which is in the patois of Fahy, Ajoie.
- Sabbe** (M.) *Uit onze oude schrijvers*. (Volkskunde, Gent, 1912, XXIII, 158-159.) Notes on the curious legend treated in the *Kint-baerenden Man* (Brugge, 1698), by Pastor Philippus Jongherycx of Coolkercke,—of a man who gave birth to a child.
- Salzmann** (L. F.) *Medieval byways*. VI.—Ivory and apes and peacocks.

- (Oxf. and Cambr. Rev., Lond., 1912, No. 19, 137-152.) Discusses the medieval Englishman's "partiality for strange beasts," and the trade in such in the 14th and 15th centuries.
- Schaller-Donauer** (A.) *Volkstümliches aus dem Bezirke Küssnacht am Rigi.* (Schw. Arch. f. Volksk., Basel, 1912, XVI, 174-178, 1 pl., 1 fg.) Treats of the festival of St Nicholas (preceded by whipping of boys and youths; St Nicholas' Eve with its "miter-bearers," etc.), the "Tschämmeler" or "wild men," dancers, "geitschen," etc.
- Schiff** (F.) *Beiträge zur Kraniaologie der Czechen.* (A. f. Anthrop., Brnshwg, 1912, N. F., XI, 253-292, 3 pl., 41 fgs.) Gives results of measurements (head, face, nose) of 167 Bohemian skulls from various regions of the country (male 102, female 49). Capacity (av. men 1,415, range 1,230-1,800 c.cm.; women 1,266, range 1,000-1,400 c.cm.); cephalic index (curve of men culminates at 83 and 84; women, two maxima, 81 and 85). Correlations of the various measurements are discussed (pp. 260-270),—both male and female skulls show clearly marked correlations between cephalic index and other cranial and facial indices. On pp. 271-275 the author treats of the anthropology of the Czechs and the comparison of the types noted with those observed elsewhere in Europe, ancient and modern. The conclusion reached is that the three elements now perceptible in the Bohemian population (dolicho, meso, brachy) already existed there in prehistoric times; the Czechs are a racial mixture, not an anthropological type. Bibliography of 28 titles. Detailed tables of measurements, pp. 281-292.
- Schlatter** (S.) *Das Haus als Fahrhabe.* (Schw. Arch. f. Volksk., Basel, 1912, XVI, 165-174.) Treats of the old wooden houses in various parts of Switzerland as chattels or movable property, with citations from documents of the 15th and 16th centuries and later on, even in the 19th. S. asks if this idea of the house as "movable property" may not hark back to the days of nomadism and folk-migration.
- de Schlözer** (L.) *Les nuraghes.* (Revue Bleue, Paris, 1912, 10 Août, 176-179.) Treats of the *nuraghi* of Sardinia and the theories as to their origin and use.
- De S. agrees with Pais that they "were erected for the living and not for the dead,"—were refuges rather than tombs. See also the author's book on his travels in Sardinia.
- Scraps of English folk-lore.** VI. (Folk-Lore, Lond., 1912, XXIII, 349-357.) Items from Cambridgeshire ("blood-stone") by A. L. Williams; Devon (ash-faggot and "burning up bogeys"; transplanting parsley and asparagus) by D. H. M. Read; Gloucestershire ("Cheese-bowling" on Whit-Monday) by W. Crooke; Herefordshire (the "Cock-stile" at Whitney-on-the-Wye, etc.) by E. M. Leather; Huntingdonshire ("Feast Sunday" and other festivals; monkey and Oliver Cromwell) by D. H. M. Read; Kent (miscellaneous items) by F. Weeks, E. M. Cobham and E. Canziani; Northumberland (christening; name-taboo) by E. B. Pitman, E. L. Allhusen; Nottinghamshire (elder wood not burnt; game feathers thrown away) by E. B. Pitman; Oxfordshire (miscellaneous items) by D. H. M. Read, E. Wright; Worcestershire (how the hedgehog ran the Devil to death) by E. M. Leather.
- Sinel** (J.) See Nicolle (E. T.).
- Smith** (W. G.) *Flint flakes of Tertiary and Secondary age.* (Man, Lond., 1912, XII, 196-198, 4 fgs.) Treats of a natural scraper-like flint of Tertiary age found *in situ* in the Lower Tertiary deposits covering the chalk of Dunstable Downs; a Lower Tertiary pebble of scraper-like appearance from Tertiary gravel of Oldhaven and Blackheath age, at Knock Mill, Kingstown; a small natural flint block of Secondary age with flake *in situ* from red Clay-with-flints (*argile à silex*); and a natural flint of Secondary age of same class as last and from same stratum of Chalk-with-flints. These objects are of value in connection with "eoliths" and "preoliths." They owe their form entirely to natural causes.
- Somerville** (B.) *Prehistoric monuments in the Outer Hebrides, and their astronomical significance.* (J. R. Anthr. Inst., Lond., 1912, XLII, 23-52, 3 pl., 9 fgs.) Gives results of observations made in 1909 on "The Great Circle" of Callanish, an imposing group of 48 megaliths, on the western coast of Lewis (pp. 24-37), with the great menhir, sepulcher, etc.; the smaller

circles at Callanish and vicinity (pp. 37-46); two dolmens, and "The Fairy House" (an *allée couverte*) on the island of St Kilda. According to Capt. S., the structures in question are "the remnants of edifices set up for the purposes of religion or burial, or for both," and their orientation "was connected definitely with the heavenly bodies: sun, moon and stars." The monuments on St Kilda are "new to science, and are here described for the first time."

Strohmayer (W.) Die Vererbung des Habsburger Familientypus. (A. f. Rassen- u. Ges.-Biol., Lpzg, 1912, IX, 150-164, 3 fgs.) Second article. Treats, with tables and lists with brief descriptions, of the heredity of the Habsburg family-type.—*Prognathismus inferior* and strong lower lip,—in the Austrian-Bavarian and Austrian-Saxon groups. These peculiarities, while present, are not so marked in Saxony as in Bavaria.

Tetzner (F.) Der ostpreussische Philipponeneid. (Z. d. V. f. Volksk., Berlin, 1912, XXII, 398-401.) Notes on the history of the oath (cross-oath, p. 400) of the Philippones of East Prussia, which was in use until 1907, when this folk-custom finally disappeared.

Theilhaber (F. A.) Die Genealogie einer jüdischen Familie in Deutschland. Das Geschlecht Samson aus Wolfenbüttel. (A. f. Rassen- u. Ges.-Biol., Lpzg, 1912, IX, 207-213.) Discusses the statistics of the Samson family, Jews, of Wolfenbüttel, from 1697 down to the end of the 19th century,—many marriages with Gentiles occurred. The male descendants to-day number just four. The direct male descendants numbered in the 5th generation 25, and in the 8th generation 1. Limitation of the number of children has probably played its rôle in the last generations.

Verkeim (L.) See De Meijere (V.).

Villari (L.) The races and religions of Macedonia. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1118-1132, 14 fgs.) Notes on Bulgarians (according to V., these are "Slavicized Finns"), Mohammedans (Macedonia was the first part of Europe to be subjugated to Ottoman rule), Greeks, Serbs, Rumans (or Vlachs), Albanians (two-thirds Mohammedans; rest Orthodox and Roman Catholic), Jews. The

illustrations are concerned with market and village scenes, native types, etc.

Virchow (H.) Menschliche Knochen aus einem Kieselgur-Lager. (Z. f. Ethnol., Berlin, 1912, XLIV, 549-557, 4 fgs.) Treats of femur and tibia, etc., discovered in 1907 in a mail-pit (interglacial) at Bespingen by Hr. J. Stoller (see *Jahrb. d. Kgl. Pr. Geol. Landesanst.*, 1909 [Berlin, 1910], Bd. XXX, s., 433-450). Some peculiarities occur in the femur and tibia, but nothing that cannot be paralleled on modern bones. It is to be regretted that the conditions of the find were not given with more scientific care and exactness.

— Knochen aus einem Merowingergrabe bei Bad Sulza. (Ibid., 410-413, 2 fgs.) Notes on skull with partly-healed hole (from wound) in occiput, and femur and tibia with certain osteological peculiarities of the *Lineae asperae*, *Linea poplitea*, etc. Peculiarities, also, in some other bones.

Wacker (R.) Zur Anthropologie der Walser des grossen Walsertales in Vorarlberg. (Ibid., 437-524, 6 pl., 21 fgs.) Treats, with details of description, measurement-tables, curves, etc., of 70 crania from the channel house at Sonntag and of 100 living individuals from the same locality,—of the crania 44, and of the living subjects 54 were males. The capacity of 40 male skulls ranged from 1,160 to 1,700 c.cm. (av. 1,436 c.cm.), of 25 females 1,200 to 1,460 c.cm. (av. 1,303 c.cm.). The av. cephalic index of male crania was 85.02, of female 84.92, av. of all 85.02. The average stature (femur-calculation, Manouvrier) of males estimated at 16,703, females 15,188, average for all 16,295 mm. The average stature of living subjects was, for males 1,681 (range 1,561-1,809) and for females 1,562 (range 1,437-1,686). The average cephalic index for males 83.96, females 83.89, the former ranging 76.80-93.44, the latter 79.68-89.60. Hair and eye-colors are considered on pages 491-494,—the mixed types prevail. The resemblances of the Valais type of Vorarlberg to the Disentis type in particular, also to the Bajuvari, are pointed out. On pages 494-496 cretinism is discussed. The "Walser" migrated from Valais to the Walsertal in the 14th century. Bibliography (pp. 506-508) of 81 titles.

- Warren (S. H.) The classification of the prehistoric remains of Eastern Essex. (J. R. Anthr. Inst., Lond., 1912, XLII, 91-127, 8 pl., 3 fgs.) General remarks on the collection of prehistoric remains (pp. 92-94), difficulty of classifying surface-finds, evidences of barrows, value of geological evidence, classification of the prehistoric ages (pp. 96-102), recent geology of Eastern Essex (pp. 102-107), earlier series of implements of Eastern Essex (cores, flakes, scrapers, knives, spear-points, arrow-points, axes, rude implements, pottery, pot-boilers, pp. 107-112), later series of implements of East Essex (pp. 112-116), conclusions as to the age of the two series of implements of Eastern Essex (pp. 116-119), special sites upon the buried prehistoric surface, prehistoric interment near Walton-on-Naze (pp. 120-122). According to the author the age of the "Lyonesse" surface and the remains found upon it falls somewhere near the Egyptian dates of 2500-4500 B. C.; also that "it may even be that it is England rather than Egypt that has some slight advantage in the early working of bronze." See Keith (A.).
- Weissenberg (S.) Zur Biotik der süd-russischen Juden. (A. f. Rassen- u. Ges.-Biol., Lpzg, 1912, IX, 200-206.) Notes on vital statistics (births, deaths, marriages, proportion of sexes, etc.). Dr W. concludes that the failure of the rate of illegitimate births among the South Russian Jews to rise is due to the great prevalence of abortion. This and kindred questions are treated also in Dr F. A. Theilhaber's *Der Untergang der deutschen Juden* (1911) and A. Ruppin's *Die Juden der Gegenwart*, the latter more optimistic.
- Weller (C. H.) The story of the stadium at Athens. (Bull. Arch. Inst. Amer., Norwood, Mass., 1912, III, 172-177, 2 pl.) Treats of old and new Stadium. The new Stadium (begun in 1896) "follows as exactly as possible the plans of the old, and the few remaining fragments of Herodes' work find their place in the new building."
- Wild (H. D.) Vindonissa, a village archeological trust. (Rec. of Past, Wash., 1912, XI, 211-216, 5 fgs.) Treats of ancient Vindonissa (now Windisch, near Brugg, between Basel and Zürich), with its *castellum*, amphitheater, etc.; the work of the *Gesell-*

schaft pro Vindonissa, with its Museum, etc.

AFRICA

- Arnoux (A.) Le culte de la société secrète des Imandwa au Ruanda. (Anthropos, St Gabriel-Mödling, 1912, VII, 273-295, 5 pl., 22 fgs., map.) First two sections of account of the Imandwa secret society of Ruanda, German E. Africa, its cult, etc., preceded by notes on the sources of information and the phonetics of the language. The objects of the Kubā'ndwa cult (rendered to the L'angō'mbe, the most preeminent, and to the Imā'ndwa, all semi-divinized mortals, the names and relations of which to Imā'na (God) are treated at some length); the professors of the Kubā'ndwa cult (all castes of society share in it, but the *bāpfumu* are its real organizers, etc.); the *raison d'être* of the cult (initiations are made for temporal reasons) (some dozen are enumerated, p. 294); the various stages of the Kubā'ndwa: initiation or *kwā'tūra* (preparation, *kwā'tūra* proper), the feast, etc., are described in detail with the liturgy in the native tongue with translations and explanatory notes.
- Asmis (W.) Law and policy relating to the natives of the Gold Coast and Nigeria. (J. Afric. Soc., Lond., 1912, XII, 17-51.) First section consisting of a general review of the internal administration of the Gold Coast and Nigeria (pp. 17-27), the general principles of English colonial and native policy (pp. 27-31), native law on the Gold Coast,—administration, judicial system, private law (31-51). Bibliography of 17 titles. Translated from the Report of Dr Asmis, German consul at Boma, in the *Bl. f. vgl. Rechtsw. u. Volkswirtschaftslehre*, Bd. IV.
- Balfour (H.) Notes on a collection of stone implements from Ejura, Ashanti. (Ibid., I-16, 4 pl., 5 fgs.) Notes on a collection of some 150 specimens, consisting almost entirely of celts (axes, adzes, chisels) of neolithic type, "dug up during the operations concerned with the extension between Mampon and Ejura of the new road leading northward from Kumassi," at an average depth of 2½ feet (one was found at 4 ft., another at 5 ft.), and all in *undisturbed soil*. Some 10 types are distinguished. The natives

- to-day look on these implements as "thunder-stones" or "thunder-bolts," associating them with the cult of the god of thunder and lightning (pp. 11-16). All knowledge of any former "stone-age culture" has died out among the modern population. From Benin have been obtained stone celts set in bronze open-work sockets, also bronze models of stone celts perforated for stringing on necklets; and on some of the famous bronze castings are representations of stone celts.
- Barber** (F. M.) An ancient Egyptian mechanical problem. *Papyrus Anastasi I.* About 1300 B. C. (Open Ct., Chicago, 1912, xxvi, 705-716, 4 fgs.) Treats of the problem of transporting and installing an obelisk by the use of capstan, sand-box, etc. See also A. H. Gardiner's *Papyrus Anastasi I.* (Leipzig, 1911).
- Barrett** (W. E. H.) A'Kikuyu fairytales. (Man, Lond., 1912, xii, 183-184.) English text only of "The old woman, her sons, and the python."
- Cartailhac** (É.) Cavernes avec gravures à Madagascar. (*L'Anthropologie*, Paris, 1912, xxiii, 643-644.) Brief note on discovery in the caves of the province of Ambositra (between the abandoned villages of Soarano and Vitrepoka), by M. Hesling, of numerous rock-carvings. The Malagasy Academy has asked for further details. M. Cartailhac also refers to a "speaking stone" with cup-markings, near the village of Antsahabibiaka, s. e. of Arivonimaneno.
- Champion** (A. M.) The Atharaka. (*J. R. Anthr. Inst.*, Lond., 1912, xlii, 68-90, 1 pl., 5 fgs.) Treats of character, habitat (valley of Tana River from the Mkong'go River to Ngoro Rock), domestic life and habits (list of "ages" of males and females, p. 71; villages and houses; construction of huts; dress and personal adornment,—clothes, ornament,—bead and metal ornaments for women, heavy and numerous; head-dress; weapons and implements,—spear, shield, sword; iron-smelting), food (*muweli* staple; taboos; honey), dances (*kiboso* by men only; *nzungo*, men and girls; *mungeri*, sometimes by men alone; *mbobo*, at circumcision ceremonies and other great occasions), medicine, social laws and customs (birth, circumcision, marriage, death; civil and criminal law,—payments for death and injuries), the *chiama* (sort of court for settling disputes), clans (list, with totems, p. 88), general items (pp. 89-90).
- Dayrell** (E.) Notes on "Nyam Tun-erra," or cat's cradle. (Man, Lond., 1912, xii, 156-157, 17 fgs.) Lists 18 examples of cat's cradle (including "a man with a bag," "child," "three parrots," "looking-glass," "monkey-tail," "hoe," "young girl") from natives of the Injor country, West Africa.
- de la Devèze** (—). See Soury-Lavergne (—).
- Ellis** (G. W.) Liberia in the political psychology of West Africa. (*J. Afric. Soc.*, Lond., 1912, xii, 52-70.) Discusses West African colonial government, early colonial attitude toward native races, reform in West African colonial administration, development of resources to neglect of native races, West African colonial attitude toward Americans, purpose and nature of the Liberian democracy, Liberian attitude toward native races, difficulties of Liberian political ideal, European attitude toward Liberia. The West African outlook. The author takes a hopeful view of the Liberian future of the ideal of "Africa for the Africans" in the real evolutionary sense.
- Francet** (L.) La civilisation méthodique du Congo. (*Rev. Scientif.*, Paris, 1912, 12 oct., 469-470.) Résumés the ideas set forth in van Overbergh's *Civilisation méthodique du Congo*, etc., and suggests their application in French Africa,—the system approved takes account of Booker T. Washington's work at Tuskegee. F. asks "if the whites, in the near future, may not need the help of the Negroes in their fight against the expansion of the Yellow race."
- van Gennep** (A.) Brettchenweberei oder Flechterei, Kaukasus, Algerien. (*Z. f. Ethnol.*, Berlin, 1912, xlii, 624-626, 2 fgs.) Treats of belt-making with "board-weaving" in Algeria, compared with similar manufactures in Transcaucasia. These products, are not due to modern Turkish influence. Similar techniques are reported from the Bushmen of S. Africa, and from certain South American Indians.
- Gibbons** (H. H. C.) Deed of acceptance and an edict against abuse of martial law in Egypt. (Amer. Antiq., Benton

- Harbor, Mich., 1912, xxxiv, 85-92.) Texts of deed in Greek and Latin, A. D. 237; and edict in Greek of Flavius Eutolmius Tatianus (A. D. 367-370).
- Heslermann (F.)** Kritische Darstellung der neuesten Ansichten über Gruppierungen und Bewegungen der Sprachen und Völker in Afrika. (Anthropos, St Gabriel-Mödling, 1912, vii, 722-760.) First section. Résumés data concerning ethnological groupings of African peoples,—views of Buschan, Ankermann, Schachtzabel, Gräbner, Frobenius, Barthel, Schmidt (W.), Pösch, Hartmann, Marquardt, etc. The successive culture-stages indicated are: Archaic (= old Tasmanian); boomerang and old bow culture (boomerang in Sudan, old-bow-culture, pigmies); totemistic (= west Papuan) in E. Africa; west African; west Sudan (suggests strongly India); Hamitic; Islamic. On pp. 730-733 Stuhlmann's views are considered at some length,—here the following strata are recognized: (1) dwarf-like primitive population (Pigmies, Bushmen); (2) Negritic-Sudanese peoples; (3) Proto-Hamitic peoples; (4) light-skinned Hamites; (5) admixtures of Semites and Turanians (?). Pages 733-742 discuss the older theories of the grouping of the languages of Africa (Bleek, Torrend, Krause, Koelle, F. Müller, etc.); pages 742-760 résumé and criticize recent works of Meinhof and Westermann: Meinhof's ideas of Sudanese linguistic unity, of the Hamitic and Bantu languages (and the relationship between these), of the languages of the Hottentots and the Bushmen, and his later studies of 1910 concerning African languages and their groupings and relationships. According to Meinhof the Bantu tongues arose through northern mixtures with Negro languages; the languages of the Pigmies are Sudanese (either originally or by adoption); the Bushman speech is reminiscent of Sudanese. Westermann's studies of Sudanese language (Ewe and Ful) are considered on pp. 754-757, Struck's studies of Sudanese noticed on p. 757, and on pp. 758-760 Meinhof's study of the Ful language in its significance for the Hamitic, Semitic and Bantu tongues. The Ful "lies on the boundary between Bantu and Hamitic."
- Hobley (C. W.)** Kamba game. (Man, Lond., 1912, xii, 179-180, 2 figs.) Describes a rather novel children's game of the A'Kamba near Ikutha, Kitui district, British East Africa. The game, called *kwatha ngu* is played by flicking a wooden dagger at *kisuti* stalks lying on the ground, 12 to 18 inches away. There are two ways of holding the *muku*, or dagger.
- Jones (N.)** Jfaralahy and the Biby Kotra-Kotra. (Ibid., 154-156.) Story of youngest son left to die by six brothers, who report him to father as dead. He, however, kills the man-eating animal, Biby Kotra-Kotra, returns home, and is made heir of his father, the king (Madagascar).
- Koch (F. J.)** Scenes from African life. (So. Wkman., Hampton, Va., 1912, xli, 564-567, 6 figs.) Illustrations representing "an African system of telegraphy," praying to idol,—native chief and family, primitive loom, thrashing, preparing dinner.
- The greatest collection of Egyptian monuments in the world. (Amer. Antiq., Benton Harbor, Mich., 1912, xxxiv, 219-223, 1 fig.) Notes on the collection in the British Museum (London).
- Murray (G. W.)** The fox who lost his tail,—a Nubian version. (Man, 1912, xii, 182-183.) Nubian text with translation as told by Mohammed Bedda of Shellal in the Matokki dialect. Similar tales of fox cunning will be found in Reinische's *Die Nuba-Sprache* and the Marquis de Rochemonteix's *Quelques Contes Nubiens*. In the text Arabic loan-words are indicated.
- Offord (J.)** Lecture at the Said Mohammed Effendi College, Cairo. (Amer. Antiq., Benton Harbor, Mich., 1912, xxxiv, 183-189.) Treats of European indebtedness to Egypt (art, architecture, jewelry, medicine, geography and surveying, religion, folktales, etc.).
- Second letter from Egypt. (Ibid., 96-100.) Notes on recent sporadic finds, acts of vandalism, excavation and restoration of temple of Amen-Ra at Kamak, papyri, etc.
- Palmer (H. R.)** The Bornu girgam. (J. Afric. Soc., Lond., 1912, xii, 71-83.) Gives at pages 74-83 the Kanuri vernacular text and English version (opposite) of the *girkam*, or "list of ancestors (72 items) of this Bornu

people. Some discrepancies in the list as compared with that given by Barth are pointed out. The power of the name is so great among these people that "there is a disinclination to write down the *real* name of a king for fear that thereby someone may gain an occult power over him." Years of life instead of years of rule are sometimes set down.

Petrie (W. M. F.) A cemetery of the earliest dynasties. (Man, Lond., 1912, XII, 137-138, 1 pl., 1 fig.) Notes on cemetery near Kafr Ammar, at Tark-hau, about 35 miles south of Cairo,—probably the cemetery of the dynastic capital preceding Memphis. Articles of wood, basket-work, clothing extraordinarily well preserved,—coffins, trays, bedsteads, head-rests. Pottery and stone vases were also found. The portable houses here represented were, according to P., "the prototype of the Israelite Tabernacle." Wooden coffins were also copied in form from such houses. Prof. P. thinks that "the purpose of such movable houses was doubtless to shift them up on to the desert at the inundation, and then to return to the green plain when the crops grew, so as to get coolness and absence of dust." The timber prototype of early stone decoration was also discovered.

Schmidt (W.) Einiges über afrikanische Tonsprachen. Im Anschluss an P. H. Nekes, P.S.M., *Lehrbuch der Jaundesprache*. (Anthropos, St Gabriel-Mödling, 1912, VII, 783-791.) Discusses the notation of tones (hochtief, tieftief, hochmittel, mittelhoch, mit-teltief, tiefmittel, with their signs), their number and nature, tones in the Bantu and Sudanese languages, with special reference to Nekes' *Lehrbuch der Jaundesprache*. Mit einem Anhang: Übungs- und Wörterbuch mit genauer Tontranskription von P. H. Nekes und Dr W. Planert (Berlin, 1911).

Schweinfurth (G.) Über alte Tierbilder und Felsinschriften bei Assuan. (Z. f. Ethnol., Berlin, 1912, XLIV, 626-658, 25 figs., map.) Treats with some detail of ancient figures of animals, inscriptions, etc., on rocks in seven places in the neighborhood of Assuan (Egypt). The animal-figures include camels, cattle, giraffes, hyenas, bus-

tard, antelopes, bulls, goats, ravens, horses, wild-boars, dogs, ostriches, etc.,—sacrificial animals are also represented. The human figures include: Camel-leader, horseman, warrior, and men standing close to animals of various sorts. On p. 633 is reproduced the figure of a man leading a camel, with a contemporary hieratic inscription belonging to the period of the Sixth Dynasty. Some of these *graffiti* belong, doubtless, to the barbaric natives of the country, or passing travelers of nomadic sort; others go back to Egyptians on the way to the Red Sea. Rock-drawings with animal-figures seem in Egypt to be restricted to the southern section, i. e., the region of the Nubian sandstone.

Soury-Lavergne (—) et de la Devèze (—). La fête de la circoncision en Imerina (Madagascar): autrefois et aujourd'hui. (Anthropos, St Gabriel-Mödling, 1912, VII, 627-633, 1 pl., 1 fig.) Second section describing the circoncision-ceremonial as performed in 1910. The rites to-day are less significant, less representative and less close to the ancient ones. In many Merina families "circumcision is now only a surgical operation, performed shortly after birth by the parents or the doctor, followed sometimes by a little family dinner." See also p. 795.

Tailed people (The) of Nigeria. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1239-1242, 3 figs.) Brief account of *kunnok*, or artificial tail, the sign of marriage among the women of the Kagoro, Kajji, Atlakka, Morva, Katab, and Jaba. These tails are made of plaited palm-fiber, and are often stained red, adorned with wire, colored glass-beads, etc. See Major A. J. N. Tremearne's *The Tailed Head-Hunters of Nigeria* (Phila., 1912). See Tremearne (A. J. N.).

Tremearne (A. J. N.) Notes on the Kagoro and other Nigerian head-hunters. (J. R. Anthr. Inst., Lond., 1912, XLII, 136-199, 4 pl., 37 figs.) Treats of country, origin and history of the Kagoro, Moroa, etc.; anatomical observations, physical measurements of the living, etc. (abnormalities, physiological observations); scarification, painting, ornaments, deformations, clothing; habitations, building, decoration, etc.; spirits, magic, circumcision, initiation; superstitions,

taboo, covenants, ordeals, customs; death and burial; preparations, menstruation, courtship, marriage, divorce, adultery; pregnancy, child-birth, umbilicus, still-born children, lactation, etc.; mourning, slavery; food, drink, tobacco; diseases, etc.; music, instruments, dances; war, hunting, relations of animals to man; morals, inheritance, etc. Appendix I (pp. 190-191) contains the English text only of "The hare and the guinea-fowl." Appendix II (pp. 192-199) contains physical measurements of 72 Kagoro, 55 Kajji, 1 Moroa, 2 Kagoro-Kajji crosses, 1 Kagoro-Atlakka, 1 Kajji-Katab and 1 Moroa-Katab. Measurements of 6 Kagoro skulls (ceph. indexes, 71.5, 75.2, 77.6, 78.1, 76.3) are given on p. 145. The average stature of the Kagoro was 1,600 mm., cephalic index 76; Kajji 1,683 mm., 75.40. Much of the less technical portion of these notes (dating from 1909-1910) is embodied in the author's book *The Tailed Head-Hunters of Nigeria* (1912), but the article contains a number of different photographs.

— Extracts from Diary of the late Rev. John Martin. (Man, Lond., 1912, XII, 138-143.) Notes on religion, fetish, etc. (Cape Coast Castle), "miracles" (Akra fetish priest), kingfisher as fetish-bird, idolatrous performances and festivals (Badagry), animal-cult (Badagry), creation of races (Cape Coast), chief gods (Cape Coast), after-life (Akra, Badagry), execution (Badagry), metempsychosis (Akra), debt and pawn-system (Akra), salt-making (Badagry), resemblances of Fanti and Jewish customs. Rev. M. was Wesleyan missionary in West Africa, 1843-1848.

Virchow (H.) Ein Fall von Zahnbearbeitung. (Z. f. Ethnol., Berlin, 1912, XLIV, 676-677, 1 fig.) Briefly describes a case of mutilation of the teeth in a skull from the Cameroons (Negro from Jaunde),—all the incisors and the upper and lower left canines are involved.

Weeks (J. H.) Marriage and birth on the Lower Congo. (Folk-Lore, Lond., 1912, XXIII, 347-349.) Notes on clan-ship and marriage (children of slave woman marrying into another clan do not belong to it), betrothal custom, birth-house and charm, food-tabus, childbirth-tabu.

Werner (A.) Note on Bantu star-names. (Man, Lond., 1912, XII, 193-194.) Treats of names for Pleiades (terms connected with "cultivate," "rain," "fence"), Orion's Belt (terms connected with hunting, etc.), Venus (usually the moon's wife; also "central post of hut"), Jupiter ("peg" or "pin" of night, etc.), etc. The fixed stars are distinguished from the planets. The Basuto seem to "know more about the stars,—or pay more attention to them,—than the other Bantu. Miss W.'s impression is that "nearly all, if not quite all, the people with whom I have been brought in contact have lost much of the star knowledge which they once possessed."

Westermarck (E.) Marriage customs in Morocco. (Sociol. Rev., Lond., 1912, v, 187-202.) Describes *henna*-painting of bride and bridegroom, fetching the bride, "purification ceremonies," etc., visit of bridegroom to tent of bride, taboos of the wedding-week. Prof. W. accepts largely Crawley's theory that "the ceremonies of marriage are intended to neutralize the dangers supposed to be connected with all contact of man and woman and the state of marriage itself, as also to make the union safe, prosperous and happy." The data here published were obtained from the Mohammedan natives, among whom the author has been engaged some 6 years in sociological research.

Winslow (W. C.) Portraits of mummies. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 141-142.) Note on Petrie's finds of panel-portraits (the most interesting is that of Hermione) some years ago in the Fayum. Two mummies from this part of Egypt are on exhibition in the Boston Museum of Fine Arts,—those of a boy and man.

Wolf (F.) Beitrag zur Ethnographie der Fö-Neger in Togo. (Anthropos, St Gabriel-Mödling, 1912, VII, 296-308.) Second section, treating of wooing and marriage; offerings in times of danger; sickness, death and burial; determination of cause of death (questions directed to the "dead,"—i. e. a relative acting for the purpose, p. 300; burial, mourning, death-festival, death offering; molestation by the dead; citation of the dead, e. g., of his dead child by a sick father, etc.).

ASIA

- Andrews (R. C.)** An exploration of northeastern Korea. (Amer. Museum J., N. Y., 1912, XII, 259-267, 11 fgs., map.) Contains some notes on people. Two of the illustrations representing Koreans offering to valley-god and praying at shrine.
- Butler (P. R.)** Pen pictures of Rajputana and Kashmir. (Oxf. and Cambr. Rev., Lond., 1912, No. 23, 79-89.) General notes on country and people.
- Carus (P.)** Battle scenes in ancient art. (Open Ct., Chicago, 1912, XXVI, 443-446, 6 fgs.) Reproduces scenes from ancient Assyrian monuments, from a Mycenaean tomb, Mycenaean gem, etc.
- Hammurabi and the Salic law. (Ibid., 577-583.) Résumés the arguments of Prof. H. Fehr as to the resemblances between the ancient Babylonian code and that of the Teutons at the beginning of the Middle Ages in Europe. For details see Prof. Fehr's *Hammurabi und das salische Recht. Eine Rechtsvergleichung* (Bonn, 1910).
- Casanowicz (I. M.)** Model of a Brahmin Temple. (Proc. U. S. Nat. Mus., Wash., 1912, XLII, 649-653, 1 pl.) Treats of a cork-pith (bleached) model of a Brahmin temple from Madura, "fairly representing the general type of a Hindu temple devoted to the service of Siva in southern India." Pages 651-653 describe briefly the three leading styles of Hindu temples: Northern (Indo-Aryan), Chalukyan (or Dekkan), Dravidian.
- Chuan (S. H.)** The most extraordinary city in the world. Notes on Lhasa,—the Mecca of the Buddhist faith. (Nat. Geogr. Mag., Wash., 1912, XXIII, 959-995, 60 fgs.) Dr C. is medical officer of the Chinese mission to Tibet. Treats of the palace of the Dalai Lama, the great Cho-Kang temple (built by a Chinese princess of the Tang dynasty who married a Tibetan King), the three great monasteries (Dupon, Sera, Gandan), government, the yak, prayer-wheels, writing, burial customs. The illustrations represent temples and other buildings, images, lamas, Tibetan types, dress and ornament, officials, soldiers, women, inscriptions and carvings, yak-hide boats, writing, prayer-wheels, etc.
- Cobb (S.)** Christian missions in the Orient. (Open Ct., Chicago, 1912, XXVI, 427-435.) According to C., it is a mistake to think that missionary influence was the chief cause of the Turkish revolution,—"the fact is, neither Roberts College nor any of the missionary schools contributed one iota toward freeing Turkey from the rule of Abdul Hamid." What has influenced Turkey and Persia "is not the Christian religion, but the civilization of Christendom,"—and that civilization "contains many elements which are not Christian in origin."
- Crosby (J.)** A translation of "The Book of the Birds," *Paksi Pakaranam*. (J. Siam Soc., Bangkok, 1911, VII, pt. II, 1-90.) This interesting collection of tales is probably of Indian origin. Author and date of composition are unknown. The book treats of: The council of the birds; the trial of strength between the swan and the crow; the story of the marriage between the crow and the swan; the story of the two swans, the tortoise, and the cunning jackal; the story of the crows who tried to drink up the ocean; the story of the unmannerly crows and the astrologer's revenge; the story of the pelican and of the crows who took shelter with him; the story of the parrot who obtained a mango from the forbidden orchard; the story of the parrot, the wicked man, and the two tigers; the story of the impious rishi and the pigeons; the story of the foolish man, the viper and crow-pheasant; the story of the partridge who became an instructor; the story of the learned partridge, the kite, the wicked rishi, and the tiger; the story of the vulture who chose the tiger and the dog for his ministers; the story of the hypocritical cat and the swarm of rats; the story of the poor man, his child, the snake, and the mongoose; the story of the parrot and the miraculous jujube-fruit; the story of the hunter who became a hermit, of the kinnaris and of the giant spider; the story of the "pra" bird, the stag and the river-turtle; the story of the dishonest man and the secret of the mango-tree that would grow up in a day; the selection of the garuda bird as king; the story of the "sal" bird and

- the elephant; the story of the thrushes whose eggs were laid by the sea-shore; the story of the vulture who married the daughter of the "sal" bird; the story of the two devas, Loka Brahma and Deva Brahma, and of the 8 riddles; how Loka Brahma learnt the answers to the 8 riddles; the young eagle's story of the dishonest servant who stole from the rich man, his master; the mother eagle's story of the wagtail and the kite; conclusion of the story of Loka Brahma and Deva Brahma; the story of the young man, the white elephant and the magic bone. An Appendix (pp. 81 ff.) is devoted to the principal differences between the metrical and prose versions of the *Paksi Pakaranam*.
- Greely (A. W.)** The land of promise. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1078-1090, 7 fgs., map.) Contains notes on cities and people, immigration, etc., of Siberia.
- Haenisch (E.)** Reise zu dem Jao-Stamme in der Provinz Hunan, China. (Z. f. Ethnol., Berlin, 1912, XLIV, 404-405.) Brief abstract. The Yao, of Hunan, Kwangtung and Kuangsi, belong to the non-Chinese aborigines of the country.
- Hodous (F.)** The Chinese god of the hearth. (J. Relig. Psychol., Worcester, Mass., 1912, V, 435-444.) Treats of the worship, etc., of the god of the hearth from the earliest mention down to to-day, with numerous citations from Chinese literature; name; sacrifices (vegetable; meat); household god; jurisdiction over sins. According to H., the god of the hearth came to be worshipped as the god of fire. Later, "with the growth of the empire and the growing consciousness of Heaven's interest in men, he became the recorder of the deeds of the family and the reporter to Heaven; upon his report depends the length of life and punishment and reward." At the present time "this god occupies a position of influence inferior to no other god." In the kitchen women never scold, nor are even children scolded there,—so much is this god, "the supervisor of the kitchen," feared and revered.
- Kanokogi (K.)** Der Shintoismus und seine Bedeutung. (Z. f. Religionspsych., Lpzg, 1912, VI, 57-70.) Treats of Shintoism: history, meaning (*shintō* = way of gods), religious ideas (background is nature-religion; celestial and earthly sins), effect of Buddhism and Confucianism, sociological and psychological significance. Shintoism cannot become a positive religion. If concentrated, it may become chauvinistic in spirit, and a real danger to national development.
- King (F. H.)** The wonderful canals of China. (Nat. Geogr. Mag., Wash., 1912, XXIII, 931-958, 35 fgs., 5 maps.) Abstracted from the late Prof. K.'s *Farmers of Forty Centuries* (Madison, 1912). Notes on the great levees, new land in the making, an engineer emperor (Yu, ante 2200 B. C.), canal-builders for 40 centuries, keynote of permanent agriculture, ancient and modern canalization, conservation. According to the author, "Forty canals across the United States from east to west and 60 from north to south would not equal in number of miles those in these three countries [China, Korea, Japan] to-day. Indeed, it is probable that this estimate is not too large for China alone." The illustrations represent agricultural and horticultural methods, ways of transportation, outdoor life, irrigation apparatus, vegetable fuel (rice, cotton, grass), use of canal-mud as fertilizer, chicken-incubators, rice-cultivation, etc.
- Kolkin (N.)** Early Semitic adventures and Semitic lore. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 114-119, map.) Seeks to trace early migrations from Asia Minor as far west as Spain by impossible etymologies (Athenae = Eden; Albania = Arabania; Celtiberians = Eber-Celts).
- Kyle (M. G.)** A research journey to the "round" of the Jordan. (Rec. of Past, Wash., 1912, XI, 247-252, 5 fgs.) Notes of visit in April, 1912. Topographical changes are indicated. According to Dr H., the cities of the Plain stood at the southern end of the Sea, "and they are there concealed under the waters of the Dead Sea to this day."
- Laufer (B.)** Fish symbols in China. (Open Ct., Chicago, 1912, XXVI, 673-680, 6 fgs.) Treats of the single and double fish on jade ornaments, fish eye and lip amulets to prevent decay in corpses, mortuary jade fishes from graves of Han period, butterfly and plum-blossom patterns, etc.
- Liétard (A.)** Au Yun-nan, Min-kia et

- La-ma jen. (Anthropos, St Gabriel-Mödling, 1912, VII, 677-705.) Notes on the Minkia, according to Father L., "a cross between Laotians (Pa-i = Thai) and Lolos, an aboriginal people of Yunnan; also the La-ma-jen of the same stock. The Min-kia type is not, physically, close to the Chinese,—the latter have, however, influenced religions and customs much; language also not a little. Pages 690-705 are devoted to language. On pp. 692-702 are given in parallel columns extensive vocabularies of Chinese, Min-kia, La-ma-jen, Mo-so, Li-son and Lo-lo, with French equivalents; and on pp. 703-704 Min-kia and La-ma-jen phrases and sentences. On pp. 704-705 brief vocabularies from three different Min-kia villages, showing little variation.
- Lipsky (A.)** Are the Jews a "pure race"? (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXXI, 70-77.) Résumé and critique of Dr M. Fishberg's *The Jews, a Study in Race and Environment* (N. Y., 1911), a book in which data are arrayed against the theory of racial purity. According to Dr L., Dr F. has not proved that the Jews are not a "pure race," but it makes no difference, for "pure races" are merely "anthropological postulates," and nothing else.
- McCormick (F.)** China's treasures. (Nat. Geogr. Mag., Wash., 1912, XXIII, 996-1040, 50 fgs.) Treats briefly of pagodas (Soochow; "iron" pagoda at Kai-feng; Wu-hu); memorial arches to faithful virgins, devoted wives, virtuous widows (these alone compete in grace, beauty and numbers with the pagodas); bridges; Ming tombs, arches, pillars, figures of camels, elephants, lions, horses, fabulous creatures, sages, soldiers; Chinese wall; turtle-stones ("the kernel within the nut of Chinese archeology"), monoliths commemorative of all kinds of things; city gates; rock-temples and their sculptures (at Lung-Men are the wonderful Buddhist sculptures; colossus of Buddha near Pin, Shensi, great Buddha at Lung-Men).
- Müller (F. W. K.)** Vorlagen aus der ostasiatischen Abteilung des Museums für Völkerkunde. (Z. f. Ethnol., Berlin, 1912, XLIV, 662-667.) Lists, with Chinese and Turkish descriptive names, 29 specimens of nephrite from Yarkend, presented to the Berlin Ethnological Museum by Hr. Raquette. Also notes on the statue (larger than life) of the Lamaist goddess Tsugtor Namdshalma, and the figure of the goddess Madshatshenmo.
- Münsterberg (O.)** Early Christian Missions in Japan and their influence on its art. (Open Ct., Chicago, 1912, XXVI, 726-743, 10 fgs.) Translated by L. G. Robinson from "Die Darstellung von Europäern in der japanischen Kunst," in the *Orientalisches Archiv*. Pages 726-734 historical. Pages 735-743 on representations of Europeans in Japanese pictures. The illustrations represent: Christian temple with Jesuits, Spanish embassy before Hideyoshi, Christian temple, Departure of the Spaniards for the coast, Wedding of Napoleon and Josephine, Burning the British ambassador, Napoleon's funeral cortège in Paris, Siege of Moscow, English soldiers guarding Napoleon on St Helena, Diogenes and Alexander. According to Dr M., "the plastic three-dimensional painting of light and shade, whose realistic perfection is best characterized by the legend of the birds picking at the painted grapes of Apelles, never penetrated as far as Asia."
- Murray (F. H. M.)** Buddha. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 224-227, 1 pl.) Discusses the resemblance of the heads of Buddha (Siamese, Japanese, etc.) to those of Negroes,—the Dai-butsu Buddha, figured opposite p. 224, is regarded as distinctly Negroid. The "knots," "lumps," "bosses," "snails," etc., on the head of Buddha represent Negro hair. M. considers it "not strange that the people of the Far East should have perpetuated the typically African features in the representations of their specially pious and holy men." See also p. 252.
- van Oost (—)**. Chansons populaires chinoises de la région Sud des Ortos sur la lisière de la grande muraille entre Ju-lin et Hoa-ma-tch'e. (Anthropos, St Gabriel-Mödling, 1912, VII, 765-782, 4 fgs.) Nos. XIV-XVII of Chinese folk-songs (Song of pregnant woman, Curtain-rolling song, Song of four corresponding words, Song of tea-gathering); Chinese text, translation and explanatory notes; also music.
- Pentin (H.)** Apocrypha of the Old

- Testament. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 193-200.) Notes on books of Esdras, Tobit, Judith, rest of Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Epistle of Jeremiah, Danielic additions, Prayer of Manasseh, Maccabees.
- Prentice** (J. R.) Sunrise and sunset from Mount Sinai. (Nat. Geogr. Mag., 1912, XXIII, 1242-1282, 34 fgs., map.) The illustrations are concerned with the Monastery of St Catherine, chapels, hermits, sacred places, etc.
- Rossillon** (—). Moeurs et coutumes du peuple *Kui*, Indes Anglaises. (Anthropos, St Gabriel-Mödling, 1912, VII, 649-662, 3 fgs.) Concluding section, treating of religious life: Beliefs relating to spirits and to the gods (list of 10 gods, pp. 650-652), cult (secondary sacrifices, priests, temples and sacred stones), beliefs and practices relating to the other world (metempsychosis, funeral ceremonies, "bringing the demon"). oaths (9 enumerated, pp. 660-662), taboos. Every Khond village generally has its *thomba* or priest. There are no temples or special religious houses. Standing stones, alone or in groups, are the only monuments to the gods.
- Roth** (H. L.) Oriental steelyards and bismars. (J. R. Anthr. Inst., Lond., 1912, 200-233, 2 pl., 49 fgs.) Based on specimens (Chinese, Japanese, Burmese, Malay Peninsula, Madras, Arabic, Roman, Italian, English, etc.) in the Bankfield Museum. Names are discussed (pp. 232-233),—"steelyard," comes from Latin *statera* by way of Italian *stadera*, French *stelier*, then *stilliard*. According to R., "while the steelyard may almost be said to have its home in the East, there are numerous references and illustrations showing the use there of the ordinary two-pan balance." The mathematical data are discussed in detail.
- Taft** (G. E.) Objects of art. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 132-136, 179-182.) Notes on Peel jade collection now dispersed by sale in New York city, January, 1912,—Chinese, Tibetan, Mongolian; also porcelain and pottery objects, figurines, bronzes, etc.
- Tândji** (L. J.) Au pays d'Abraham. Étude sur les usages et moeurs en Mésopotamie. (Anthropos, St Gabriel-Mödling, 1912, VII, 566-584.) First section treating of birth and childhood (pregnant mother, delivery; birth-announcement, congratulations; customs and ceremonies; visits to mother after birth of child; baptism, rejoicing, visit of priest; presentation of mother in temple; readings, prayers, blessings upon head of infant; the child in the cradle; child-language; teething; vows, list of 12, p. 578; ornaments of infants; precautions taken for safety of children; weaning; children's festivals,—the *dain* (begging, etc.); purification; Easter. On pages 574-576 are given translations of a number of lullabies and cradle-songs, funeral songs, prayers and invocations; and on page 576 a vocabulary of 52 child-words,—the author states that the list could be much extended.
- Turner** (E. R.) The Hindu-Arabic numerals. (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXXI, 601-613, 27 fgs.) Traces development of these signs (once confined to a few districts in India, cumbersome and inert and difficult to use), their uncertain, slow and difficult progress in other lands, their final conquest of the world. The Hindu records of number-signs go back to the time of Asoka (3d cent. B. C.), but "there were probably some numerals in use among the Hindus a thousand or more years before our era."
- INDONESIA, AUSTRALASIA,
POLYNESIA**
- Bamler** (—). Funde von der Insel Rook. (Z. f. Ethnol., Berlin, 1912, XLIV, 409-410.) Notes on stone implements, pottery-fragments, etc., from the island of Rook (between German New Guinea and New Britain). They were found 25 cm. below the surface in an uninhabited part of the forest, and must be very old, belonging probably to the early people of whom Neuhauss found traces in German New Guinea. See Neuhauss, *Deutsch-Neu-Guinea*, Vol. 1, p. 136.
- van Brero** (P. C.) Dementia paralytica bei den Eingeborenen von Java und Madura. (Allg. Z. f. Psychiatrie, Berlin, 1912, LXIX, 571-587.) Statistics 1902-1909, list of 30 autopsies with notes (pp. 575-585),—brain-weights given in a number of cases

- (1333, 1112, 1095, 1029, 1243, 1262, 1289, 1239, 1200, 1294, 1320 [oedematous], 1447, 1140, 1229, 1275, 1285 [slightly hydroceph.]). The percentage of paralytics to total insane is 5.3% (Javanese 5.4%, Sundanese 6%, Madurese 2.8%). The symptomatology of paralysis is not very different from that in Europeans; nor is there any difference in the pathological anatomy.
- Brown (A. R.)** Beliefs concerning childbirth in some Australian tribes. (Man, Lond., 1912, XII, 180-182.) Data obtained in 1911. Ingarda, of mouth of Gascoyne River, believe that "a child is the product of some food of which the mother has partaken just before her first sickness in pregnancy." Kariera, N̄amal and Injibandi think that "the conception of a child is due to the agency of a particular man, who is not the father; this man is the *wororu* of the child before it is born,"—three different accounts of how the *wororu* produces conception were given. Among several tribes were found "totemic groups that claimed babies as their totem, and performed totemic ceremonies, the avowed object of which was to provide a plentiful supply of children."
- The distribution of native tribes in part of Western Australia. (Ibid., 143-146, map.) Gives location of 31 tribes. Based on author's visit in 1911. References to Clement, Schmelz, Curr, Withnell, and "Yabaroo." The line between the tribes practicing circumcision and subincision and those not doing so is indicated.
- Brown (J. M.)** The migrations of the Polynesians according to the evidence of their language. (Trans. N. Z. Inst., Wellington, N. Z., 1911 [1912], XLIV, 189-193.) Discusses and criticises arguments of the late Prof. Finck, in his paper published in the Transactions of the Royal Society of Göttingen for 1909, and other linguistic theories of lines of migration (Hale, Gerland, Weule). B. notes that "these pure philologists isolate a few phenomena that each belongs to several groups, and ignore hundreds of others in which the groups thus united disagree." According to Prof. B., "there is a phonological gulf between the Polynesian dialects on the one hand and the Malaysian and, still more, the Melanesian languages"; also "it seems more in harmony with the possible, if not the probable, that whatever kinship lies between the cultures and the languages of these three regions has gone 'westwards out of Polynesia'" (Fiji, e. g., is highly Polynesianized; the influence of the patriarchate tapers off as we go farther west into Malaysia). He believes that "we get into the region of the miraculous when we start a patriarchal, tribal, genealogy-loving, chiefly Caucasian people from a matriarchal, kin-divided, short-memory Negrito island." For him the Polynesians are "fundamentally Caucasian," and the westward movements were due to subsidences in the Central Pacific land-area.
- Chamberlain (A. F.)** Lefthandedness among Papuans. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 586.)
- Couteaud (M.)** La part de l'Europe dans l'épidémie de tuberculose des Polynésiens. (R. de Médecine, Paris, 1912, XXXII, 865-877.) Dr C. seeks to show that the idea that tuberculosis was unknown in Polynesia before the advent of the Europeans is incorrect,—it existed sporadically there, as elsewhere in the world. Europeans, however, had a considerable share in the epidemics which began so soon after their arrival and were fatal to so many natives (perhaps there has been some exaggeration here). The Polynesians were not a specially feeble and vulnerable race, and in various regions there are distinct evidences of recovery and even increase of population (Gambier Is., Maoris of New Zealand, etc.).
- Dunn (E.)** The *Mengap Bungai Taun*, the "Chant of the Flowers of the Year," a sacred chant used by the Sea-Dyaks on the occasion of a sacrificial feast to invoke a blessing on the fruits of the field. (Anthropos, St Gabriel-Mödling, 1912, VII, 634-648, 2 pl.) Second article giving stanzas 102-183 of chant, comprising parts x-xiv: Seating the guests, Surveying the guests, Election of those who shall call the guests, Tonggol Nugu and Mplasi Laki don their finery, they start on their way. Dyak text and translation in parallel columns. See also p. 796.
- Edge-Partington (J.)** Ceremonial objects from Rarotonga. (Man, Lond., 1912, XII, 193, 1 pl.) Describes briefly

- a hard-wood staff (probably an idol) with human figures carved back to back; and an axe-shaped object, probably used at dances. Both are of considerable age and the carving is typically Rarotongan.
- Erdland (A.)** Die Eingeborenen der Marshallinseln im Verkehr mit ihren Häuptlingen. (Anthropos, St Gabriel-Mödling, 1912, VII, 559-565, 2 pl.) Treats of the conduct and relations of the natives of the Marshall Is., with their chiefs. Outward signs (European clothing has suppressed the caste-showing rôle of tattooing; decoration of mats); obligatory labor for chiefs on part of subjects; visits paid to chiefs; sea-voyages of chiefs at command; visits to sick chief, mourning, etc.
- Flury (H.)** Among the Igorots. (So. Wkmn., Hampton, Va., 1912, XLI, 609-615, 6 fgs.) Notes on Igorots of Bontoc visited by author. According to F., the attempts to educate the Igorot children are "picturesque rather than ultimately wise." The virtue and temperate character of the Igorot women are highly praised.
- Funke (M. R.)** Beiträge zur Kenntnis der Inlandstämme von Borneo. (A. f. Anthrop., Brnshwg, 1912, N. F., XI, 233-241.) Gives German texts only of several creation-legends of interior tribes of Borneo (Kayans of N. W. Borneo, Dayaks of Baram in Sarawak, etc.), notes on head-hunting, the Kayan Hades (*Apo Leggan*), *Long Julan* (land whither go those dying suddenly or through violence, warriors killed in battle, women dying through child-birth, etc.), *Tan Tekkan* (to which suicides are sent, to live a miserable life of wandering in jungles), *Tenyn Lahu* (for spirits of still-born children), and *Ling Yang* (refuge of those losing their lives through drowning),—the chief places in the other world, medicine-men, Gamong (the Kayan Orpheus), legend of introduction of rice, bird-oracles, reverence for name, etc. A characteristic Bornean creation-legend begins with the falling of a great rock from heaven, from the slime and moss accumulating on which came the first plants and worms. The "world-tree" grew out of a sword-hilt that fell from the sun, to which attached itself a grapevine that fell from the moon. From this couple sprang the ancestors of the different tribes.
- Garrett (T. R. H.)** The natives of the eastern portion of Borneo and of Java. (J. R. Anthr. Inst., Lond., 1912, XLII, 53-67.) Gives (pp. 59-67) details of physical measurements of 35 Banjerese (S. E. Borneo), 39 Sundanese, 17 Javanese, 28 miscellaneous (Orang Balik Papan, Orang Tarakan, Orang Bulongan, Bugis, Batavian Malay, Sumatran Malay). The average stature of the Banjerese is 1,569.6 mm., cephalic index 81.48; of the Sundanese 1,591.3, 85.5; of the Javanese 1,570.6, 85.0. Color of skin and eye, also weight, are given. Observations made in 1909 and 1910.
- van Goethem (E.)** String bags of Mekeo, Papua. (Anthropos, St Gabriel-Mödling, 1912, VII, 792-795, 26 fgs.) Treats of string-bags of Mekeo highly esteemed by the coastal tribes of Lokou, Waima, Roro and Motu. Made of bark-fiber these bags are ornamented by the women with knitted patterns. Of these patterns 13 (hook, eye, bark-beater, evening-star, tongue-lets, red cockatoo, cotton-tree flower, mountain-range, mark of a salmon's mouth, squirrel, etc.) are described and figured. For the men a string-bag is a pocket; with women a bag means womanhood. There is no ceremony of imposing the bag.
- Hofmann (A.)** Aus Formosa. Ergebnisse einer Studienreise im Jahre 1909. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1912, LV, 600-638, 5 pl.) Pages 603-611 treat of a journey from the city of Taihoku to the border of the Seiban, or "northern barbarians" (agriculture, Chinese women and coolies, electrified wire-fence to protect from "barbarians," head-hunting, funeral-customs of Hakka Chinese); pages 612-627 of a visit to the natives in the region about Mt Morrison (Tson tribe, houses, hunting-trophies, agriculture, bachelors' houses, head-hunting, intoxicating drinks, ornaments, mutilations, hunting, monogamy, high degree of modesty, chiefship, food, dwellings, relations with Japanese, etc.).
- Keysser (C.)** Vom Sattelberg zum Markham. (Z. f. Ethnol., Berlin, 1912, XLIV, 558-584, 12 fgs.) Gives account of expedition of 1912 from the station of Sattelberg near Finschhafen in German New Guinea to the River

- Markham, with notes on the natives: Villages of the Kwata, Tobou, Aweng-gu people of the Upper Kua (kiss as greeting), Kombe (war and warriors), Samukeb, Ogau, Nimba, people of the Tuap, the Waing (related to the Laewomba) on the Bondjog, Adjera, Laewomba, etc.
- Knoche** (W.) Einige Beobachtungen über Geschlechtsleben und Niederkunft auf der Osterinsel. (Ibid., 659-661.) Notes on defloration (by old men) and initiation (by old women); midwifery (treatment of child); means to prevent conception. K. notes that the population of Easter Id. has now increased to 228. The presence of gonorrhea and syphilis has not been made out.
- Koch** (F. J.) The passing of the Samoan. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 120-121, 4 pl.) The illustrations represent Samoan man, woman, house.
- Meier** (J.) Die Feier der Sonnenwende auf der Insel Vuatam, Bismarck-Archipel, Südsee. (Anthropos, St Gabriel-Mödling, 1912, VII, 706-721.) Treats of the solstice-festival among the natives of Vuatam, in the Bismarck Archipelago. Pages 715-721 describe the ceremonial itself: preparation (takes three days); first day of ceremony (nothing but a bath taken); second day (path cleared to festival-place); night-stay at festival-place on eve of ceremony; announcement, by call, of solstice; omens during night-stay; third day (raid on neighbors' houses and plantations for things to be used at the festival; departure for the festival-place (sun-charm, p. 720); feast and offering to the sun. The fact of the solstice is generally known, but the solstice-ceremony itself is of a very local character. It is held usually in the beginning of January. The object is to regulate the course of the sun, so that it will not travel too fast or too slow, or choose any other than its accustomed course. The omission of the festival would bring down great trouble upon the people. A curious identification of the sun-spirit with the hermit-crab is prevalent in this region. On pages 712-715 is given native text and interlinear translation of a story concerning the omission of the solstice-ceremony.
- Sergi** (G.) Tasmanier und Australier. *Hesperanthropus tasmanianus*, spec. (A. f. Anthrop., Brnshwg, 1912, N. F., XI, 201-232, 4 pl., 17 fgs.) Discusses the Tasmanian and the Australian skull and the physical characters of the Australian and the Tasmanian, with references to the opinions of various anatomists and anthropologists (particularly Turner, Klaatsch, v. Luschan, Ameghino, Branca, Hrdlička) on this and related subjects. On pages 225-229 is a list, with descriptive notes, of the crania of *Hesperanthropus tasmanianus* from Australia, New Zealand and many islands of the Pacific. A Bibliography of some 100 titles occupies pp. 229-231. Sergi styles the Tasmanian *Hesperanthropus tasmanianus*, spec., and the Australian *Hesperanthropus tasmanianus polynesianus*, var. hybrida,—the Australians being a sort of hybrid Tasmanians, the foreign element being intrusive Polynesian, all the Pacific islands having been populated previous to the Polynesian occupation by *H. Tasmanianus*. Unable to derive the *H. Tasmanianus* from Asiatic or from African man, Sergi looks to America as the original source of his Oceanic locecephalic type,—locecephaly being noted in both modern and ancient American skulls. According to him the Eskimo has preserved the most American type of skull,—certain Fuegian crania are also close in some respects to the Tasmanian. Toward the end of the tertiary period, probably, an immigration of a variety of American man into the Pacific Ocean took place, forming the oldest and most primitive human stratum in those regions,—hence the name *H. Hesperanthropus* and not *H. Oceanicus*. The *H. Tasmanianus* has been suppressed and bastardized by *Notanthropus eurafri-canus polinesianus* and *Notanthropus niger melanesiensis*.
- Triggs** (O. L.) The decay of aboriginal races. (Open Ct., Chicago, 1912, XXVI, 584-603, 14 fgs.) Treats chiefly of the Fijian Islanders and their contact with European civilization,—“the old order was broken up, no new life had been created.” And “for 30 years the decay of the race has gone steadily forward, although it is claimed that for a year or two the rate of decline has been retarded if not checked.” The author holds that

"sociologically that is moral for a race which favors life; that is immoral which leads towards death."

- Woodford** (C. M.) Description and names of various parts of a canoe of Sikaiana or Stewart's Island. (Man, Lond., 1912, XII, 185, 1 fig.) Gives list of 30 native terms with translations.

AMERICA

- Aery** (W. A.) Successful business men of the Negro race. (So. Wkmn., Hampton, Va., 1912, XLI, 604-606.) Notes on E. W. Green of Fayette (Miss.), Watt Terry of Brockton (Mass.), C. P. Combes of Oak Grove (Ga.).

- Alexander** (H. B.) A Pawnee mystery. (Open Ct., Chicago, 1912, XXVI, 385-408, 494-503, 6 figs.) Pages 385-408 based on, with citations from, Miss A. C. Fletcher's *The Hako: A Pawnee Ceremony* (22d Ann. Rep. Bur. Amer. Ethnol.); pages 494-498 to comparisons between the Pawnee ceremony and the Eleusinian Mysteries of ancient Attica. Comparisons with ancient Hebrew conceptions are also made (pp. 499-501). According to A., "the Hako is not merely a Pawnee ceremony but a form of the universal Mystery Life."

— The Mystery of Life. A Poetization of "The Hako," a Pawnee Ceremony. (Monist, Chicago, 1912, XXII, 361-391.) Intended as a dramatic pageant with musical accompaniment. Emphasizes the universal elements in the Indian story. See Carus (P.).

- Alvarado** (L.) Ensayo sobre el Caribe venezolano. (Bol. Acad. Nac. de la Hist., Carâcas, Año I, T. I, No. 1, 31 de marzo de 1912.)

- Andrus** (C. A.) Conference of the Society of American Indians. (So. Wkmn., Hampton, Va., 1912, XLI, 600-603.) Report of proceedings at second Conference held at Columbus (O.) in October, 1912.

- van Antwerp** (A. L.) The University of Mexico. (Rec. of Past, Wash., 1912, XI, 223-230.) Historical notes. The 12 gilt-framed pictures of 12 Sibyls (Erythrean, Delphic, Egyptian, Hellenistic, Tiburtine, Libyan, Persian, Cumean, European, Samian, Cimmerian, Phrygian) are now stored away in a warehouse belonging to the National Museum. On pages 226-

229 the verses associated with each of these Sibyls are given in Spanish, with English translations.

- Atria** (J. O.), **Flores** (E.), **Laval** (R. A.) & **Renjifo** (R.) Cuentos de advinanzas corrientes in Chile. Con una introducción i notas comparativas por Rodolfo Lenz. (Rev. de Folklore Chileno, Santiago, 1912, II, 337-383.) Gives 7 groups of riddle-tales (tales where riddle is of minor importance; riddle-tales proper; tales containing certain things in riddle-form to keep them from the knowledge of strangers; tales with paradoxes to be explained at some length; riddles on proper names; arithmetical riddles; partly arithmetical, partly concerned with artificial words) from various parts of Chile. Group I contains 3, group II has 25, group 3 has 8, group 4 has 6, group 5 has 12, group 6 has 5, group 7 has 10. The second part, containing the comparative notes, will appear later.

- Bean** (R. B.) Morbidity and morphology. A composite study of the incidence of disease and physical form in New Orleans, Louisiana. (Johns Hopkins Hosp. Bull., Baltimore, Md., 1912, XXIII, 363-370.) Based on over 1,000 records of individuals at the Charity Hospital and the Touro Infirmary Dispensary, and 100 post-mortem examinations,—over 500 whites and over 400 Negroes. The hyper-onto-morph of all kinds is susceptible to tuberculosis, diseases of the central nervous system, diseases of the alimentary canal (less so than two previous); meso-onto-morphs to cardiac and renal diseases, etc. Whites are to a large extent hyper-phylo-morphs, Negroes meso-phylo-morphs.

- Beyer** (H.) Die "Serie der kosmischen Gegensätze," ein Abschnitt aus zwei mexikanischen Handschriften. (A. f. Anthropol., Brnschw., 1912, N. F., XI, 293-319, 70 figs.) Treats of the "series of cosmic contrasts" in the *Codex Borgia* and the *Codex Fejérváry-Mayer*. These are: *Light* and *dark* (Borgia 18a and Fej. 26a); *Dark* and *light* (Borgia 18b and Fej. 26b); *Night* and *dawn* (Borgia 19a, Fej. 27a); *Dawn* and *night* (Borgia 19b, Fej. 28a); *Drought* and *wetness* (Borgia 20a, Fej. 27b); *Wetness* and *drought* (Borgia 20b, Fej. 29b); *Night* and *day* (Borgia 21a, Fej. 29a); *Day* and *night*

- (Borgia 21b, Fej. 28b),—the conquering one in each pair is italicized. Details of the symbolism, figures, etc., of the corresponding series are given.
- Bingham** (H.) Vitcos, the last Inca capital. (Proc. Amer. Antiq. Soc., Worcester, 1912, N. S., XXII, 135-196, 2 pl., 6 fgs.). Pages 138-172 are devoted to historical data from Prescott, Cieza de Leon, Garcilasso de la Vega, Father Calancha, Markham, Ocampo, Loyola, etc.; pages 173-190 treat of the explorations of the author during the Yale Peruvian Expedition of 1911, of which he was director. According to Prof. B., the ruins of Rosapata represent Vitcos, which ceased to be the Inca capital with the entrance of Loyola in 1572; and the ruins of the Temple of the Sun are at Nusta España, formerly Yurak-rumi, in Chuquipalpa, near Vitcos.
- The discovery of prehistoric human remains near Cuzco, Peru. (Amer. J. Sci., New Haven, 1912, IV S., XXXIII, 297-305, 2 pl., 7 fgs.) Describes finding of human remains (fragment of cranium, 2 imperfect thoracic ribs, fragments of right os innominatum, nearly complete right femur, imperfect left femur, fragment of right femur, and several fragments of the shaft of a left femur) with animal bones (*canis*, *bos*, *llama*) under 75 or 100 feet of gravel in a gulch near Cuzco, and representing, presumably, remote pre-Inca man. See Bowman (I.), Eaton (G. F.), Hrdlička (A.).
- Boas** (F.) Changes in the bodily form of descendants of immigrants. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 530-562.)
- Bowman** (I.) The buried wall at Cuzco and its relation to the question of a pre-Inca race. (Amer. J. of Sci., New Haven, 1912, IV S., XXXIV, 497-509, 6 fgs.) B. thinks that "not only is the wall pre-Inca; the possibility exists that it may antedate the period in which ruled the legendary pre-Inca kings." It represents "the earliest type of architecture at present known in the Cuzco basin." The geological data are treated in some detail.
- Geologic relations of the Cuzco remains. (Ibid., 306-325, 6 fgs.) Discusses interstratification of bones and gravel, physiographic determinations, age of deposits, conditions of burial, the nature of the evidence. According to B., "a conservative statement then is that the bones appear to be from 20,000 to 40,000 years old, or that they have been buried from three to six times longer than the historic period." B. adopts the theory of contemporaneous glaciation in the northern and southern hemispheres. The bones found near Cuzco were "contemporaneous with the compact gravels in which they were embedded." It is possible, however, that the bones may have belonged in "a gravel veneer deposited during later [than the bluff] periods of valley filling." Another weakness of the case is that "certain vertebrate remains found associated with the human bones may be referred to bison [not yet found in S. America], but they are not sharply differentiated from modern cattle." See Bingham (H.), Eaton (G. F.), Hrdlička (A.).
- Brown** (W. L.) The Mohonk Conference. (So. Wkman., Hampton, Va., 1912, XLI, 705-712.) Report of proceedings of the thirtieth Mohonk Conference of Friends of the Indian and Other Dependent Peoples, held on October 23, 24, 25, 1912.
- Busch** (E.) Acorn bread. (Red Man, Carlisle, Pa., 1912, v, 24-25.) Account of preparation by Pomo Indian student.
- Cajori** (F.) The evolution of the dollar mark. (Pop. Sci. Mo., Lancaster, Pa., 1912, LXXXI, 521-530, 4 fgs.) Argues that "the origin of the dollar mark (\$) is simplicity itself," being an evolution from *p* = pesos, the transition having been made by the English-speaking people who came in contact with the Spaniards. The \$ first appears in print in 1797. After 1800 the symbol "began to be used freely, both in print and in writing." The first occurrence in Ms. is in 1778.
- Gauss and his American descendants. (Ibid., 105-114, 4 fgs.) Notes that "at the present time there are three grandsons of Carl Friedrich Gauss living in Colorado, four living in Missouri, and one in California." Two of his sons, Eugen and Wilhelm, came to the United States.
- Carus** (P.) A hierophant of the American Indians. (Open Ct., Chicago, 1912, XXVI, 436-438.) Treats of Tahirussawichl, a priest of the Pawnee

- Indians, who visited Miss Fletcher in Washington, and H. B. Alexander, who poetized the "Hako." See Alexander (H. B.).
- Castellanos (A.)** La cronología indiana. (An. Mus. Nac. de Arqueól., etc., Mexico, 1912, III, 455-484, 1 pl., 12 fgs.) Cites views of Seler, Mena, etc. The first page of the Fejérváry Codex, Kingsborough 44, is only a *nahui olin*, or time-counter, the details of which are discussed by Prof. C. This forms a chapter in the author's work on *Los Antiguos N'usabi*.
- Chamberlain (A. F.)** The Allentiacan, Bororoan and Calchaquian linguistic stocks of South America. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 499-507.)
- Chávez Trigueros (R.)** Una momia encontrada en el cemeterio del "Niño Jesus" de Tlalpam. (Bol. Mus. Nac. de Arqueól., etc., 1912, I, 235-236, 2 pl.) Brief account of finding of body of Gen. J. Olvera, a cavalry officer killed during the war with France, 1862.
- Clark (A. H.)** An ingenious method of causing death employed by the obeah men of the West Indies. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 572-574.)
- Debenedetti (S.)** Influencias de la cultura de Tiahuanaco en la región del noroeste argentino. Nota preliminar. (Rev. de la Univ. de Buenos Aires, 1912, XVII, 326-349.) Treats of the art and culture of Tiahuanaco and their influence in northeastern Argentina. According to Prof. D., resemblances exist between the pottery of the Valley of Acari (and Lomas) and that of the Quebrada de Humahuaca; between the anthropomorphic figures of Tiahuanaco and those of the Argentine Northeast; double vases; stone, bone and wooden music instruments; agricultural implements; decorative motifs; *tembelá*; T-form axes, etc.; decorated globular vases, etc. That these resemblances are due to the extension into the Argentine of Tiahuanaco culture is believed for various reasons. This influence came directly from the north and not from the northeast by way of the Chiriguan tribes of the Chaco, as might be suspected at first,—it came by a double route, the Cordillera and the Pacific littoral.
- De Josselin de Jong (J. P. B.)** Prof. C. Uhlenbeck's latest contribution to Blackfoot ethnology. (Int. Arch. f. Ethnogr., Leiden, 1912, XXI, 105-115.) Notes and comments on the material in Prof. Uhlenbeck's *A New Series of Blackfoot Texts* (Amsterdam, 1912), with indications of diverse texts and differences in cases where the author has recorded the same story as Prof. U. Some of the tales vary in several points, —e. g., The Seven Stars, Red-head, Belly-fat, The Old Man and the Geese, etc. Interesting is the wandering away of the thoughts of the Blackfoot boys from the schoolhouse. The author adds not a little to Prof. U.'s data.
- Donehoo (G. P.)** The "white plague" of the red man. (Red Man, Carlisle, Pa., 1912, v, 3-16.) Treats of the Indian before and after contact with the white man,—debauchery by rum, immorality, etc. Civilization has done its best to keep him a savage or make him one.
- Eaton (G. F.)** Report on the remains of man and of lower animals from the vicinity of Cuzco, Peru. (Amer. J. Sci., New Haven, Conn., 1912, N. S., XXXIII, 325-333, 2 fgs.) Treats of bones of man, *canis* sp., *bos* sp., and llama *guanacus*, found near Cuzco by Prof. H. Bingham in 1911. The human bones *per se* furnish no evidence of any great antiquity, "agreeing, as they do, in all essential respects, with the bones of a recent people." The *canis* tibia is that of a wolf or wolf-like dog, closely resembling *C. occidentalis*. The fragmentary bovine rib seems to be bisontic in character. The llama bones may be referred to *L. guanacus*, the wild ancestor of the llama and the alpaca. See Bingham (H.), Bowman (I.), Hrdlička (A.).
- Emmons (G. T.)** The Kitselas of British Columbia. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 467-471, 1 pl.)
- Engerrand (J.)** Nuevos petroglifos de la Baja California. (Bol. Mus. Nac. de Arqueól., etc., México, 1912, I, 197-201, 13 fgs.) Same data as in article in *Revue anthropologique*. See *Curr. Anthr. Lit.*, 1912, I, 257. The article in Spanish has illustrations in color of San Fernando and La Sierrita petroglyphs.
- Flores (E.)** See Atria (J. O.).
- Forsyth (L. N.)** Notes on the Mixteca.

- (Rec. of Past, Wash., 1912, XI, 266-269.) Notes on ruins and stone walls on the banks of the Hiquila and Petlanco rivers, near Teotitlan, on the Rio Salado; house sites between Tecomavaca and Coixtlahuaca; pottery, gold figurines, deposits of dishes, partly buried stone slabs; mounds; sandals, etc. Author thinks natives may have used meteoric iron (large meteor containing much iron seen on Rio Salado). Some of the ruins are of comparatively recent date. He also believes that glass may have been known to the ancient people of this region. In Coixtlahuaca "there are several old maps, one with numerous painted hieroglyphs."
- Friederici (G.)** Friedrich Weber's "Beiträge zur Charakteristik der älteren Geschichtsschreiber über Spanisch-Amerika." (Götting. Gelehrte Anz., 1912, Nr. 7, 385-402.) This book-review deserves citation here on account of the numerous bibliographical additions made by Dr F., who also points out the serious shortcomings of the book. Americanists will welcome his recension.
- Frissell (S. D.)** Camp Hampton. (So. Wknn., Hampton, Va., 1912, XLI, 408-414, 7 figs.) Treats of the traveling students of Hampton, who go North in the interests of the institution,—"these Negro and Indian boys will give the melodies of their people, the vividly beautiful tribal dances of the Indian and the rare chants and ceremonial measures of the far African tribes, with songs and scenes of the long struggle up from slavery." Among them are Cherokee and Chipewia Indians, the son of a Zulu chief, etc.
- Gerard (W. R.)** The root kompau: its forms and meaning. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 574-576.) See Michelson (T.).
- Goddard (H. H.)** Höhe und Gewicht schwachsinniger Kinder in amerikanischen Instituten. (Eos, Wien, 1912, VIII, 241-260.) Same data as in article in *J. Nerv. and Ment. Dis.*, 1912, III, 217-235.
- Gordon (G. B.)** The Museum and the Public Schools. (Museum J., Phila., 1912, III, 35-39, 3 figs.) Notes on classes and lectures for schoolchildren; the Museum on various peoples of the world, particularly the American Indians. The "humanizing influence" of this method of instruction is emphasized.
- The fiesta of the piñole at Azqueltán. (Ibid., 44-50, 3 figs.) Describes the ceremony as witnessed by the author at Azqueltán, in the northern part of the State of Jalisco (Mexico), in 1912,—altar, *peyote*-offering, recitation to cardinal points, arrow ceremony, prayers and songs (native texts of some are given), *mitote*-dance, song to sun, administration of piñole, cleansing and blessing of communicants, sprinkling of peyote, etc. Description of paraphernalia.
- Greely (A. W.)** The origin of Stefánsson's blond Eskimo. (Nat. Geogr. Mag., Wash., 1912, XXIII, 1225-1238, 10 figs., map.) Treats of existence and distribution of the "blond Eskimo" (cites Graah, 1828-1829). Refers to "blond Eskimo," etc., seen or reported by Parry, Fisher, Lyon, Ross, Back, 1821-1833; Franklin, 1821; Simpson, Dease, Rae, Franklin, 1821-1848; Petitot, 1865-1868; Armstrong, Collinson, 1851-1852, etc. This "shows conclusively the existence of hybrid individuals among Eskimo tribes, and of their distribution in quite unbroken continuity along the entire northern coast of North America in early days, prior to the general corruption of the Eskimo by contact with whites during the past century." The contact of Eskimo and Norsemen, and the possibility of the "blond Eskimo" being descendants of lost Scandinavian colonists are discussed on pages 1235-1238. It is noted that the majority of previous explorers attributed the mixture to Indian blood, although as Gen. Greely observes, "they fail to indicate how an Indian admixture should produce fair complexions instead of bronze." The possibility of atavism is also pointed out. The origin of the "blond Eskimo" is still an open question. It may be we have here merely variations of the type assumed by Giuffrida-Ruggeri as possible on the basis of plastic neomonogeny.
- Green (O. J.)** The Mesquaki Indians, or Sac and Fox in Iowa. (Red Man, Carlisle, Pa., 1912, V, 47-52, 104-109.) Treats of early history, notable individuals, houses, progress, schools, medicine-men, etc. The Fox now live

- in Tama Co. (Ia.), the Sac in Oklahoma.
- Hagar (S.)** The Mexican maize season in the Codex Fejérváry-Mayer. (Amer. Anthropol., Lancaster, Pa., 1912, XIV, N. S., 525-529, 1 pl.)
- Hallien (H.)** Über frühere Landbrücken, Pflanzen- und Völkerwanderungen zwischen Australasien und Amerika, (Med. v.'s Rijks Herbar., Leiden. 1912, No. 13, 1-32, 2 fgs.) Treats of former land-bridges between Australasia and America, migration of plants and of peoples, etc. According to Dr H. "the flora of Polynesia is composed not only of Asiatic, Australian and purely Polynesian types, but contains also a considerable number of American types,"—to explain these and other similar phenomena, a former antarctic continent; direct land-connection of Polynesia with Chile; an equatorial land-bridge from southern Japan, Hawaiian Is., Galapagos Is., to Columbia, Ecuador and Peru; a transpacific land-bridge (now represented by the Revillagigedo Is.),—all three land-bridges may have been part of a former "oceanic continent." In Polynesia Dr H. finds traces of Malayan, Negroid, Indogermanic peoples, thinks the common center of origin of the Indogermanic and Malayo-Polynesian races (these languages are radically akin), and that most of the population of Central and S. America reached the New World by way of Polynesia and not via Bering Sts. He also thinks that there is a genetic relationship between ancient American and ancient Egyptian culture. Art objects, language, botanical data, etc., are appealed to to support these contentions, which are, in some cases, quite *outré*. One should read this paper with the symposium on the peopling of America in his hand, which appears in the *American Anthropologist*, 1912, N. S., XIV, 1-59.
- Hallock (C.)** The primeval North American. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 106-113.) Dr H. thinks that the ancient Central American civilization, with cities numbering hundreds of thousands in population, was at the acme of its glory about 10,000 years ago, and that "the breech-clout Indians of the Plains" represent degeneration from this high civilization; population spread northward, as the ice-sheet receded. A Korean immigration, leading to the foundation of the Mexican Empire, is also believed in.
- Harrington (J. P.)** Tewa relationship terms. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 472-498, 4 fgs.)
- Henning (P.)** Informe sobre un excursión á Tuxtepec, Oaxaca. (Bol. Mus. Nac. de Arqueól., etc., México, 1912, I, 229-235, 2 pl.) Treats briefly of ruins and petroglyphs at Pueblo Viejo. One pyramid (relatively small) only was found. No stone idols, mural painting, etc., were discovered. The human bones represented both sexes and all ages. Among the petroglyph figures are a swastika-cross, conventional clouds, water-undulation, shaft of light, etc.
- Hewett (E. L.)** The excavations at Quirigua in 1912. (Bull. Arch. Inst. Amer., Norwood, Mass., 1912, III, 163-171, 11 pl.) Describes investigations of several lesser mounds, and the mounds, monuments and plazas in the Ceremonial Precinct. The finding of ovens in the mounds and of fragments of pottery similar to that now used by the native peoples of the Motagua valley, and the fact that the ancient platforms are identical in structure with those now used as foundations for native houses, "lead to the conclusion that the culture and mode of life of the ancient peoples of Quirigua was almost identical with that which is to be seen to-day in the same region." An ancient quarry in the foothills of the Sierra seems to have been the source of much of the material used at Quirigua,—traces of canals by which rafts could be floated from the river are found. A few celts, some knives of flint and spear-heads were found, with some pottery shards (a polychrome vase was restored from fragments).
- Hewitt (J. N. B.)** The Indian's history; his ideas; his religion; his mythology; his social organization. (Red Man, Carlisle, Pa., 1912, V, 110-114.) Illustrations chiefly from Iroquois. According to H., Eve was tempted first, not because she was the "weaker vessel," but because she was the "clan mother," "and so, in order to corrupt the entire family, the whole race, it was necessary to corrupt her."
- Hrdlička (A.)** Early man in America.

- (Amer. J. of Sci., New Haven, 1912, IV S., XXXIV, 543-554.) Résumés data in Dr H.'s recent publications on antiquity of man, in South America especially.
- Important (An) manuscript discovery.** (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 582-583.)
- Indian diseases and mortality.** (Ibid., 583-584.)
- Jones (S. B.)** The British West Indian Negro. Last Paper: His need of leadership. (So. Wkmm., Hampton, Va., 1912, XLI, 696-704.) Emphasizes need of leadership,—"for the most part the West Indian Negro is more of a world Negro."
- Jones (T. J.)** Indian population and the United States Census of 1910. (Ibid., 431-435.) U. S. census of 1910 reports total number of Indians in continental U. S. as 265,683; Commissioner of Indian Affairs reports 304,950,—the difference is due to varying methods of enumeration and to the fact that the Commissioner of Indian Affairs "includes in his enumeration all persons who are legally members of Indian tribes, even though they may not be of Indian blood." These figures indicate an increase in the Indian population. Of all Indians 56.5 per cent are reported as full-blood. Of the mixed-bloods 33.1 per cent are white and Indian, 0.8 per cent Negro and Indian, and 0.7 per cent white, Negro and Indian. The proportion of children born to women of mixed blood is greater than to full-bloods; likewise the proportion surviving after birth. An appalling death-rate from tuberculosis prevails among Indians. The total value of Indian's property in 1911 was \$678,500,000, of which \$387,500,000 was individual and \$291,000,000 tribal; total average of Indian lands, 71,000,000 acres (allotted 31,000,000; unallotted 40,000,000).
- The Negroes of the Southern States and the Census of 1910. (Ibid., 459-472.) Statistics of population, death-rate, illiteracy, agriculture, etc. Decrease of illiteracy; increase of farmers. Rate of increase of Negroes in U. S. from 1900-1910 was 11.3 per cent, "equal to that of representative European countries." Death-rate in registration area about 24 as against 15 for whites. The large white increase in the South "is partly explained by the movement of people from Northern States."
- Kinnaman (J. O.)** Mounds of Florida. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 215-217, 1 fig.) Brief account of partial excavation of shell-mound and burial-mound, on the banks of the Kissimmee River and on the n. e. shore of L. Kissimmee, in the s. w. corner of Osceola Co., Florida. The bones of animals found in the shell-mound show the handiwork of prehistoric man. In the burial-mound two skeletons were discovered; also much pottery. On the mound, and a few inches below the surface were found many beads. Two different burials are probably represented.
- Laval (R. A.)** See Atria (J. O.).
- LeBaron (J. F.)** Description of a stone ruin in Eastern Nicaragua, with notes on the location of other ruins in Central America. (Rec. of Past, Wash., 1912, XI, 217-222, 3 figs.) Treats of "menhir temple" (ground plan isosceles triangle with 3 monoliths) in the woods near the Prinzapolca River, about 1¾ miles from Bluenose. One stone had a carving of a face at the top (some marks on the stones were taken for "Masons' marks"). According to the author, "the rude work shown on these stones is altogether different from the work of the Mayas or even that of the Nahuatlans on the west coast of Nicaragua in the vicinity of Rivas, and on the islands in Lake Nicaragua, and is very much inferior." The present Sumo Indians call the place *Fipu untura*, i. e., "Rock in the bush." On pages 220-222 the localities of some dozen ruins and mounds are mentioned. Of the region of Kukra it is said (p. 220), "this region was formerly inhabited by the Rama Indians, another of the Chibchan stock, but now it is said that there is only a miserable remnant of the tribe left, living on an island in Bluefield lagoon." At Bonaca there are said to be several immense "stone chairs," and rows of great stones. At Rita Tara, about 30 miles up the Patuca River is a large burial-ground of the Paya Indians,—the graves seem to be ca. 200 years old.
- Lenz (R.)** See Atria (J. O.).
- León (N.)** Vocabulario de la lengua

- Popoloca Chocha ó Chuchona, con sus equivalentes en Castellano, coleccionado y arreglado bajo un solo alfabeto. (An. Mus. Nac. de Arqueól., etc., México, 1912, III, Apénd., i-lviii, 1 pl.) Spanish-Popoloca vocabulary (pp. v-xxxii, 2 cols. to page); text of *Pater Noster* (p. xxxiii) with interlinear translation; cardinal numbers 1-30, 40, 50, 60, 70, 80, 90, 100, 1,000 (p. xxxiii); ordinals 1-20, 30, 40, 50 (p. xxxiii); phrases and expressions (pp. xxxiv-xxxv); cardinal numbers 1-100 (pp. xxxvi-xxxvii); vocabulary of 111 words and numerals 1-50, 100, 500, 1,000, from Oluta; vocabulary of 100 words and numerals 1-40, 100, 200, 300, 400, 500, 1,000, from Texistepec (pp. xl-xlii); vocabulary and numerals 1-41, 50, 100, 500, 1,000, from Sayula (pp. xliii-liii); vocabulary of 250 words in Mixe from Sayula (pp. liii-lvii); vocabulary of 69 words in Tlapaneca.
- von Luschan (F.) u. Dieck (W.) Über einen altperuanischen Schädel mit ungewöhnlicher Häufung von Hemmungsbildungen. (Z. f. Ethnol., Berlin, 1912, XLII, 592-599, 9 fgs.) Treats of an old Peruvian skull (ceph. ind., 79) from Llachashica near Huarochiri, east of Lima, found in pre-Columbian burial-place. This (hardly adult) male cranium exhibits numerous phenomena of arrested development as to teeth, sutures, supernumerary bones, etc. The authors incline to believe it a case of *Dysostosis cleido-cranialis*. The face is thought to have a "Negroid" aspect and comparison is also suggested with the "Mongolian idiots" among children of European races.
- McKenzie (F. A.) The Indian and citizenship. (So. Wkmn., Hampton, Va., 1912, XLI, 420-431, 3 maps.) Reprinted from the *Red Man*, 1912, IV, 284-295. Statistics of Indians taxed 1880-1910. See *Curr. Anthropol. Lit.*, 1912, I, 171.
- Márquez (—). Observaciones del Padre Márquez acerca del Calendario del Códice Mexicano del Cardenal Borgia. Traducción del italiano hecha por el Prof. Jorge Engerrand. (An. Mus. Nac. de Arqueól., etc., México, 1912, III, Apénd., clxiii-clxxiii.) Treats of the calendar of the Codex Borgia, the ancient Mexican day and year signs, etc. In all the pages of the Codex there is no figure into whose composition does not enter one or more of the figures of the Calendar.
- Maudslay (A. P.) Some American problems. (J. R. Anthr. Inst., Lond., 1912, XLII, 9-22, 6 pl., 10 fgs.) Treats of sculptured ornament in connection with the monuments of Central America,—the preliminary analysis of these highly complicated designs must be effected before the more general study of American civilizations can be satisfactorily undertaken." For Dr M., "the decoration of Mitla appears to be a translation of textile and basket-work into stone, influenced, of course, by the motives which are most prevalent in all American art,"—the serpent motive, the water-plant, etc., are prominent in C. America. Comparison with Coptic is suggested on p. 21.
- Mena (R.) En la tierra de los Cuatro Senadores de Tlaxcalla. (Ann. Mus. Nac. de Arqueól., etc., Mexico, 1912, III, 485-496, 10 pl.) Treats of the land of "the four lords," in the suburbs of Tlaxcalla,—the 4 places, Tepeticpac, Tizatlan, Ocotelolco and Quiahuistlan, were held by 4 lords at the coming of the Spaniards in 1519. The fragments of pottery found and ornamentation are figured and described in brief. The church of Tepeticpac is locally believed to have been built on the site of the *teocalli* of Huitzilopochtli; "the baptismal font of the four lords" is still preserved in Tlaxcalla; it was probably the first font made by the natives at the orders of the Spaniards. Some Spanish inscriptions are recorded.
- Michelson (T.) Mr Gerard and the root "kompau." (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 577-578.) See Gerard (W. R.).
- Morrow (L. C.) See Steger (S. A.).
- Moton (R. R.) Some elements necessary to race development. (So. Wkmn., Hampton, Va., 1912, XLI, 399-408.) Argues that the Negro needs race-consciousness, a high moral ideal and intelligent industry. The author has the curious opinion that "slavery taught the Negro many things for which he should be profoundly thankful."
- Nicholson (A.) The Menominee Indians working their way. (Red Man, Carlisle, Pa., 1912, V, 17-23.) Points out progress in last few years,—the lumber industry now employs all the year

- round about 38 per cent of the Indians. Advance of individuals is also noted.
- Parker** (A. C.) A modern Indian council. (Ibid., 53-63.) Account of Proceedings of Second Annual Conference of The Society of American Indians, at Ohio State University, Columbus, in October, 1912.
- Progress for the Indian. (So. Wkmn., Hampton, Va., 1912, XLI, 628-635.) Author argues that "the Indian is not inferior as a race or as an individual except as he is made so or so chooses to be," and "strongly believes in the necessity of an Indian college or university." The undergenerate Indian should develop his own best qualities, arts and virtues and thereby qualify him for "transmitting to the future race many healthy qualities and add to its brilliancy and virility."
- del Paso y Troncoso** (F.) y **Galindo y Villa** (J.) Las ruinas de Cempoalla y del templo del Tajín, Estado de Vera Cruz. (An. Mus. Nac. de Arqueól., etc., México, 1912, III, Apénd., xcv-clxi, 57 pl.) Based by Prof. G. y V. on the material of P. y T., in the *Catálogo* of the exhibit of Mexico at the Madrid Exposition of 1892, which included a wooden model of the great temple of the Totonaco city of Cempoalla. Pages cxv-cxxvi are devoted to old Cempoalla (accounts of Bernal Díaz, Gomara), Cortés and Narváez, etc.; pages cxxvii-cl treat of the general plan of the ruins, principal buildings (temples, "house of Montezuma"); pages cxi-clxii of the La Calera temple; pages cxlii-cl of the ruins of Colorado, Atlixcos, Boveditas, Paxtla, Brazo Seco, Cotaxtla Viejo, La Mancha, etc. Part III (pp. cli-clx) treats of the temple of Tajín or pyramid of Papantla. The illustrations, besides plans, views, etc., represent the various buildings (including models), idols, figures in relief, funeral urns, restorations, etc.
- Peso** (F. E.) The Cree Indians. (Museum J., Phila., 1912, III, 50-56, 6 fgs.) Notes on Crees of Montana and Canada,—location, games, religion, hunters' sacrifices, dog-sacrifice, autumn ceremony of the smoking lodge, child-naming, death and burial, dances, with native names (war, caribou, prairie-chicken, buffalo, give-away or present, round, ghost); sun-dance (p. 56), differing in minor details from that of Blackfeet; lodges, etc. The Crees have adopted checkers and cards, and "casino" or "sweep," as they call it) is popular.
- Pittard** (E.) Un cas de magie sympathique. (Arch. de Psychol., Genève, 1912, XII, 390-392, 1 fg.) Describes and figures a talisman (amulet made of the concretion found in the stomach of the American ostrich or *nandu*) worn by the Araucanian and Patagonian ostrich-hunters to give good luck,—the *tshoiké* or "ostrich stone," by sympathetic magic represents the whole bird. A specimen of this talisman is in the Geneva Ethnographic Museum.
- Pogue** (J. E.) The aboriginal use of turquois in North America. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 437-466, 4 pl.)
- Porsild** (M. P.) Über einige Geräte der Eskimo. Zur Methodik der Studien über primitive Gerätskulturen. (Z. f. Ethnol., Berlin, 1912, XLIV, 600-623, 7 fgs.) Treats of the weapons and implements of the Eskimo (Greenland in particular), their classification and definitions; the forms and sizes of Eskimo harpoons; Eskimo bows; the *ulo* or Eskimo woman's knife; the Greenland *kayak*-forms; automatically-working arrow-point; method of using a flint knife. Harpoon, dart (Wurfpfeil), spear, arrow, lance are defined (p. 602) and the technological development of Eskimo weapons discussed (pp. 606-609),—they are all extensions of the *arrow*. The principle of the Eskimo bow is found in the common bow-saw of the German carpenter. Some 21 typical *ulo*-forms are noted on pages 616-618,—the author recognizes 3 chief Eskimo types, with many transitional forms. In Greenland 6 *kayak*-types are distinguished, and "their distribution coincides with the boundaries of the 6 chief dialects of the Greenland Eskimo." Of Greenland harpoons there are two types, the *ernangnaq* and the *unâq*. The author emphasizes the value of the cooperation of primitive peoples with the investigator in the study of their forgotten or abandoned culture.
- Prince** (J. D.) An ancient New Jersey Indian jargon. (Amer. Anthropol., Lancaster, Pa., 1912, XIV, 508-524.)
- Puccioni** (N.) Cranii araucani e pata-

- goni. (A. p. l'Antrop., Firenze, 1912, XLII, 13-63, 14 figs.) Treats, with descriptions and details of measurements, of Araucanian and Patagonian crania in the National Anthropological Museum (Florence) and the Anatomical Museum of the University of Pisa. Of these 28 are crania of peoples inhabiting the plains north of the Rio Negro (Araucanian, "Pampean," Puelchean; male 21, female 7), and 16 those of peoples between the Rio Negro and the Straits of Magellan (Patagonian, Tehuelchean),—male 10, female 6. Measurements of the mandibles are given on pages 58-60. The cephalic indexes of the 28 Araucanian, etc., crania range from 70.45 to 91.30 (20 being above 80, and 6 below 76); of 15 Patagonian crania the indexes range from 74.16 to 97.37 (10 being above 80, and 5 below 78). The cranial capacity of 6 Patagonian skulls ranges from 1,320 to 1,630 c.cm.; of 18 Araucanian from 1,120 to 1,700 c.cm. Of the Araucanian 15, of the Patagonian 13 crania were deformed more or less (types: posterior flattening, fronto-occipital flattening, Aymará).
- Reagan** (A. B.) *Setdilh*, or the Apache three-stick game. (Red Man, Carlisle, Pa., 1912, v, 64-65, 1 fig.) Description of game as played by Arizona Apaches,—game field, counting-sticks, throwing or *setdilh* sticks, counting the sticks, marking the points gained. On p. 78 is an illustration of the game, which is played by women only.
- Mary Fisher, Chippewa: competent helpmeet. (Ibid., 72-73.) Brief account of Mrs Fisher (Maush-gwon-ah-quod-oke), a full-blood Bois-Fort Chippewa, who is a U. S. mail-carrier. See illustration, p. 76.
- Renjifo** (R.) See *Atria* (J. O.).
- Rivet** (P.) *Les familles linguistiques du Nord-Ouest de l'Amérique du Sud*. (L'Année Ling., Paris, 1908-1910 [1912], 117-154.) Treats briefly of the following linguistic stocks of N. W. South America: Chibcha, Choco, Andaquí, Mocoa, Guahibo, Esmeralda, Cañari, Záparo, Arda, Jíbaro, Cahuapana. Also notes on the Uitóto, Carib, Guarani, Arawak, Tukáno, Quechua. Pages 145-148 are occupied by a French-Andaquí vocabulary (based on de Albis), and pages 148-154 contain a French Guaque-Carijona vocabulary (based on de Albis and Crevaux).

- The Chibchan family is classified into these groups: Talamanque-Barbacoa; Paez-Coconuco; Chibcha-Auak; Dorasque-Guaymí,—Dr Rivet affiliating with this stock the Barbacoan, Cunan, Paniquitan, Coconucan, originally recognized by Brinton in 1891 as independent. Mocoan shows, perhaps some Chibchan traces. From the comparative vocabulary of 24 words (p. 129) in Churoya and Guahibo, Dr R. concludes that the Churoya belongs with the Guahibo and is not independent. While Esmeralda has some traces of Chibchan, it is thought to be independent on present evidence; Cañari also is an independent stock from data now at hand. While Záparo has numerous Guarani affinities, its independence is, for the present, conceded. Dr R. is in possession of an extensive Arda catechism, soon to be published. With the Jíbaro language is affiliated that of the Paltas. To the Cariban stock belongs the language of the Patagones (a few words are given on p. 139), who inhabited the villages of Perico, Bagua, etc.; and also, Dr R. thinks, the Peba. With the Arawakan stock he affiliates the Tikuna: the diffusion of Quechua in the regions under consideration here is of post-Columbian date, and mostly due to missionary influence.
- Robelo** (C. A.) *Los cuatro soles*. Poema sobre cosmogonía nahoa. (An. Mus. de Arqueól., etc., México, 1912, iv, 63-85, 3 pl.) Poem in Spanish on Nahuatl cosmogony, with explanatory and etymological notes (pp. 76-85) on the names of deities, places, etc. Treats of the four "suns," or epochs, which ended with the founding of Tenochtitlán, when the Nahuas became a new people and found a new god.
- *Nociones del idioma Nahuatl indispensables para la perfecta inteligencia de la parte mexicana de la obras en que se explican las etimologías de nombres geográficos indígenas*. (Ibid., Apénd., lix-lxxvi.) Treats of particles, suffixes, word-composition, etc., with numerous examples, list of chief postfixes, explanatory and etymological notes, useful for the interpretation of Mexican geographical names. Following (pp. lxxvii-xciv) is a translation in French by Mme E. Got.
- Rodriguez** (E. R.) *Costumbres i cre-*

- encias Araucanas. (Rev. de Folklore Chileno, Santiago, 1912, III, 155-181.) Pages 155-170 treat in detail of the *machiluhun*, or ceremony of initiation of the *machí*, or shaman, of the Araucanian Indians,—text and interlinear translation of one of the songs is given, pp. 168-170; and pages 171-181 of the *travun* (translated freely by Spanish "junta"), a solemn public meeting called for the purpose of announcing important news, taking action on serious matters,—the term is also applied to meetings of less serious nature, celebrations of holidays, etc., although for these a special term *cahuin* is in use also.
- Rose** (E. H. and H. J.) Folk-lore notes from the Province of Quebec. (Folk-Lore, Lond., 1912, XXIII, 345-347.) Items relating to moon and calendar beliefs, dreams, marriage omens, visitors, weather-signs, miscellaneous,—22 in all,—obtained from "L. B., an *habitant* girl from Montfort, P. Q." Comparative notes of French folk-lore by P. Sébillot are added in foot-notes.
- Sanborn** (J. W.) The American Indians; an appreciation. (Red Man, Carlisle, Pa., 1912, v, 91-94.) Opinions as to human and peaceful nature of Indians, often denounced as "savages." Author was missionary among Senecas.
- Sapir** (E.) The work of the Division of Anthropology of the Dominion Government. (Queen's Quarterly, Kingston, Can., 1912, XX, 60-69.) Résumés work and plans for anthropological research and results accomplished since the appointment in 1910 of Dr Sapir as ethnologist and Dr H. I. Smith as archeologist, with Mr C. M. Barbeau as assistant in anthropology. Dr S. makes an appeal for courses in anthropology in Canadian universities.
- Schuller** (R. R.) Hallazgo de documentos acerca de la lengua Saliba. Noticia bibliográfica. (Anthropos, St Gabriel-Mödling, 1912, VII, 761-764.) After citing the chief titles relating to the Saliva language of Venezuela, Dr S. announces the discovery, in the Archivo General de Indias and in the Library of the King of Spain of important Mss. concerning the Saliva language of Venezuela. These include an *Arte de la Lengua Saliba* (1790), a *Diccionario* of some 2,000 words, and a *Doctrina Christiana*. All these are to be published soon under the care of Dr Schuller, who is to be congratulated upon his most valuable find.
- Scott** (W. W.) Absarokee, the bird people. (Red Man, Carlisle, Pa., 1912, v, 66-69.) Notes on history, marriage (old-time form only recently given way), religion (apparently a combination of sun-worship and Christianity), etc. See also illustrations, p. 54, p. 57.
- Seler** (E.) Meine Reise durch Süd-Amerika im Jahre 1910. (Z. d. Ges. f. Erdk., Berlin, 1912, 401-414.) Notes on trip through Argentina (Buenos Aires, race-mixture, Indians of Jujuy), Bolivia (Quechua country, llama-customs, Aymará-country, chullpas, etc.). Pt. I. See also *Curr. Anthr. Lit.*, 1912, I, 263-264.
- Bericht über die achzehnte Tagung des Internationalen Amerikanistenkongresses in London, 27. Mai bis 1. Juni 1912. (Z. f. Ethnol., Berlin, 1912, XIV, 525-548, 19 fgs.) Brief account of proceedings of the Eighteenth International Congress of Americanists, with *résumés* and critiques of the chief papers read.
- Sera** (G. L.) L'altezza del cranio in America. Induzioni antropologiche ed antropogeografiche. (A. p. l'Antrop., Firenze, 1912, XLII, 64-124, 7 fgs.) After discussing the problem of the representation of cranial height and the distinction of its typical and physiological values (pp. 67-95) Dr S. treats, in this first part of his monograph on the height of American Indian skulls, of crania from Colombia (data in Davis, Broca, Schmidt, Flower), Ecuador (Rivet), Peru (Davis, Rabl-Rückhard, Schmidt, Virchow, Vram, Giachetti, Flower, Sergi and Moschen, Riccardi, etc.),—with bibliographies for each country. The small number of skulls from Colombia do not justify many conclusions. The Paltacalo (Ecuador) crania are nearly all dolicho-hypsicephalic. In Peru the brachy-hypsicephalic forms are the more frequent on the coast, etc.; the dolicho-hypsicephalic forms (somewhat rare) occur, especially with pronounced degrees of dolichocephaly in coastal regions; the platicephalic forms are very rare on the coast, etc.
- Skinner** (A. B.) Notes on the Eastern Cree and Northern Saulteaux. (Anthrop. Pap. Amer. Mus. Nat. Hist.,

- N. Y., 1911, IX, 1-177, 2 pl.) See review by F. G. Speck in *Curr. Anthrop. Lit.*, 1912, 1, 189-193.
- Smith** (H. I.) Some Indians of British Columbia. (So. Wkmm., Hampton, Va., 1912, XLI, 477-482.) Notes on the Shuswap Indians,—habitat, numbers (will be extinct by 1950 at present rate, but some villages are now holding their own), character, houses (now log-cabins, etc.), *caches*, games (wrestling, races, jumping), cards and gambling, religion and mythology (Coyote and the "Old One"), soul-lore, ceremonials, guardian spirits, trade, slaves, etc. At pages 481-482 is given the English text of a tale of "Grizzly Bear and Coyote."
- The children of the snow. (Ibid., 616-621, 4 fgs.) Treats of the "Arctic Highlanders" of northern Greenland,—houses, dogs, *kayak*, weapons, food, goggles, etc.
- Some primitive methods of transportation. (Ibid., 415-420, 6 fgs.) Treats briefly of cradles, carrying-frames, *travois* of Plains Indians, sleds, wheeled vehicles, road-making, etc. References to Mason (1887, 1894) and Lummis (1905).
- Speck** (F. G.) The Beothuks of Newfoundland. (Ibid., 559-563, 3 fgs.) After briefly resuméing history of Beothuks, Dr S. reports his discovery of a Beothuk woman among the Micmacs of Nova Scotia,—Santu, now over 70 years of age, mixed Beothuk and Micmac. From her was obtained "a short vocabulary and interesting accounts of the peculiar Beothuk canoe, also some account of the industries and customs of the Beothuks." The native name of the Beothuks according to Santu was "Oságanna, some form of which name is known widely among the north-eastern Indians." The "dyeing red" of the members of the tribe at an annual religious ceremony (dancing and ceremonial games lasting many days) is briefly described. An uncle of Santu married among the Greenland Eskimo. No definite answer as to suspected affiliations of the Beothuks with the Eskimo or the Algonkian stocks can be given on the basis of the new material. Santu said the Beothuks were "mixed Eskimo."
- Spence** (L.) Les systèmes de calendrier des tribus indiennes de l'Amérique. (Rev. Scientif., Paris, 1912, 5 oct., 424-428.) Notes on calendar-systems and time-notation of Zuni, Haida, Californian Indians, Algonkian tribes, modern Creeks (list of month-names, p. 426), Mandans (buffalo dance), Pima, puberty-festivals, etc. See also S.'s article on "Calendar (American)" in *Hastings' Encycl. Relig. and Ethics*, vol. III (1910), which contains the same material.
- Starr** (F.) The Cornplanter Medal for Iroquois research, and Reuben Gold Thwaites. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 129-131.) Account of works of R. G. Thwaites (b. 1851), to whom was assigned the fourth award of the Cornplanter Medal. He is best known through his 71-volume edition (1896-1901) of *The Jesuit Relations and Allied Documents*.
- Steger** (S. A.) and **Morrow** (L. C.) A discovery in ballad-literature. A new version of the Old English ballad, "Sir Hugh, or The Jew's Daughter." (Univ. of Virginia Mag., Charlottesville, Va., 1912, N. S., LVI, 113-120.) Gives version "as sung by Mr George Platt Waller, Jr., who rendered it exactly as he had learned it from a negro mammy fifteen years ago." This negress, who sang the ballad in Alabama in 1897, "was entirely illiterate, unable either to read or write." This is the second American version of the ballad of "Sir Hugh" to be recorded, the other having turned up in New York some years ago, sung by a little girl to whom it had come from an Irish grandmother (3 English versions besides are known). The new-found version is marked by condensations and omissions. The mention of the prayer-book in both American versions seems to fix a date later than 1549 for the origin of both. This interesting discovery is due to the study of the ballad by the writers under the instruction of Dr C. Alphonso Smith.
- Taft** (G. E.) Neresta, an Iroquois princess. (Red Man, Carlisle, Pa., 1912, V, 70-71.) Treats of one-year old Indian girl, Seneca on mother's, Cayuga on father's side, tracing descent, through Dr Peter Wilson, to the "king" of Kanadesaga, to whom a coronet was sent by Queen Anne. See illustration, p. 76.
- The Cayuga chief, Doctor Peter

- Wilson. (Rec. Past., Wash., 1912, XI, 261-263.) Account of life and activities of Dr Peter Wilson (1810-1872).—Cayuga chief from 1839 on. He was frequently before the Legislature on behalf of the Cayuga claims, etc. On one side his ancestry went back to Sayenqueraghta, "king" of Kanadesaga in the time of Queen Anne. According to Miss T., "Peter Wilson was a modern Hiawatha."
- Thompson** (A. H.) The ruins of Puye. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 122-127, 3 pl.) Résumés work of School of American Archeology (Santa Fé, N. M.), after the reports of Prof. Hewett, etc.
- Vaux** (G., Jr.) Conditions among the five civilized tribes. (Red Man, Carlisle, Pa., 1912, V, 135-147, 4 pl.) Describes situation in eastern Oklahoma, as found by author in May, 1912. Imperfection of land-holding; reactionaries (Cherokee "Night Hawks," Creek "Snakes," etc.).
- Viking** (J. O.) The petrified clam: or Eli, eli, lamah sabachtani. A tale of Atlantis. (Amer. Antiq., Benton Harbor, Mich., 1912, XXXIV, 190-192.) Starting with a petrified clam from the interior of Cuba, V., on the basis of Le Plongeon's *outré* Maya studies, concludes that the sentence uttered by Jesus on the cross, like the faticidal words written for Balshazzar, was Mayan,— "acquired in Egypt, whither the language had been brought thousands of years before his time by Maya colonists, who had wended their way thither by way of Atlantis, that lost continent."
- Waite** (E.) The pueblo of de Taos. (Red Man, Carlisle, Pa., 1912, V, 25-26.) Notes by a Serrano Indian girl.
- Wilder** (H. H.) Physiognomy of the Indians of Southern New England. (Amer. Anthropol., Lancaster, Pa., 1912, N. S., XIV, 415-436, 4 pl., 5 fgs., Bibl.)
- Woods** (G. B.) The ballad of *The Gypsy Davy*. (Mod. Lang. Notes, Baltimore, Md., 1912, XXVII, 242-244.) Cites version recorded by a student of W.'s, of Arcanum, O.,—learned orally from his mother *ca.* 1900, who had it from her mother *ante* 1880, and the grandmother from a family named Wolf *ante* 1840,—the last having got hold of it *ca.* 1820 or earlier. The author compares this version with the 11 versions (2 American) given by Prof. Child, noting variations, etc.
- Wright** (G. F.) The Logan elm. (Rec. of Past, Wash., 1912, XI, 264-266, 2 fgs.) Records the presentation to the State Archeological and Historical Society of Ohio, by the Historical Society of Pickaway County, in October, 1912, of the famous "Logan Elm," under which, in 1774, the speech of the Mingo chief, Logan, was delivered. On p. 265 a copy of the speech, from Jefferson's *Notes*, is given.
- Zeh** (L. E.) Grotesque Indian masks. (So. Wkman., Hampton, Va., 1912, XLI, 473-477, 5 fgs.) Notes on masks (grizzly bear, killer whale, raven) and dancing-house of Kwakiutl Indians of British Columbia,— "the masks here shown were procured by a Kwakiutl ex-chief, who posed for the accompanying photographs in order to show just how they are worn and manipulated during one of their strange winter ceremonials, particularly the Hamatsa."
- A famous Indian painter. (Ibid., 606-608, 1 fg.) Notes on Catlin's cartoon collection of Indian sketches in oil, now in the American Museum of Natural History (N. Y.).

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